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Journal of the
proceedings of the
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JOURNAL

OF THE

Twenty-Fourth Annual Convention

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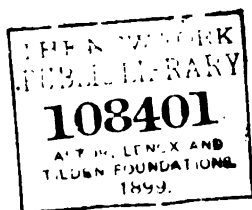
DIOCESE OF ILLINOIS.



JOURNAL
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OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE
DIOCESE OF ILLINOIS,
HELD IN
CHRIST CHURCH, OTTAWA,
ON THE
11TH AND 12TH DAYS OF SEPTEMBER, 1861.

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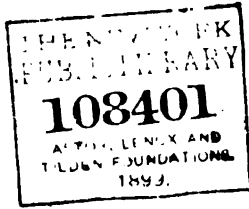
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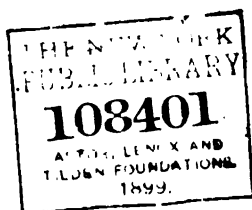
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- Rev. KELLY, M.D., CHARLES V.,* Chicago.

* Not entitled to seat in Convention.

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List of the Clergy of the Diocese of Illinois, for the Convention of 1861.

REV. LABAGH, ISAAC P., Rector Trinity Church, Belvidere.
 REV. LOCKE, CLINTON, Rector Grace Church, Chicago.
 REV. LOOP, CHARLES F., Rector St. Paul's Church, Pekin.
 REV. MAGILL, MATTHEW, Rector Trinity Church, Rock Island.
 REV. MITCHELL, M.D., WILLIAM, Rector St. Mark's Church, Chester.
 REV. MORRISON, THEODORE N., Rector Trinity Church, Jacksonville.
 REV. NIGLAS, JOHN,* Peoria.
 REV. OSBORNE, JOHN W., Missionary, I. C. R. R.
 REV. PORTER, GEORGE S.,* Princeville.
 REV. PRATT, D.D., JAMES, Rector Trinity Church, Chicago.
 REV. RICHMOND, JOHN B., Rector St. John's Church, Kewanee.
 REV. ROBERTS, WARREN H., Rector St. Peter's Church, Sycamore.
 REV. RYALL, ROBERT, Rector St. John's Church, Albion.
 REV. SAYRES, GEORGE, Rector Grace Church, Rock Island Co., Preemption.
 REV. SOOFIELD, MICHAEL, Rector Emmanuel Church, Rockford.
 REV. SMITH, THOMAS,* Chicago.
 REV. SMITHETT, WM. T., Rector Grace Church, Galesburg, and St. John's Church, Knoxville.
 REV. STEEL, WM. M., Rector St. John's Church, Decatur.
 REV. STEWART, KENSIE J.*
 REV. STREET, GEORGE C., Rector St. Jude's Church, Tiakilwa; Church of the Redeemer, Princeton; and Zion Church, Providence.
 REV. TUTTLE, EDMUND B., Rector St. Ansgarius' Church, Chicago.
 REV. UNONIUS, GUSTAF,* Sweden.
 REV. WAITE, JOSEPH M., Rector St. Paul's Church, Peoria.
 REV. WARNER, ABRAHAM J., Rector St. Luke's Church, Dixon, and St. Peter's Church, Grand Detour.
 REV. WATERBURY, JULIUS H., Rector Church of the Advent, Marengo.
 REV. WELDON, SALMON R., Rector Zion Church, Freeport.
 REV. WEST, JOHN R., Missionary and Instructor in Jubilee College.
 REV. WILKINSON, John, Rector Christ Church, Joliet, and Chaplain to the Bishop, Chicago.
 REV. WILLIAMSON, M.D., CHAS. H.,* Kankakee.
 REV. WOODWARD, JAMES A.,* Farmridge.
 REV. WRIGHT, EDWARD P., Rector Christ Church, Waukegan.
 REV. WELLS, ALBERT E.,* Deacon, officiating at Wilmington and Pontiac; not transferred.

Whole Number of Clergy,.....	67
Entitled to Seats,.....	56
Present,.....	43
Present but not entitled to Seats,.....	3
Absent entitled to Seats,.....	12
Absent not entitled to Seats,.....	9

LIST OF LAY DELEGATES.

CARLINVILLE, St. PAUL's—W. N. Dorsett, Samuel Bowyer.
 CHESTER, St. MARK's—R. B. Servant, John Swanwick, J. L. Edwards.
 CHESTERFIELD, St. PETER's—T. S. Gelder, Robert Oliver.
 CHICAGO, ASCENSION—Gurdon S. Hubbard, Moses Bacon, Samuel Gehr.
 " ATONEMENT—Reuben Talyer, Hon. L. B. Otis, Hon. George Green.
 " GRACE—H. W. Hinsdale, W. G. Hibbard, Samuel Powell.
 " HOLY COMMUNION—James Carter, David Rutler, M.D., Albert E. Neely.
 " St. JOHN's—D. W. Page, J. A. Nichols.
 DECATUR, St. JOHN's—Henry Prather, Louber Burrows, W. J. Quinlan.
 DIXON—St. LUKE's—Jas. K. Edsall, Wm. DeWolf, John Stevens.
 FARMINGTON—CALVARY—S. Wilkinson, F. A. Warner, Geo. J. Wilkinson.
 FARMRIDGE, St. ANDREW's—Eebee Clark, John Paul, Isaac Yost.
 GALENA, GRACE—Frederick Stahl, Richard Seal.
 HYDE PARK, St. PAUL's—W. K. Akerman.
 JACKSONVILLE, TRINITY—W. M. Mayo, Henry Stryker, Sr., B. Gillette.
 JOLIET, CHRIST—S. W. Stone, C. E. Keeler, Wm. Adams.
 KEWANEE, St. JOHN's—James Elliott, Linus D. Bishop, J. Hopkins.
 LACON, St. JOHN's—Robert Boal, Edward Swasey.
 LEWISTOWN, St. JAMES'—S. C. Judd, G. D. McManus, J. M. Davidson.
 LIMESTONE, CHRIST—James Clark, George Norwood.
 MANHATTAN—St. PAUL's—John Young, Edward Lawrence, E. B. Crafts.
 NAPERVILLE, St. JOHN's—S. P. Stevens.
 OTTAWA, CHRIST—J. W. Dow, Wm. Osman, E. W. Kimbal.
 PEKIN, St. PAUL's—William Stansbury, S. E. Barber.
 PEORIA—St. PAUL's—Matthew Griswold, P. R. K. Brotherson, J. W. Hansel.
 PERU, St. PAUL's—Naasson Young, Martin Delany.
 PRINCETON, REDEEMER—William Bacon, M. D., W. W. Wilson, Thomas Woodruff.
 PROVIDENCE, ZION—Ferdinand Horton, L. F. Lefavoure, W. Pilkington.
 QUINCY, St. JOHN's—S. C. Sherman, J. B. Gilpin, H. H. Hofman.
 ROBIN'S NEST, CHRIST—Charles Mayo, H. H. Mayo, J. H. Knowles.
 SPRINGFIELD, St. PAUL's—Hon. S. H. Treat, Antrim Campbell, W. H. Bailhache.
 TISKILWA, St. JUDE's—Oliver Millen, J. J. Wilkins, Lemuel Perkins.
 UTICA, St. GEORGE's—John Wood, J. B. Peckham.
 WAUKEGAN, CHRIST—Ransom Steel, Benjamin S. Cory, M.D.
 WILMINGTON, REDEEMER—Barnabas Bradt.

Those present in Convention in *italics*.

RULES OF ORDER.

I.—*Opening Devotions.*

Prayers shall be offered on each day, introductory to the business of Convention.

II.—*Duties of the President.*

1. He shall take the chair every day, precisely at the hour to which the Convention shall have adjourned; shall call the members to order; and, on the appearance of a quorum, shall cause the journal of the preceding day to be read.

2. He shall preserve decorum and order; and shall decide questions of order, subject to an appeal to the Convention by any two members: on which appeal no member shall speak more than once, unless by leave of the Convention.

3. Questions shall be decided but in this form, viz: "As many as are of the opinion that, (as the case may be,) say Aye," and after the affirmative voice is expressed, "As many as are of the contrary opinion, say No." If the President doubt as to the result of the vote, taken as above, or a division be called for, the Convention shall divide; those in the affirmative shall first rise from their seats, and afterwards those in the negative. No congregation shall be entitled to be

counted as more than one vote amongst the laity. And an equal division of the lay delegates from a congregation, shall neutralize the vote of such congregation.

4. All committees shall be appointed by the President, unless otherwise specially directed by the Convention; in which case they shall be appointed by ballot; and if upon such ballot the number required shall not be elected by a majority of the votes given, the Convention shall proceed to a second ballot; and in case a greater number than is required to compose a complete Committee shall have an equal number of votes, the Convention shall proceed to a further ballot or ballots.

III.—*Of Decorum and Debate.*

5. When the President takes the chair, no member shall stand up except to address the Chair.

6. No member shall absent himself from the service of the House unless he have leave, or be unable to attend.

7. When any member is about to speak in debate, or deliver any matter to the House, he shall, with due respect, address the President, confining himself strictly to the point in debate.

8. No member shall speak more than twice in the same debate without leave of the House.

9. A question being once determined shall stand as the judgment of the House, and shall not be again drawn into debate during the same session, unless by consent of two-thirds of the House.

Rules of Order.

10. While the President is putting any question the members shall continue in their seats, and shall not hold any private discourse.

11. Every member who shall be in the House when any question is put, shall, on a division, be counted, unless he is personally interested in the discussion.

12. No motion shall be considered as before the House unless it be seconded, and, when required, reduced to writing.

13. When a question is under consideration no motion shall be received unless to lay it upon the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide it; and motions for any of these purposes shall have precedence in the order herein named. The motions to lay upon the table, and to adjourn, shall be decided without debate. The motion to adjourn shall always be in order.

14. When the House is about to rise, every member shall keep his seat until the President leaves his chair.

15. The names of the movers of resolutions shall not appear upon the minutes of this House.

16. The reports of all Committees shall be in writing, and shall be received of course, and without motion for acceptance, unless re-committed by a vote of the House. All reports recommending or requiring any action or expression of opinion by the House, shall be accompanied by a resolution for the action of the House therein.

Rules of Order.

17. If the question under debate contains several distinct propositions, the same shall be divided at the request of any member, and a vote taken separately; except that a motion to strike out and insert shall be indivisible.

18. All questions of order shall be decided by the Chair, without debate; but any member may appeal from such decision, which appeal shall be decided by the House; and on such appeal no member shall speak more than once without express leave of the House.

19. All amendments shall be considered in the order in which they are moved. When a proposed amendment is under consideration, a motion to amend the same may be made; no after amendment to such second amendment shall be in order. But when an amendment to an amendment is under consideration, a substitute to the whole matter may be received. No proposition, on a subject different from the one under consideration, shall be received under color of a substitute.

IV.—*Order of Business.*

20. The business of the House shall be called up and disposed of in the following order, to wit: 1st, Communications from the President. 2d, Reports from Standing Committees. 3d, Special Committees, in the order of appointment. 4th, Petitions and Memorials. 5th, Motions and Resolutions.

JOURNAL.

CHRIST CHURCH, OTTAWA, }
September 11, 1861. }

The Twenty-fourth Annual Convention of the Diocese of Illinois assembled for Divine Worship in Christ Church, Ottawa, on Wednesday, the 11th day of September, A. D. 1861, at 9 o'clock A. M.

Morning Prayer was said by Rev. Wm. Mitchell, M. D., and Rev. T. N. Morrison; the Lessons being read by Rev. J. Benson and Rev. A. J. Warner. The Convention Sermon was preached by Rev. Alexander Capron, Rector of St. John's Church, Quincy.

After the Sermon, the Bishop admitted and ordained to the Order of Priests, Rev. Salmon R. Weldon, Minister of Zion Church, Freeport, and Rev. Charles A. Gilbert, Assistant Minister of Christ Church, Joliet: the former was presented by Rev. Dr. Chase; the latter, by Rev. John Wilkinson. Rev. Dr. Chase, Rev. Dr. Mitchell, Rev. Mr. Benson, Rev. Mr. Warner, Rev. Mr. Morrison, and Rev. Mr. Wilkinson united with the Bishop in the laying on of hands. The Litany and Communion Service were said by the Bishop, the Offertory being read by Rev. Dr. Chase, who also assisted the Bishop in the distribution of the Elements in the Holy Communion. The offerings, as previously

Secretary pro. tem.—Clergy Present—Call of Parishes.

announced, were appropriated to the Missions of the Diocese.

The Convention met for organization and business at 3 P. M.

There being no Secretary, in accordance with the VIII. Art. of the Constitution, the Hon. L. B. Otis, as Secretary of the Standing Committee, called the names of the Clergy from the list furnished by the Bishop.

The following Clergy answered to their names and took their seats:

Rt. Rev. Henry J. Whitehouse, D.D.

Rev. Charles H. Albert,
 " Stephen T. Allen,
 " Thomas N. Benedict,
 " John Benson,
 " Hiram N. Bishop,
 " Jacob Bredberg,
 " W. M. A. Broadnax,
 " Caleb A. Bruce,
 " Alexander Capron,
 " Samuel T. Carpenter,
 " John Cauch,
 " Samuel Chase, D.D.,
 " Anson Clark,
 " Lewis P. Clover, D.D.,
 " James W. Coe,
 " A. P. Crouch,
 " Erastus DeWolf, Jr.,
 " D. W. Dresser,
 " John H. Egar,
 " Charles A. Gilbert,
 " Henry T. Heister,

Rev. Frederic A. Juny,
 " Isaac P. Labagh,
 " Clinton Locke,
 " Charles F. Loop,
 " Matthew Magill,
 " William Mitchell, M.D.,
 " Theodore N. Morrison,
 " John W. Osborne,
 " John B. Richmond,
 " Warren H. Roberts,
 " William T. Smithett,
 " William M. Steel,
 " George C. Street,
 " Edmund B. Tuttle,
 " Abraham J. Warner,
 " Julius H. Waterbury,
 " Salmon R. Weldon,
 " John R. West,
 " John Wilkinson,
 " Edward P. Wright.

Whole number entitled to seats, 55. Whole number present, 42.

There being a Canonical number of the Clergy in attendance, the Secretary proceeded to call the list of Parishes entitled to representation. The Certificates

of Lay Delegates having been referred to a Committee consisting of Rev. T. N. Benedict, Rev. J. Wilkinson, and Hon. L. B. Otis, the following were reported as correct, viz :

- St. Peter's, Chesterfield*—T. S. Gelder, Robert Oliver.
St. Mark's, Chester—R. B. Servant, John Swanwick, J. L. Edwards.
Church of the Ascension, Chicago—Gurdon S. Hubbard, Moses Bacon, Samuel Gehr.
Church of the Atonement, Chicago—Reuben Taylor, Hon. L. B. Otis, Hon. George Green.
Grace Church, Chicago—H. W. Hinsdale, W. G. Hibbard, Samuel Powell.
Church of the Holy Communion, Chicago—James Carter, David Rutter, M.D., Albert E. Neely.
St. John's, Decatur—Henry Prather, Lowber Burrows, W. J. Quinlan.
Calvary, Farmington—S. Wilkinson, F. A. Warner, George J. Wilkinson.
St. Andrew's, Farmridge—Beebe Clark, John Paul, Isaac Yost.
Grace, Galena—Frederick Stahl, Richard Seal.
St. Paul's, Hyde Park—W. K. Akerman.
Trinity, Jacksonville—W. M. Mayo, Henry Stryker, Sr., B. Gillette.
Christ, Joliet—S. W. Stone, C. E. Keeler, Wm. Adams.
St. John's, Kewanee—James Elliot, Linus D. Bishop, J. Hopkins.
St. James', Lewistown—S. C. Judd, G. D. McManus, J. M. Davidson.
Christ, Limestone—James Clark, George Norwood.
St. Paul's, Manhattan—John Young, Edward Lawrence, E. B. Crafts.
Christ, Ottawa—J. W. Dow, Wm. Osman, E. W. Kimbal.
St. Paul's, Pekin—William Stansbury, S. E. Barber.
St. Paul's, Peoria—Matthew Griswold, P. R. K. Brotherson, J. W. Hansel.
St. Paul's, Peru—Naasson Young, Martin Delany.
Redeemer, Princeton—Wm. Bacon, M.D., W. W. Wilson, Thomas Woodruff.
Zion, Providence—Ferdinand Horton, L. F. Lefavoure, W. Pilkington.
St. John's, Quincy—S. C. Sherman, J. B. Gilpin, H. H. Hofman.
Christ, Robin's Nest—Charles Mayo, H. H. Mayo, J. H. Knowles.
St. Paul's, Springfield—Hon. S. H. Treat, Antrim Campbell, W. H. Bailhache.

List of Lay Delegates present—Canonical number both Orders—Convention duly organized.

St. Jude's, Tiskilwa—Oliver Millen, J. J. Wilkins, Lemuel Perkins.

Christ, Waukegan—Ransom Steel, Benjamin S. Cory, M.D.

The names of the Lay Delegates being called, the following answered and took their seats :

R. B. Servant—*St. Mark's, Chester.*

T. S. Gelder—*St. Peter's, Chesterfield.*

Samuel Powell—*Grace Church, Chicago.*

James Carter, David Rutter, M.D.—*Church of the Holy Communion, Chicago.*

Hon. L. B. Otis—*Church of the Atonement, Chicago.*

Lowber Burrows, W. J. Quinlan—*St. John's, Decatur*

S. Wilkinson, Geo. J. Wilkinson—*Calvary, Farmington.*

Beebe Clark, John Paul—*St. Andrews, Farmridge.*

Frederick Stahl—*Grace, Galena.*

W. M. Mayo—*Trinity, Jacksonville.*

S. W. Stone—*Christ, Joliet.*

J. Hopkins—*St. John's, Kewanee.*

James Clark—*Christ, Limestone.*

John Young, Edward Lawrence—*St. Paul's, Manhattan.*

J. W. Dow, Wm. Osman, E. W. Kimball—*Christ, Ottawa.*

S. E. Barber—*St. Paul's, Pekin.*

Matthew Griswold, P. R. K. Brotherson, J. W. Hansel—*St. Paul's, Peoria.*

Naasson Young, Martin Delany—*St. Paul's, Peru.*

Ferdinand Horton—*Zion, Providence.*

S. C. Sherman, S. B. Gilpin—*St. John's, Quincy.*

Charles Mayo, J. H. Knowles—*Christ, Robin's Nest.*

Lemuel Perkins—*St. Jude's, Tiskilwa.*

W. K. Akerman—*St. Paul's, Hyde Park.*

S. C. Judd—*St. James, Lewistown.*

No. of Parishes entitled to representation.....43

No. of Certificates approved.....28

No. of Parishes present.....25

There being a Canonical number of Lay Delegates present—thus constituting a quorum of both Orders, the President declared the Convention organized for business, and called for the reading of the “Rules of Order.”

The next business in order being the election of Secretary, the Convention proceeded to ballot for the same. Rev. John Wilkinson, having received a majority of the votes of both Orders, was declared duly elected. The Secretary nominated as his Assistant, Rev. Charles A. Gilbert, which nomination was confirmed by the Convention.

The Convention then proceeded, in order, to ballot for Treasurer, when Rev. T. N. Morrison was unanimously re-elected.

The Bishop appointed the following Standing Committees on the Business of the Convention, as required by the Canon :

1st. *On the Incorporation of Churches*—Rev. T. N. Benedict, S. Corning Judd, David Rutter, M. D.

2d. *On Finance*—Rev. Dr. Clover, Samuel Wilkinson, J. W. Hansel.

3d. *On Privilege*—Rev. Wm. Mitchell, M. D., Rev. J. B. Richmond, Seth C. Sherman, James Carter.

4th. *On Legislation*—Rev. Dr. Chase, Rev. T. N. Benedict, Antrim Campbell, R. B. Servant, L. B. Otis.

5th. *On the Extension of the Church*—Rev. T. N. Morrison, Rev. W. M. Steel, P. R. K. Brotherson, Lowber Burrows.

The Bishop then appointed the Inspectors of Elections as follows :

For Standing Committee :

Clerical votes—

Rev. C. F. Loop,
J. Hopkins,

Lay votes—

Rev. J. W. Osborne,
Frederick Stahl.

For Deputies to General Convention :

Clerical votes.

Rev. C. A. Bruce,
J. H. Knowles.

Lay votes.

Rev. J. W. Coe,
James Clark.

For Trustees of the Protestant Episcopal Church in the Diocese of Illinois :

Clerical votes—

Rev. W. T. Smithett,
T. S. Gelder.

Lay votes—

Rev. G. C. Street,
S. W. Stone.

On motion, it was then

Resolved, That Clergymen present, not entitled to seats in this Convention ; Clergymen from other Dioceses ; and Candidates for Holy Orders ; be admitted to the sittings of this Convention.

Whereupon the following clergymen attended the sittings of the Convention :

Rev. James A. Woodward, of the Diocese of Illinois.

“ Chas. P. Clarke,

“ Albert E. Wells,

“

“

“

Wisconsin.

Notice was given of a proposed amendment of Sec. 2. Canon XX, by adding thereto the following :

“ SEC. 2. The Bishop, or if there be no Bishop, the Standing Committee, shall appoint the time and place of the trial : the place must be within the Diocese. The Bishop, or if there be no Bishop, the Standing Committee, may postpone the trial from time to time, for cause shown, or when justice requires it.”

The proposed amendment was referred to the Committee on Legislation.

The following amendment was also proposed, and, on motion, referred to the Committee on Legislation :

“ That Sec. 2, Canon VII, be amended by repealing all that section after the words, “ as the Bishop may designate.”

On motion, it was

Resolved, That the Committee on Legislation be requested to report the status of the Canons of this Church as to what number constitutes a quorum of the Standing Committee.

The following amendment to Canon VII was proposed and referred to the proper Standing Committee:

Amendment to Sec. 1. "The Board of Missions of this Diocese shall consist of the Bishop"—that sections 2 and 3 be repealed; and Sec. 4 be numbered Sec. 2.

On motion, it was

Resolved, That the Committee on Legislation are hereby instructed to prepare, and report to this Convention, an amendment to Sec. 1, Article XII, of the Constitution, so as to provide that a less number may constitute a quorum for the transaction of business.

On motion, the Convention adjourned until Thursday morning at 9 o'clock.

SECOND DAY.

SEPTEMBER 12, 1861.

The Convention assembled, pursuant to adjournment, at 9 o'clock, on Thursday morning. Morning Prayer was said by Rev. Messrs. Dresser and Steel; Rev. Mr. Magill reading the lessons.

After Prayers, the roll of the Clergy was called, and the Rev. Michael Scofield, not present on the previous day, appeared and took his seat. The roll of Lay Delegates being also called, Messrs. Wm. Kimball, of Christ Church, Ottawa, and Antrim Campbell of St. Paul's Church, Springfield, not present yesterday, answered to their names, and took their seats. The minutes of the preceding day were then read; and, as amended, approved.

New Certificates of Lay Delegates—Incorporation of Churches—St. George's, Utica.

The business next in order being the receiving the certificates of Lay Delegates, the Committee received, and reported as correct the following :

St. Paul's, Carlinville—W. N. Dorsett, Samuel Bowyer.

St. John's, Chicago—D. W. Page, J. A. Nichols.

St. John's, Naperville—S. P. Stevens.

St. Luke's, Dixon—Jas. K. Edsall, Wm. DeWolf, John Stevens.

St. John's, Lacon—Robert Boal, Edward Swazey.

Redeemer, Wilmington—Barnabas Bradt.

The names of these Delegates being then called, the following appeared and took their seats :

St. John's Chicago—D. W. Page and J. A. Nichols.

St. John's Naperville—S. P. Stevens.

Redeemer, Wilmington—Barnabas Bradt.

The Committee on the Incorporation of Churches made the following report :

"The Committee on the Admission of Churches into union with the Convention report that one Parish, St. George's, Utica, LaSalle Co., has applied for admission. The papers accompanying their petition, are in accordance with the requirements of Art. XIII. of the Constitution. The Committee therefore recommend the admission of this parish into union with the Convention.

THOS. N. BENEDICT,
S. CORNING JUDD,
DAVID RUTTER.

On motion, it was

Resolved, That the Parish of St. GEORGE'S, UTICA, be admitted into union with the Convention.

The certificate of Lay Delegation was then presented and examined, and the following named were called :

John Wood, J. B. Peckham.

Mr. Peckham answered to his name and took his seat.

The Bishop then proceeded to deliver to the Convention his Annual Address.

On motion, it was

Resolved, That so much of the Bishop's Address as refers to the recent Act of the Legislature, be referred to a Committee of five.

The Bishop appointed as such Committee, Rev. Dr. Chase, Rev. Mr. Benedict, Hon. L. B. Otis, Antrim Campbell, Frederick Stahl.

On motion, it was

Resolved, That so much of the Bishop's Address as refers to the suppression of the "Exhibits" appended to the Bishop's Address of last year, be referred to a Committee of three, of which the chairman shall be a clergyman.

Rev. John Benson, S. C. Judd and James Carter were appointed as such Committee.

The following resolution was then offered :

Resolved, That so much of the Bishop's Address as refers to the present difficulties and embarrassments of the country be referred to a Special Committee of three.

On motion, the resolution was laid on the table.

On motion, it was

Resolved, That so much of the Bishop's Address as refers to Diocesan Missions, be referred to a Committee of three.

The Bishop appointed as such Committee, Rev. J. H. Egar, Lowber Burrows, and Samuel Wilkinson.

The Standing Committee of the Diocese then made the following report :

The Standing Committee of the Diocese of Illinois for the year 1860-61 beg leave to report, that they have recommended to the

Report of Standing Committee of the Diocese—Next Annual Session in Bishop's Chapel.

Bishop the following persons to be received as Candidates for Holy Orders :

Mr. J. Wainright Ray,	Mr. Stephen T. Allen,
“ John Cauch,	“ Peter Arvidson,
Mr. Alfred Cauldwell.	

They have recommended to the Bishop the following persons for ordination to the Diaconate :

Mr. Erastus De Wolf,	Mr. Stephen T. Allen,
Mr. John Cauch.	

They have recommended to the Bishop for ordination to Priesthood, the

Rev. John Read West.

They have also acted as the Board of Missions of the Diocese. All of which is respectfully submitted.

ROBERT H. CLARKSON,
Pres't of the Standing Committee.

On motion, it was then

Resolved, That the next Annual Convention of the Diocese be held in the Bishop's Chapel in the City of Chicago.

On motion, it was

Resolved, That the Bishop be respectfully requested to appoint a Committee of three, to whom shall be referred so much of the Bishop's Address as refers to “Euphemia Hall, Marengo,” under the management of the Rev. Mr. Labagh.

Whereupon the Bishop appointed as such committee, Rev. E. P. Wright, S. C. Sherman and S. W. Stone.

After which, it was

Resolved, That the Convention take a recess until 2 o'clock P. M.

SECOND DAY—AFTERNOON SESSION.

Convention re-assembled at 3 o'clock P. M., and was called to order by the Bishop.

REPORT OF TRUSTEES OF DIOCESE.

The Trustees of the Protestant Episcopal Church in the Diocese of Illinois, presented the following report:

The undersigned in behalf of the Trustees of the Protestant Episcopal Church in the Diocese of Illinois, respectfully reports, that on January 1st, 1861, the Board, through their Treasurer, Matthew Griswold, Esq., of Peoria, gave the usual notice of the assessment upon the several parishes for the support of the Episcopate, under Canon XIII, by the following circular:

*Office of the Episcopate Fund, Diocese of Illinois, }
Peoria, 1st Jan., 1861.*

List of Parishes and their respective assessments for the support of the Episcopate for the years 1860-61. The quarterly payments are due 1st October, 1860, 1st January, 1st April, and 1st July, 1861. Payments are to be made to MATTHEW GRISWOLD, Peoria, Treasurer of the Board.

LOCATION.	CHURCH.	NAMES OF CLERGY.	Assess ^t
Albion.....	St. John's.....	Robert Ryall.....	30
Algonquin.....	St. John's.....	.....	12
Alton.....	St. Paul's.....	John Foster.....	60
Amboy.....	St. Thomas.....	W. M. A. Brodnax.....	13
Aurora.....	Trinity.....	.....	37
Belvidere.....	Trinity.....	J. H. Waterbury.....	58
Bloomington.....	St. Matthew's.....	.....	40
Centralia.....	St. John's.....	J. W. Osborne.....	9
Chicago.....	Ascension.....	.....	37
".....	Atonement.....	.....	130
".....	Christ.....	C. E. Cheney.....	22
".....	Grace.....	Clinton Locke.....	107
".....	Holy Communion.....	.....	97
".....	St. Ansgarius.....	E. B. Tuttle.....	40
".....	St. James'.....	R. H. Clarkson, D.D.....	310
".....	St. John's.....	H. N. Bishop.....	100
".....	Trinity.....	James Pratt.....	200
Carlinville.....	St. Paul's.....	D. W. Dresser.....	8
Chester.....	St. Mark's.....	Wm. Mitchell, M.D.....	40
Chesterfield.....	St. Peter's.....	D. W. Dresser.....	6
Dixon.....	St. Luke's.....	A. J. Warner.....	27
Decatur.....	St. John's.....	W. M. Steele.....	35
Elgin.....	Redeemer.....	.....	27
Farmington.....	Calvary.....	John Benson.....	40
Farm Ridge.....	St. Andrew's.....	H. T. Heister.....	

Assessments continued—Treasurer's Accounts—Report of Com. on Act of Gen'l Assembly.

LOCATION.	CHURCH.	NAMES OF CLERGY.	Ass't.
Freeport.....	Zion.....	S. R. Weldon.....	48
Galena.....	Grace.....	J. H. Egar.....	78
Galesburg.....	Grace.....	W. T. Smithett.....	31
Geneseo.....	Trinity.....	.....	12
Geneva.....	St. Mark's.....	V. Spaulding.....	12
Knoxville.....	St. John's.....	W. T. Smithett.....	27
Grand Detour.....	St. Peter's.....	A. J. Warner.....	16
Jacksonville.....	Trinity.....	T. N. Morrison.....	76
Joliet.....	Christ.....	C. A. Gilbert.....	70
Hyde Park.....	St. Paul's.....	.....	14
Kewaunee.....	St. John's.....	J. B. Richmond.....	43
Kickapoo.....	St. Luke's.....	J. R. West.....	10
Lacon.....	St. John's.....	C. P. Clark.....	15
Lee Centre.....	St. Paul's.....	W. M. Broadnax.....	19
Lewistown.....	St. James'.....	C. A. Bruce.....	18
Limestone.....	Christ.....	John Benson.....	27
Lockport.....	St. John's.....	S. Cowell.....	.....
Manhattan.....	St. Paul's.....	C. B. Stout.....	24
Marengo.....	Advent.....	J. H. Waterbury.....	30
Mattoon.....	Mission Station.....	J. W. Osborne.....	6
Moline.....	Grace.....	Geo. Sayres.....	10
Morris.....	St. Thomas.....	.....	22
Naperville.....	St. John's.....	.....	9
Ottawa.....	Christ.....	T. N. Benedict.....	90
Pekin.....	St. Paul's.....	C. F. Loop.....	28
Peoria.....	St. Paul's.....	Jos. M. Waite.....	90
Peru.....	St. Paul's.....	A. J. Warner.....	23
Pittsfield.....	.....	J. K. Stewart.....	10
Princeton.....	Redeemer.....	Geo. C. Street.....	20
Providence.....	Zion.....	Geo. C. Street.....	30
Polo.....	Trinity.....	S. T. Carpenter.....	27
Pre-emption.....	Grace.....	Geo. Sayres.....	30
Quincy.....	St. John's.....	A. Capron.....	134
Rockford.....	Emmanuel.....	M. Scofield.....	85
Robin's Nest.....	Christ.....	S. Chase, D.D.....	65
Rock Island.....	Trinity.....	.....	25
Salem.....	St. Thomas.....	J. W. Osborne.....	12
Springfield.....	St. Paul's.....	L. P. Clover.....	149
Sycamore.....	St. Peter's.....	W. H. Roberts.....	44
Tiskilwa.....	St. Jude's.....	Geo. C. Street.....	23
Utica.....	St. George's.....	J. A. Woodward.....	10
Warsaw.....	St. Paul's.....	W. L. Bostwick.....	30
Waukegan.....	Christ.....	.....	45
Waverly.....	Christ.....	.....	6
Wilmington.....	Redeemer.....	C. B. Stout.....	26
Wyoming.....	St. Luke's.....	Phlander Chase.....	12

The accounts of the Treasurer, exhibiting the receipts and disbursement of the Bishop's salary, as well as the Fund for aiding superannuated Ministers are herewith submitted.

SAMUEL CHASE,
President Trustees Prot. Epis. Ch. Ills.

On motion, the accounts of the Treasurer of the Episcopate Fund received with the above report, were referred to the Committee on Finance.

REPORT OF COMMITTEE ON ACT OF THE GENERAL ASSEMBLY, 1860.

The Committee, to whom was referred that portion of the Bishop's Address which relates to the Act passed by the Legislature

Purport of Act—Confers powers not proper—Injurious to Church property—Resolutions.

of this State in the Winter of 1860–61 and approved Feb. 21st, 1861, report:

Your Committee have examined the Act referred to, and find it purporting to be an Act, amendatory of the Act obtained in 1849, which incorporated the Trustees of the Diocese, and also purporting to repeal the Act of 1853, under which the Bishop of the Diocese is empowered to hold property for church and educational purposes.

Your Committee also find, that the Act, so far as it is amendatory of that of 1849, confers certain additional powers upon the Trustees, and imposes upon them duties, not contemplated by, or coming within the scope and purpose of the original Act, the assumption and exercise of which by the Trustees would, in all probability, jeopardize a large amount of church property in the Diocese, by confusing the chain of Title, and placing its stewardship in a body, not only liable to change by an annual election, but, by its very constitution, wholly incompetent to administer such interests without a permanent and salaried officer.

Your Committee furthermore find that the act in repealing the act of 1852, would in its operation wrest from the Bishop of the Diocese rights and immunities which every Bishop possesses by the virtue of his office, and which in this instance, have been civilly secured to our Diocesan in the act sought to be repealed; and of which rights and privileges he ought not, and could not be divested by any mere legislative action.

In view of these facts your Committee cannot but regard the act of 1861 not only as contrary to the interests and well-being of the Church in this Diocese, but as unconstitutional and void.

There is one feature in connection with the passage of this Act upon which your Committee find themselves called upon to animadvert in unmistakable and decided disapproval; and that is, that the Act in question was procured not only without the sanction of this body, or any other duly constituted authority having power to ask for such or similar legislation at the hands of the State, but without the knowledge, and irrespective of the wishes of the Diocese expressed or implied.

Under these circumstances your Committee recommend the adoption by this Convention of the following:

Whereas, the aforesaid Act, approved Feb. 21, 1861, was procured without the sanction of this Body, or the knowledge of any considerable portion of the Diocese, and is in many of its provisions detrimental to the interests of the Protestant Episcopal Church;

And whereas, a grave question exists as to its constitutionality or validity for the purposes therein set forth; therefore

Resolved, That the Bishop of the Diocese be advised to regard the said Act, so far as it relates to himself, as unconstitutional and

Report of Com. on Legislation—Constitutional Amendments—Art. X, Sec. 2—Art. XII, Sec. 1.

void; and the Bishop is hereby assured that in so doing he will be sustained by this Convention and the Diocese.

That the "Trustees of the Diocese" be, and hereby are, instructed not to assume the powers, or exercise the duties, so conveyed and set forth in the said Act of 1861, but confine themselves to the Act of 1849.

That the Bishop and Standing Committee of the Diocese be, and are hereby, appointed a Committee of this Body, with instructions, to memorialize the Legislature of this State to restore to their original provisions the aforesaid Acts of 1849 and 1853, and to repeal the Act of 1861.

SAMUEL CHASE,
T. N. BENEDICT,
L. B. OTIS,
FREDERICK STAHL,
A. CAMPBELL.

On motion, the preamble and resolutions appended to the above report, were adopted.

REPORT OF COMMITTEE ON LEGISLATION.

The Committee on Legislation presented the following report:

CONSTITUTIONAL AMENDMENTS.

The Committee to whom were referred proposed alterations of the Constitution, report and recommend:

That Sec. 3, Art. X, entitled "STANDING COMMITTEE," be so amended as to read: "Any four of the members (the whole having been summoned) shall be a quorum."

That Sec. 1, Art. XII, entitled "TRANSACTION OF BUSINESS," be so amended as to read as follows, viz: "Sec. 1. Fifteen of the Clergy entitled to seats in Convention, and Lay Delegates from ten of the Parishes entitled to representation, at any time duly assembled, shall constitute a quorum for the transaction of business; except that a smaller number may adjourn from time to time."

SAMUEL CHASE,

Chairman of Com. on Legislation.

The question being then taken upon the first Amendment, it was approved by the Convention. The second Amendment was in like manner approved,

and they thus lie over to be acted upon at the next Annual Convention.

AMENDMENTS OF CANONS.

The Committee to whom were referred proposed alterations of the Canons, report and recommend:

That Sec. 2, Canon VII, be amended by repealing all that Section after the words: "As the Bishop may designate."

That Sec. 2, Canon XX, entitled "OF THE TRIAL OF A CLERGYMAN NOT BEING A BISHOP," be so amended as to read as follows, viz: "Sec. 2. The Bishop, or, if there be no Bishop, the Standing Committee, shall appoint the time and place for the trial: the place must be within the Diocese. The Bishop, or, if there be no Bishop, the Standing Committee, may postpone the trial, from time to time, for cause shown, or when justice requires it."

SAMUEL CHASE,

Chairman of Com. on Legislation.

The question on the Amendment to Sec. 2, Canon VII, being taken, it was adopted by a vote of two-thirds of both Orders in the Convention, as required by Canon. The Amendment to Sec. 2, Canon XX, was likewise adopted by the required two-thirds of both Orders.

EUPHEMIA HALL, MARENGO.

The Committee to whom was referred so much of the Bishop's Address as relates to "Euphemia Hall, Marengo," beg leave to present the following report:

Whereas, an Institution for Female Education has been established in this Diocese, at Marengo, McHenry County, by the Rev. I. P. Labagh, at the suggestion and under the auspices of the Rt. Rev. the Bishop of the Diocese, and has been for the past year in successful operation;

And whereas, the Bishop not only in his Address of last year, but also in that of the present, has called the attention of the Convention to it as being an Institution very desirable for the promotion of Female Education on Church principles;

And whereas, the Institution is not only located in a very healthful region, but is also admirably adapted by its arrangements and accommodations for a large and flourishing school;

And whereas, it is the intention of the Proprietor, as soon as it

Resolution—Committee of 1860 on Jubilee College—Report—Training School.

is in successful operation, to make it auxiliary to the Missionary work of the Diocese, by contributing a portion of its income for the furtherance and support of Missions;

And whereas, we have now in addition to Jubilee College a want supplied which has long been felt, viz: a Church Institution for Female Education; therefore,

Resolved, That this Convention cordially recommend to our Parishes and people "EUPHEMIA HALL," as a reliable and suitable place for the education of the daughters of the Church.

EDWARD P. WRIGHT, *Chairman*
S. C. SHERMAN,
S. W. STONE.

On motion the resolution reported by the Committee was adopted.

JUBILEE COLLEGE.

The Committee appointed at the last Annual Convention upon so much of the Bishop's Ninth Annual Address as related to Jubilee College, presented the following report :

The Committee appointed at the last Convention to consider that portion of the Bishop's Address referring to Jubilee College, would respectfully report :

That Jubilee College—established years ago by the late venerated and loved Bishop Chase—for the want of a just appreciation of its necessity and importance to the Diocese, continues, as in days past, to struggle on against fearful odds. In the wisdom of the Bishop, in connection with that of the Board of Trustees, it has been made now to assume a new character—more of the Theological than Collegiate form, and stands before the Church in this Diocese as a Training School where children and youth are to be disciplined, instructed, and fitted for the Church's work. At no period of its history has it stood in more need of our sympathy, our prayers, and our aid. The last year eight Students were supported by the funds of the Institution. This year eight stand ready to begin their work within its walls, but no assistance can now be proffered by the Institution itself. To this wealthy and growing Diocese, the value and importance of such a School of the Prophets' cannot be over-estimated.

With the Bishop at its head, and a corps of faithful, energetic Instructors to give to the youthful mind the right direction, shall it, Brethren of the Clergy and Laity, fail for lack of zeal, for lack

Jubilee College: Claims for support—Ought to be united in that—Resolutions.

of support, on our part? Shall we send out our money into other channels, leaving this to struggle on with poverty and discouragement, or to die out altogether? Or shall we, one and all, resolve to combine our efforts, independent of all partizan feeling, all peculiar Church proclivities, and, by earnest and combined action, make it a praise and a glory in the land?

While the Church is a unit—and we are to aid it wherever we find it, in all its efforts for good—at the same time our strongest aid should be given at home. It cannot be denied that we have much land to possess, and to our own Institution, in a great measure, must we look for the men to establish and build up the Church of Christ in our midst.

In view of all these facts, shall we not at this present Convention, take some steps which shall place this School on a footing equal to those in other Dioceses? The Committee would, therefore, submit the following resolutions:

1. *Resolved*, That this Convention hereby expresses its confidence in the movement that has placed Jubilee College in its present position as a Training School for the Ministry.

2. *Resolved*, That the Rector of every Parish, in union with the Convention, be requested to make an Annual Collection, or solicit such donations, or Annual Subscriptions, as the case may seem best in the judgment of the Rector, in aid of the General Beneficiary Fund of the Institution.

3. *Resolved*, That we hereby pledge ourselves to a hearty and earnest Co-operation in the above work, so as to secure its efficiency and place it on a footing with other Church Schools in the West.

4. *Resolved*, That the Rector of each Parish in making a collection in behalf of Jubilee College, be requested to read the above resolutions to his people.

All of which is respectfully submitted.

J. B. RICHMOND,
T. N. MORRISON,
JAMES CARTER,

On motion the resolutions reported by the Committee as above were adopted.

REPORT ON EXHIBITS.

The Committee to whom was referred that portion of the Bishop's Address, which refers to the suppression of the Exhibits, appended by him to his Address of last year, presented the following report:

The Committee to whom was referred so much of the Bishop's Address as relates to the suppression of certain papers, by the Secretary of the Convention in the publication of the Journal of 1860, beg leave to report :

That your Committee have examined the subject and the papers referred to, and in their estimation find them important in character, and in their bearing upon the subject matter to which they relate. They have reference to the final settlement of the title to the property, known as Lots 2 and 3 in Block 8, fractional section 15, addition to the City of Chicago, formerly held by the Bishop, by different tenures, for the purpose of a Bishop's Church and a private residence.

Your Committee are clearly of opinion that much of the misconception which has existed in the minds of Churchmen, in the Diocese, as well as out of it, in regard to this whole transaction, has arisen from want of that information which these papers supply.

They are referred to by the Bishop, in a note to his Address, as explanatory of the portion referring to the Compromise of the lots —were commented upon, and for the most part read in open Convention, in the way of explanation, and as of authority.

The late Secretary having, as we understand, failed to give the Bishop a satisfactory explanation of his action in their suppression, your Committee are, therefore, of opinion that they ought to have appeared in the Journal of last year as part and parcel of the Bishop's Address, and recommend the adoption of the following resolutions :

1. *Resolved*, That this Convention fully recognizes the right of the Bishop to lay any and all matters he may think proper before the Convention and the Diocese, in his Address and appendices thereto. And inasmuch as neither the Convention nor any of its Officers has any right to alter, mutilate, or suppress any part of the same, this Convention disapproves the act of the late Secretary in suppressing the publication of the "Exhibits," appended to the Bishop's Address of last year.

2. *Resolved*, That the Secretary of this Convention be and hereby is instructed to bind with the Journal of this year, the papers so prepared and then suppressed.

JOHN BENSON, *Chairman*.
JAMES CARTER,
S. CORNING JUDD.

On motion the resolutions recommended by the Committee were adopted by the Convention.

A member having risen during the putting of the question, unperceived by the Chair, a reconsideration was moved, in courtesy, to allow the privilege of debate, which motion was carried, A motion was then made to amend the first resolution by striking out the words "the late Secretary." The motion was lost.

On motion the Convention re-adopted the resolutions as recommended by the Committee.

REPORT OF "COMMITTEE ON FINANCE."

The Committee on Finance then made the following reports :

The Committee on Finance report, that they have examined the Reports of the Treasurer of the Missionary Fund, and of the Fund for the Contingent expenses of the Convention, and find the same correct.

L. P. CLOVER,
S. WILKINSON,
J. W. HANSEL.

The Committee on Finance having examined the Report of the Treasurer of the Fund for the support of the Episcopate, and of the Fund for the relief of Aged and Infirm Clergymen, find the same correct.

L. P. CLOVER,
S. WILKINSON,
J. W. HANSEL.

REPORT ON DIOCESAN MISSIONS.

The Committee to whom was referred so much of the Bishop's Address as related to Diocesan Missions presented the following report :

The Committee to whom was referred so much of the Bishop's Address as relates to Diocesan Missions, respectfully report :

That the earnest words of the Bishop should be recommended to the special consideration of every member of the Diocese, and that each should resolve, in his sphere, to bear his part of the burden of labor and self-denial involved in the sustenance and expansion

Canonical provisions ample and explicit—Rights of all guarded—Results not adequate.

of the Church as an organic whole, acting as one Body in her Missionary operations.

The means devised for carrying on the Diocesan Missionary work, so far as it can be reached by Canonical enactment, are amply sufficient to execute it systematically, energetically, perseveringly, and to the full extent of the ability of the Diocese, and are in full accordance with the organic constitution and genius of the Church. They consist of the Board of Missions, of which the Bishop of the Diocese is the head, and the Standing Committee the body; the corps of Missionary Clergy nominated by the one and appointed by the other, and capable of indefinite increase; and a Canonical provision for a Fund to be created by collections, taken quarterly, which shall be administered by the Board of Missions in sustaining its appointees, where opportunity offers and need requires.

In the Constitution of the Board, the rights of all orders in the Church are guarded and sustained; the Bishop acting in his own person, and the Clergy and Laity by their respective representatives,—the clerical and lay members of the Standing Committee.

In the quarterly collections, opportunity is offered to every one to give systematically and at the proper time, according to the measure of his ability and the warmth of his zeal. And in the Missionaries themselves we have all the guarantees which the combined action of Bishop, Clergy and Laity in their appointment can give, that they are worthy the zealous support of the Church. It does not appear that this arrangement could be improved or simplified in any way, or that united, continuous, and co-ordinate action could be as well obtained by any other scheme.

It must be confessed, however, that the results attained in the missionary field fall far below what the means of the Church could accomplish, and her duty imposes. The Diocese is largely in arrears for amounts already pledged; and stations are unoccupied, which are not only full of promise for the future, but have a present claim, in members of the Church who are not able unassisted to sustain Clergy, and who are therefore deprived altogether of pastoral care. Nor can any irregular efforts made in the field of the Diocesan Board, by the perversion of the so-called voluntary principle, be taken as mitigating this censure; since there is abundant room for the safe action of that principle in connection with the constitutional authority of the Church, its perversion so as to ignore that authority, is liable to the grave charge of being schismatical and disloyal, not merely to any individuals, but to the Church itself, acting through its approved representatives.

The blame rests not upon the machinery by which missionary operations are carried on; but, we are constrained to say, upon the Clergy and Lay members of the Church, who do not give their active and liberal support to the fund, the scantiness of which cripples the

Resolution of Solemn Duty—Adopted—Elections—Standing Committee.

operations of the Board. The canonical obligations are binding upon all the members, indicating what should be the mode of their action, and requiring their hearty performance of their duty. The number of parishes, which are delinquent in making their collections, is not only sad and disheartening, but disgraceful. This remissness on the part of particular parishes would be wrong in the best times; but in the present crisis of the Church, when the question is, dismissing all thought of extension, whether we can "strengthen the things that remain," it is doubly wrong. From whatever other matters it is necessary to withdraw aid, the Diocesan missionary work is the last that should be neglected; and if it should be necessary to withdraw from participation in all other works outside of our own parishes, the efforts, for Diocesan Missions should be increased. Especially is it inexpedient to make contributions to objects not specially identified with the Church itself, and to ignore this which is essential to its very existence.

The Committee would therefore recommend the adoption of the following resolution:

Resolved, That it is the solemn duty of the Clergy, implied in their ordination vows, to obey the canonical provision on Diocesan Missions in the spirit as well as the letter—in the letter, by making the collections at the time, and transmitting them in the manner appointed; in the spirit by laboring earnestly by exhortation and preaching to interest their people in the missionary work; and that it is the duty of the laity, and they are hereby earnestly exhorted so to do, to make special exertions to sustain the Diocesan missionary operations in the present crisis of the Church.

JOHN H. EGAR, *Chairman*.
LOWBER BURROWS,
SAMUEL WILKINSON.

On motion, the resolution recommended by the Committee, was adopted.

ELECTIONS.

The next business in order being the Elections, the Convention proceeded to ballot for members of the Standing Committee. The Inspectors of Elections made their respective returns, from a comparison of which it appeared that the following had a majority of

the votes of both Orders on the first ballot, and were declared to be duly elected:

Rev. Samuel Chase, D.D.,	Hon. S. H. Treat,
“ Lewis P. Clover, D.D.,	Mr. Antrim Campbell,
“ Thomas N. Benedict,	“ J. T. Bradford.

The Convention then proceeded to ballot for Deputies to the General Convention. As the result of the first ballot the following, having, according to the reports of the respective tellers, received a majority of the votes of both Orders, were declared elected:

Rev. S. Chase, D.D.,	Hon. S. H. Treat,
“ T. N. Benedict,	“ L. B. Otis,
“ Alexander Capron,	Mr. Antrim Campbell,
“ John Benson,	“ Henry Asbury.

The votes of the Convention were then ordered and cast for Trustees of the Protestant Episcopal Church in the Diocese of Illinois; and pending the report of the Inspectors of Election, the following resolutions were moved and adopted by the Convention:

Resolved, That the thanks of this Convention be tendered to the Rector, Vestry and Congregation of Christ Church, and to the citizens of Ottawa, for their kind hospitality to members of this Convention.

Resolved, That the Secretary cause to be printed 750 copies of the Journal, Bishop's Address and Rules of Order, and send two copies to each of the members of the Convention, and one copy to every ten Communicants in each Parish, and the usual copies to the Bishops, Secretaries of Convention, and periodicals of the Church; and that he cause to be printed 500 extra copies of the Bishop's Address, in separate pamphlet form; and that every Clergyman in the Diocese be requested to read the same in his pulpit; and, also, that the Secretary seek proposals from various printing offices for the printing of the Journal and Bishop's Address, and select from the same at his discretion.

The Inspectors of Election then reported the following persons as having a majority of votes for Trustees of the Protestant Episcopal Church in the Diocese of Illinois, who were then declared duly elected by the concurrent vote of both Orders, on the first ballot:

Rev. S. Chase, D.D.,	Mr. H. S. Austin,
“ T. N. Benedict,	“ J. W. Hansel,
Mr. R. F. Seabury.	

On motion, the ballot was unanimously dispensed with, and the following persons were elected Trustees of Jubilee College:

Rev. L. P. Clover, D.D.,	Rev. J. B. Richmond,
Mr. H. S. Austin.	

On motion, it was

Resolved, That the Bishop and two members of the Convention, to be appointed by the Bishop, are hereby constituted a Committee with authority to examine the books and papers of the Standing Committee, and prepare a report in accordance with the provisions of Sec. 3 of Art. X of the Constitution; and that such report be printed in the Journal.

The Bishop appointed as this Committee the Secretary of the late Standing Committee and the Secretary of the Convention.*

On motion,

Resolved, That the reading of the minutes be dispensed with, and that they be prepared by the Bishop and Secretary for publication.

It was then moved and carried that the Convention take a recess until the close of the Missionary meeting, to be held at 7:30 this evening.

* For report of Committee see page 35.

SECOND DAY.—EVENING SESSION.

After the Missionary meeting, the Convention was called to order by the Bishop.

On motion, it was

Resolved, That the Bishop be requested to make a collection for Diocesan Missions, at each of his Visitations in the Diocese, whenever he deems it expedient.

On motion, it was then

Resolved, That after the customary religious exercises this Convention adjourn *sine die*.

The Bishop then made his closing address to the Convention; the *Gloria in Excelsis* was sung, and after the prayers and Benediction by the Bishop, the Convention adjourned *sine die*.

HENRY J. WHITEHOUSE,

Bishop of the Diocese of Illinois.

JOHN WILKINSON,

Secretary of Convention.

NOTICE.

THE TWENTY-FIFTH ANNUAL CONVENTION OF THE DIOCESE OF ILLINOIS, will be held in the BISHOP'S CHAPEL, CHICAGO, on Wednesday, the 10th day of September, A. D. 1862.

JOHN WILKINSON,

Secretary of the Convention.

ABSTRACT

Of the Proceedings of the Standing Committee of the Diocese of Illinois, for the year 1860-61, prepared by order of the Convention:

I. Sept. 20, 1860. Met for organization in the Richmond House, Chicago. Present, Rev. Dr. Clarkson, Rev. Messrs. Barton and Bishop, and Messrs. Ely and Kerfoot. Rev. Dr. Clarkson was elected President, and Rev. Mr. Barton, Secretary. The Treasurer of the Fund for the relief of aged and infirm Clergy was authorized to pay the sum of \$106 to Rev. Dr. Dresser.

II. Sept. 27. Met in the Church of the Holy Communion.— Present, Rev. Messrs. Clarkson and Barton, and Messrs. Otis, Kerfoot, and Ely. A communication was presented by Rev. Mr. Barton as Secretary of the Convention, stating that he had received a note from C. C Parks, Esq., requesting permission to publish and have bound with the Journal of Convention, certain documents presented to the late Diocesan Convention by S. H. Kerfoot, Esq., and ruled out of order. Mr. B. asked the opinion of the Committee as to his duty in the premises. The Committee adopted the following resolution :

“Whereas, request has been made to the Secretary of the Convention to publish in the Journal certain documents extraneous to it, and he has asked the opinion of the Committee, therefore

Resolved, That the Secretary of the Convention be instructed to insert nothing in the Journal except that which was properly Conventional matter.

III. Oct. 22. Recommended Mr. J. Wainright Ray to be received as a candidate for Holy Orders.

IV. Nov. 22. Recommended Rev. John R. West, Deacon, to be ordained Priest.

V. Jan. 12, 1861. Recommended Mr. Erastus De Wolf, Jr., to be ordained Deacon.

VI. Feb. 11. Recommended Mr. Stephen T. Allen to be received as a Candidate for Holy Orders.

VII. March 7. Communication from the Bishop of the Diocese read, requesting to be informed of the rule of action of the Committee in recommending Candidates for Orders under Sec. 8, Canon 2, Title I., when the Candidate had, for some time previous, been engaged in secular pursuits.

The Committee replied at considerable length, giving it as their opinion that where "ministers of other denominations," though engaged in secular pursuits, have not been regularly displaced from the ministry of the denomination of which they were members, they *must* recommend them as Candidates for Orders under the above Canon, and cannot act in any other way.

At the same meeting the Committee recommended Mr. John Cauch to be received as a Candidate for Holy Orders.

VIII. May 2. Received the resignation of Rev. Mr. Barton, Secretary of Committee. Hon. L. B. Otis elected Secretary, and Rev. Clinton Locke elected to fill vacancy. Mr. Peter Arvidson and Mr. Alfred Cauldwell were also recommended to be received as Candidates for Holy Orders.

IX. Aug. 3. Signed testimonials of Mr. S. T. Allen, and recommended him to the Bishop to be ordained Deacon.

X. Aug. 24. Signed testimonials of Mr. John Cauch, and recommended him to the Bishop to be ordained Deacon.

XI. Sept. 5. Signed the testimonials of Rev. Charles A. Gilbert, Deacon, and recommended him to be ordained Priest. Also gave their consent, at the request of the Bishop, that the Rev. Jacob Bredberg, a minister of the Church of Sweden, might accept the call and be settled as minister of the Swedish portion of St. Ansarius' Church.

XII. Sept. 6. Recommended the Rev. Salmon R. Weldon, Deacon, to be ordained Priest.

Acts, as "Board of missions" for the Diocese.

I. Sept. 27, 1860. Selected from the list of nominations, furnished by the Bishop, as Missionaries of the Board for the ensuing year:

Rev. S. D. Pulford, Miss., at Elgin ;	.....	stipend	\$150,00
" H. T. Heister, " " Farmridge ;	...	"	150,00
" C. P. Clarke, " " Lacon ;	.....	"	150,00
" C. B. Stout, " " Manhattan, &c. ;	"	"	150,00
" John Benson, " " Farmington, &c. ;	"	"	150,00
" Geo. C. Street, " " Tiskilwa, &c. ;	"	"	200,00

II. No date. Received communication from the Bishop informing of the resignation, as Missionary of the Board, of the Rev. C. B. Stout ; which resignation was accepted. Confirmed nomination of Rev. J. W. Osborne as Missionary at a salary of \$200.

III. Jan. 20, 1861. Received letter from the Bishop, informing the Board of the removal of Rev. Mr. Pulford from the Diocese, and nominating Rev. Mr. Bruce as Missionary at Lewistown. The nomination of Mr. Bruce confirmed.

Canon XIII—Parochial Collections and Assessments.

IV. Feb. 7. Received application from Vestry of St. Paul's Church, Pekin to have Rev. C. F. Loop, Rector of said Parish, appointed a Missionary of the Board; received also the Bishop's nomination of Rev. Mr. Loop as Missionary at Pekin. Nomination not confirmed on account of the exhausted condition of the Treasury.

JOHN WILKINSON,
LUCIUS B. OTIS.

CANON XIII.

PAROCHIAL COLLECTIONS AND ASSESSMENTS.

It shall be the duty of every Parish to contribute, and forward to each Annual Convention, a sum equal to fifteen cents for each communicant in the same, to defray the contingent expenses of the Diocese; and at the Annual Convention immediately preceding the Triennial meeting of the General Convention, an additional sum of ten cents for each communicant for the dues and expenses incident to that body; and it shall be also the duty of each Parish to pay, in regular quarterly payments, for the support of the Episcopate, a sum equal to one dollar for every communicant in the Parish, (the number of communicants to be determined by the last annual report,) until a fund shall be provided for that purpose. It shall further be the duty of each Parish to make quarterly collections in aid of Diocesan Missions on the third Sunday of December, March, June and September, the same to be forwarded by the Rector or Minister to the Treasurer of Diocesan Missions. All such Parishes as fail to pay their quota of all assessments imposed by the authority of the Convention, shall not be entitled to representation, unless excused by the Convention by special vote.

OFFICERS OF THE DIOCESE AND CONVENTION.

BISHOP OF THE DIOCESE AND *co-officio* PRESIDENT OF THE CONVENTION,

RT. REV. HENRY J. WHITEHOUSE, D.D.

SECRETARY OF THE CONVENTION,

REV. JOHN WILKINSON, CHICAGO.

ASSISTANT SECRETARY OF THE CONVENTION,

REV. CHARLES A. GILBERT, JOLIET.

TREASURER OF THE CONVENTION AND OF THE MISSIONARY FUND,

REV. T. N. MORRISON, JACKSONVILLE.

STANDING COMMITTEE.

REV. SAMUEL CHASE, DD., Pres., Robin's Nest.
" LEWIS P. CLOVER, D.D., Sec., Springfield.
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REV. J. B. RICHMOND,

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" H. N. BISHOP,
" R. H. CLARKSON, D.D.,

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MR. C. R. LARRABEE,
" ANTRIM CAMPBELL,
HON. L. B. OTIS.

TREASURERS' REPORTS.

T. N. MORRISON, *Treasurer of Diocesan Missions, in account with Convention.*

	Dr.	Cr.
Collection at Missionary Meeting, Quincy, Sept. 13, 1860,.....	\$ 33 70	
St. Paul's, Peru,.....	2 00	
Trinity, Chicago,.....	3 10	
Christ Church, Ottawa,.....	58 25	
Redeemer, Elgin,.....	1 30	
Christ Church, Joliet,.....	36 98	
St. John's, Kewanee,.....	5 50	
Grace Church, Chicago,.....	64 00	
Christ Church, Robin's Nest,.....	20 22	
Holy Communion, Chicago,.....	21 33	
St. Paul's, Manhattan,.....	5 50	
St. John's, Decatur,.....	12 60	
St. James', Chicago,.....	150 00	
St. Peter's, Chesterfield,.....	9 50	
St. Paul's, Carlinville,.....	23 95	
St. Jude's, Tiskilwa,.....	6 06	
Zion, Providence,.....	5 18	
Redeemer, Princeton,.....	3 94	
Atonement, Chicago,.....	10 00	
St. John's, Chicago,.....	26 12	
St. Paul's, Peoria,.....	54 08	
Calvary, Farmington,.....	41 13	
Christ Church, Limestone,.....	17 21	
St. Mark's, Chester,.....	20 00	
St. Paul's, Warsaw,.....	9 25	
St. Andrew's, Farmridge,.....	8 00	
Trinity, Jacksonville,.....	60 00	
St. Paul's, Springfield,.....	21 55	
Advent, Marengo,.....	5 00	
St. John's, Quincy,.....	37 00	
<i>Carried forward,</i>	\$772 45	

Treasurers' Report, Contingent Fund—In account with Convention.

T. N. MORRISON, *Treasurer of Contingent Fund, in account with Convention,*

	Dr.	Cr.
Zion Church, Freeport,.....	\$ 5 40	
Atonement, Chicago,.....	32 50	
Christ Church, Waverly,.....	2 00	
St. Paul's, Carlinville,.....	1 00	
St. Mark's, Chester,.....	10 00	
Christ Church, Joliet,.....	12 65	
Calvary, Farmington,.....	6 00	
Christ Church, Limestone,.....	4 05	
St. Paul's, Peoria,.....	13 50	
Trinity, Chicago,	50 00	
Holy Communion, Chicago,.....	24 25	
Grace, Chicago,.....	26 77	
St. Paul's, Springfield,.....	33 78	
St. James', Lewistown,.....	2 70	
St. Peter's, Chesterfield,.....	1 00	
St. Peter's, Grand Detour,.....	2 40	
St. Luke's, Dixon,.....	4 05	
St. Andrew's, Farmridge,.....	9 30	
St. Thomas', Amboy,.....	3 25	
Grace, Galesburg,	7 65	
St. John's, Knoxville,.....	6 75	
Ascension, Chicago,.....	4 65	
St. John's, Lacon,.....	2 25	
Grace, Galena,.....	15 00	
St. Peter's, Sycamore,.....	5 25	
St. John's, Kewanee,.....	8 20	
St. Paul's, Warsaw,.....	7 50	
St. Jude's, Tiskilwa,.....	7 70	
Redeemer, Princeton,.....	3 75	
Zion, Providence,.....	13 25	
St. John's, Quincy,.....	19 50	
St. James, Chicago,.....	36 00	
Christ Church, Ottawa,.....	22 50	
St. Luke's, Wyoming,.....	3 00	
St. John's, Decatur,.....	7 35	
St. John's, Chicago,.....	13 65	
St. Paul's, Lee Centre,.....	4 40	
Trinity, Jacksonville,.....	12 00	
Christ Church, Robin's Nest,.....	15 75	
	\$460 70	

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Grace Church, Chicago,.....	64 00	
Christ Church, Robin's Nest,.....	20 22	
Holy Communion, Chicago,.....	21 33	
St. Paul's, Manhattan,.....	5 50	
St. John's, Decatur,.....	12 60	
St. James', Chicago,.....	150 00	
St. Peter's, Chesterfield,.....	9 50	
St. Paul's, Carlinville,.....	23 95	
St. Jude's, Tiskilwa,.....	6 06	
Zion, Providence,.....	5 18	
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Christ Church, Limestone,.....	17 21	
St. Mark's, Chester,.....	20 00	
St. Paul's, Warsaw,.....	9 25	
St. Andrew's, Farmridge,.....	8 00	
Trinity, Jacksonville,.....	60 00	
St. Paul's, Springfield,.....	21 55	
Advent, Marengo,.....	5 00	
St. John's, Quincy,.....	37 00	
<i>Carried forward,</i>	\$772 45	

Treasurers' Report, in account with Convention, continued.

	Dr.	Cr.
<i>Brought forward</i> ,.....	\$772 45	
St. John's, Lacon,.....	2 10	
St. John's, Knoxville,.....	3 50	
Christ Church, Galesburg,.....	3 50	
Grace Church, Galena,.....	21 90	
St. James', Lewistown,.....	6 63	
Mrs. R. B. H., Griggsville,.....	2 50	
St. Peter's, Sycamore,.....	5 00	
St. Paul's, Lee Centre,.....	2 52	
St. Thomas', Amboy,.....	1 00	
St. Thomas', Morris,.....	14 72	
St. John's, Naperville,.....	5 40	
Collection at Convention,.....	22 10	
Rev. J. H. Waterbury,.....		\$47 50
Rev. S. D. Pulford,.....		73 64
Rev. J. R. West,		73 38
Rev. G. C. Street,.....		126 18
Rev. C. B. Stout,.....		62 50
Rev. C. P. Clarke,.....		92 26
Rev. John Benson,.....		90 34
Rev. H. T. Heister,.....		63 00
Rev. John W. Osborne,.....		35 50
Rev. C. A. Bruce,.....		6 63
Rev. A. J. Warner,.....		50 00
Exchange and Incidentals,.....		5 95
Rev. H. T. Heister,.....		60 00
Rev. John Benson,.....		20 00
Rev. G. C. Street,.....		25 00
Rev. John W. Osborne,.....		28 04
Balance,.....		3 40
	\$863 32	\$863 32

T. N. MORRISON, *Treasurer*.

OTTAWA, Sept. 11th, 1861.

Treasurers' Report, Contingent Fund—In account with Convention.

T. N. MORRISON, *Treasurer of Contingent Fund, in account with Convention,*

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Christ Church, Joliet,.....	12 65	
Calvary, Farmington,.....	6 00	
Christ Church, Limestone,.....	4 05	
St. Paul's, Peoria,.....	18 50	
Trinity, Chicago,	50 00	
Holy Communion, Chicago,.....	24 25	
Grace, Chicago,.....	26 77	
St. Paul's, Springfield,.....	33 78	
St. James', Lewistown,.....	2 70	
St. Peter's, Chesterfield,.....	1 00	
St. Peter's, Grand Detour,.....	2 40	
St. Luke's, Dixon,.....	4 05	
St. Andrew's, Farmridge,.....	9 30	
St. Thomas', Amboy,.....	3 25	
Grace, Galesburg,	7 65	
St. John's, Knoxville,.....	6 75	
Ascension, Chicago,.....	4 65	
St. John's, Lacon,.....	2 25	
Grace, Galena,.....	15 00	
St. Peter's, Sycamore,.....	5 25	
St. John's, Kewanee,.....	8 20	
St. Paul's, Warsaw,.....	7 50	
St. Jude's, Tiskilwa,.....	7 70	
Redeemer, Princeton,.....	3 75	
Zion, Providence,.....	13 25	
St. John's, Quincy,.....	19 50	
St. James, Chicago,.....	36 00	
Christ Church, Ottawa,.....	22 50	
St. Luke's, Wyoming,.....	3 00	
St. John's, Decatur,.....	7 35	
St. John's, Chicago,.....	13 65	
St. Paul's, Lee Centre,.....	4 40	
Trinity, Jacksonville,.....	12 00	
Christ Church, Robin's Nest,.....	15 75	
	\$460 70	

PAROCHIAL AND CLERICAL REPORTS.

FOR THE YEAR ENDING SEPTEMBER, 1861.

Albion, St. John's, Rev. Robert Ryall.

Number of families, 42; total of souls, 210.

Baptisms—infants, 8. Confirmed, 4. Marriages, 2. Burials, 5. Communicants—added anew, 4; by removal, 3; removed from, 1; died, 2; total, 31.

Sunday School—teachers: male, 1; female, 4; total, 5. Scholars—male, 25; female, 9; total, 34. Public catechetical instruction—number of times, 40.

Celebration of Divine Service—Sundays, 100; other days; Fridays in Lent, 8.

The Holy Communion—public, 16; private, 1. Alms—Thanksgiving and Day of public humiliation, nearly \$40.00.

Contributions—domestic missions, \$3; Episcopate, \$19.50, at this date; contingent expenses of Diocese, \$10; for Kansas, \$9.

Extreme sickness prevented the Rector from being able to attend to the preparation of this report: the facts are, however, at this time, as nearly correct as they can be. The depressed state of commerce and agriculture that generally prevails has militated so much against the people of this section of the country also, that the financial affairs of this Parish will suffer much by their circumstances. I have consented to stay, in order that the Church may be kept open for the coming year, though at this time they have pledged not more than half the amount of maintenance that last year they found it easy to give. Inducements offered in the way of teaching and a private arrangement at this time of living less expensively, alone enable me to hope to remain at the post.

Alton, St. Paul's, Rev. John Foster.

Baptisms—infants, 24; adults, 9; total, 33. Burials, 1.

Communicants—died, 1.

Parochial and Clerical Reports: St. Thomas', Amboy—Messiah, Arcadia.

Sunday School—teachers: male, 3; female, 8; total, 11. Scholars, 80. Upper Alton—teachers, 8; scholars, 70.

Celebration of Divine Service—on Sundays, 2 times; other days, occasional.

Holy Communion—once a month. Alms, \$14.13.

This report reaches back only to last Easter. It is defective from the fact, there is as yet no way of even an approximation to a knowledge of many things called for. The Parish had no records of such matters. My personal and official acts are all that can be given.

Amboy, St. Thomas', . . . Rev. W. M. A. Brodnax.

Number of families, 13; total of souls, 40.

Baptisms—infants, 4. Marriages, 2. Burials, 4. Communicants—removed from, 4; total, 9.

Sunday School—teachers: male, 1; female, 1; total, 2. Scholars, 24.

Celebration of Divine Service—Sundays, 47.

Holy Communion—public, 12. Alms, \$9.35.

Contributions—Diocesan missions, \$1.60; contingent expenses of Diocese, \$1.95; Parish purposes, \$80.

Arcadia, Messiah, Rev. Philander Chase.

Communicants—removed from, 2; total, 6.

Sunday School—teachers: male, 1; female, 1; total, 2. Scholars—male, 10; female, 4; total, 14.

Celebration of Divine Service—Sundays, 50.

Holy Communion—public, 2; private, 2.

I have kept no record of the number of times I have preached, but have endeavored to hold a service every other Sunday in a school-house in the neighborhood when the weather was favorable; but as the congregations were sometimes only the Sunday School children, I did not always preach. On the afternoon of nearly every Sunday I had the service at my own house, at which some of the neighbors have attended. I preached and administered the Communion in Wyoming on Christmas day; also have had Communion twice with the Visitation Service, and once at my own house. Since the Convention, the Wardens and Vestry of Wyoming have requested me to again hold regular service, stating that

they would do something in the way of support; what that something will be, I know not. I have agreed to go every other Sunday.

Belvidere, Trinity, Rev. Isaac P. Labagh.

Number of families—Belvidere, 34; Mt. Shattuck's Grove, 25; total of souls, about 250.

Baptisms—infants, 3; adult, 1; total 4. Confirmed, 5; Marriages, 2; Burials, 5. Communicants—added anew, 3; by removal, 3; removed from, 4; died, 1; total, 32.

Sunday School—teachers: male, 3; female, 4; total, 7. Public catechetical instruction—number of times, 1st Sunday in the month.

Celebration of Divine Service—twice each Lord's Day and on Christmas; Ash Wednesday and Good Friday, with occasional Friday evening service, and monthly at Shattuck's Grove, with occasional exceptions.

The Holy Communion—public, 12; Missions—domestic, \$3; foreign, \$3; Parish purposes, 750 dollars.

The present Rector entered upon his parochial duties, August 12th, 1860. Found the Parish feeble and somewhat disheartened by frequent changes and irregular services. A debt of over \$1,800 was pressing upon it, \$1,120 of which was secured by mortgage on the Church property, the remainder was floating debt. By strenuous exertions the floating debt has been paid during the year, leaving only due the mortgage debt. In addition, the Parish has obtained the use of a fine organ and bell; the cost of the transportation of which from New York and putting up amounted to near \$150. These extra expenses, very onerous for so small a band, have made it impossible for them to contribute to the several objects required by Canon. Added to the fewness of our numbers, the pressure of the times has also sadly diminished our means of contributing to the cause of the Redeemer. Our only excuse for neglecting so many of the collections required by Canon is the amount of Parish indebtedness which required immediate attention and could no longer be deferred.

Bloomington, St. Matthew's, . . . Rev. James W. Coe.

Number of families, 34.

Baptisms—infants, 2. Burials, 2. Communicants—removed from, 3; died, 1; total, 33.

Parochial and Clerical Reports: Zion, Brimfield—St. Paul's, Carlinville—St. John's, Centralia.

Sunday School—teachers; total 8. Scholars; total, 30.
 Celebration of Divine Service—Sundays, 44; other days, 1.
 The Holy Communion—public, 5. Parish purposes, \$70.

The present Rector has been in charge but about four months, and his report is necessarily defective.

Brimfield, Zion, Vacant.

Number of families, 6; individuals not thus included, 20; total of souls, 35.

Baptisms—infants, 2; total, 2. Communicants—total, 12.

Celebration of Divine Service—Sundays, 4.

The Holy Communion—public, 1. Alms, \$7.00. Episcopate, \$13.00.

Rev. Mr. Sayres preached 4 times and took the collections.

Carlinville, St. Paul's, . . . Rev. D. W. Dresser.

Number of families, 8; individuals not thus included, 10; total of souls, 35.

Baptisms—infants, 7; adult, 1; total, 8. Confirmed, 1; Marriages, 4; Burials, 1. Communicants—added anew, 1; removed from, 3; total, 6.

Celebration of Divine Service—Sundays, 44.

The Holy Communion—public, 5; private, 1.

Missions—Diocesan, \$23.95; domestic, \$6.25; Episcopate, \$8.00; contingent expenses of Diocese, \$1.00; Parish Purposes, \$106.55.

Centralia, St. John's, . . . Rev. John Wesley Osborne.

Number of families, 8; individuals not thus included, 19; total of souls, 41.

Confirmed, 2. Marriages, 1. Burials, 4. Communicants—added anew, 2; by removal, 12; removed from, 6; died, 2; total, 15.

Sunday School—teachers: male, 2; female, 2; total, 4. Scholars—male, 10; female, 24; total, 34. Public catechetical instruction—number of times, 52; catechumens, 19.

Celebration of Divine Service—Sundays, 52; other days, 1.

Holy Communion—public, 4.

Contributions—Parish purposes, \$4.

The Sunday School library is quite large—about 480 volumes. The service of the Church has been well sustained by the Lay Reader. I have spent one Sunday every three months in the Parish; preached and administered the Holy Communion.

Chester, St. Mark's, . . . Rev. Wm. Mitchell, M.D.

Number of families, 35; individuals not thus included, 14; total of souls, 176.

Baptisms—infants, 10. Marriages, 1. Burials, 4. Communicants—added anew, 1; by removal, 2; removed from, 9; died, 1; total, 34.

Sunday School—teachers: female, 5. Scholars—male, 14; female, 16; total, 30. Public catechetical instruction—number of times, 5; catechumens, 12.

Celebration of Divine Service—Sundays, 61; other days, 20; total, 81.

Holy Communion—public, 11; private, 3. Alms, \$8.

Contributions—Diocesan missions, \$20; Episcopate, \$40; contingent expenses of Diocese, \$5; Parish purposes, \$34.55; other Church offerings, \$85.15.

From the above statistical report some may infer that the Parish is declining in numbers; but the real causes are: first, no Confirmations within the past year, and the number who are in the army and were Communicants in my Parish, are deducted. Second, the removals occasioned by the depressed state of business, combining with other causes over which we had no ministerial control. We have still a united and working Parish, and look forward to the future in hope of greater fruits and an abundant harvest gathered into the Garner of Heaven. The crowning evidence of the sound condition of my little Parish is, notwithstanding the severe financial depressions and derangement in all branches of business, it has paid in full all demands on it up to the end of this Conventional year, 1861.

Chesterfield, St. Peter's, . . . Rev. D. W. Dresser.

Number of families, 16; individuals not thus included, 5; total of souls, 90.

Baptisms—infants, 1. Confirmed, 7. Burials, 5. Communicants—added anew, 2; total, 7.

Parochial and Clerical Reports: St. Ansgarius, Chicago—Ascension, Chicago.

Celebration of Divine Service—Sundays, 46; other days, 9.

Holy Communion—public, 4.

Contributions—Diocesan missions, \$9.40; domestic, \$3. Episcopate, \$5. Contingent expenses of Diocese, \$0.62½. Parish purposes, \$232.

Chicago, St. Ansgarius', . . . Rev. Edmund B. Tuttle.

Number of families, 50; individuals not thus included, 13; total of souls, 301.

Baptisms—infants, 26. Confirmed, 14. Marriages, 11. Burials, 18. Communicants—added anew, 15; by removal, 3; removed from, 16; total, 46.

Sunday School—teachers: male, 8; female, 8; total, 16. Scholars—male, 30; female, 36; total, 66. Public catechetical instruction—number of times, 12; catechumens, 10.

Celebration of Divine Service—Sundays, 102; other days, 22.

Holy Communion—public, 12; private, 2. Alms, \$27.66.

Contributions—Parish purposes, \$337.24. Charities, \$638.

“The City Mission and Church Home,” incorporated by the last Legislature, is doing an active work among the poor and the needy. The objects of the Mission are to help the poor to help themselves; to afford ministerial services to those who are destitute of religious privileges; and ultimately to build up a home of Charity which will be a shelter for the sick and destitute stranger.

Chicago, Ascension, Rev. W. H. Cooper.

Number of families, 42; total of souls about 168.

Baptisms—infants, 5. Burials, 2. Communicants—added anew, 19; by removal, 14; removed, 1; total, 45.

Sunday School—teachers: male, 3; female, 7; total, 10. Scholars, 63. Public catechetical instruction—School superintended and addressed weekly by Rector.

Celebration of Divine Service—Sundays, 54; other days, 5.

Holy Communion—public, 7. Alms, \$29.61.

Contributions—Parish purposes, about \$350.

I took charge of this Parish on the 1st of March. It was then very weak—almost defunct—the services having been suspended for some considerable time. The congregation and Sunday School have steadily improved: the former are double what they were;

the latter has about quintupled. Some seventeen or eighteen new families have been added during the six months of my incumbency, thus, in a great measure, supplying the places of those reported to last Convention, very many of whom cannot now be found, owing probably to removals or other causes. Our pecuniary strength is, however, but small; but there is every reason to labor in faith and love. The Rector is greatly encouraged. The Church is a necessity in its location; and, with God's blessing, we shall hope to see its congregation largely increased during the coming Conventional year.

Recently considerable sums for us have been subscribed towards paying off the interest on the Church debt, and for much-needed improvements in the Church edifice. For the reason and because of the smallness of our revenue, it has been impossible to aid external objects.

Chicago, Atonement, Vacant.

Number of families, 10; total of souls, 10.

Baptisms—infants, 15. Marriages, 6. Burials, 1. Communicants—removed from, 120; total, 10.

Celebration of Divine Service—Sundays, 54; other days, 57.

Holy Communion—public, 7.

Contingent expenses of Diocese, \$30; Parish purposes, about \$150.

The Vestry of the Church of the Atonement having, since the last Convention, transferred their title and interest in their Church building and property to the Bishop, the Wardens beg leave to present the following "matters of fact, as bearing upon the state of the Parish."

Their only title to the property was a contract of purchase, which expired May 1st, 1857—upon which was due about \$3,050 (\$860 being interest accrued since May 1st, 1857), and legal steps alone were necessary for the owner to resume possession. A mortgage upon the Church property for over \$800 was also held by the first Rector of the Parish, the Rev. Dudley Chase. This mortgage contained a power of sale, without redemption, at the Court House door, after giving ten days' notice. This indebtedness was all due and mostly drawing interest at ten per cent., and the attorney of Rev. Mr. Chase was pressing payment. The income of the Church being barely sufficient to meet current expenses, the Vestry were unable even to pay the interest on this indebtedness. Finding themselves without any reasonable prospect of extricating the Parish from this embarrassed condition, they determined to offer the

property to the Bishop as the only possible way of paying off the encumbrances, and still retaining it for the use of the Church. The Trustees, accordingly, transferred all their interest in the Church property to the Bishop, who has adjusted the encumbrances and now holds the title. The transfer of title was executed on the 4th day of March, 1861.

The Rev. John O. Barton, who had been Rector of the Parish since June, 1858, tendered his resignation to the Vestry on the 9th day of February, 1861, which was accepted. He continued to officiate until March 17th; after which time the Bishop took possession of the Church as his Chapel, and has since supplied it with regular services. It is now in process of enlargement to thrice its present size. The Parish having thus neither Church building nor Rector, the Sunday School, Congregation, and Communicants have, with very few exceptions, continued to worship in the Bishop's Chapel, and have connected themselves, pastorally, with the Bishop.

REUBEN TAYLER, }
L. P. CHENEY, } Wardens.

Chicago, Christ, Rev. Chas. E. Cheney.

Number of families, 50; individuals not thus included, 10; total of souls, 210.

Baptisms—infants, 4. Marriages, 4. Burials, 6. Communicants—added anew, 12; by removal, 12; removed from, 6; total, 84.

Sunday School—teachers: male, 6; female, 12; total, 18. Scholars, 150. Public catechetical instruction—number of times, 12.

Celebration of Divine Service—Sundays, 92; other days, 25.

Holy Communion—public, 10. Alms, \$50.61.

Contributions—Parish purposes, \$1200; other Church offerings, \$80.

Since the last Convention the increase of our congregation imperatively demanded an enlargement of the Church edifice. Accordingly, the work was undertaken last spring. The size of the building was augmented by one-third, a belfry built, a small gallery made for the accommodation of the choir and the melodeon, and the whole Church carpeted and cushioned uniformly.

The expenses of the entire improvement involved an outlay of over \$1,000. To accomplish the object in view without burthening a young and struggling Parish with a heavy debt, has required

the utmost exertion on the part of those interested in the prosperity of the Church. The result has been to divert the contributions of the Parish from other most important objects, which, in these times of financial embarrassment, have been regarded as secondary to the absolute necessity of accommodating those who desired to worship with us.

Chicago, Grace, Rev. Clinton Locke.

Number of families, 100; individuals not thus included, 100; total of souls, 500.

Baptisms—infants, 30; adults, 4; total, 34. Confirmed, 16. Marriages, 7. Burials, 18. Communicants—added anew, 16; by removal, 33; removed from, 34; died, 2; total, 120.

Sunday School—teachers: male, 5; female, 10; total, 15. Scholars—male, 50; female, 70; total, average number, 120. Public catechetical instruction—number of times, every Sunday; catechumens, the Sunday School.

Celebration of Divine Service—Sundays, 110; other days, 100.

Holy Communion—public, 14; private, 1. Alms, \$139.17.

Contributions—Diocesan missions, \$64; Episcopate, \$45; contingent expenses of Diocese, \$28.70; aged and infirm Clergymen, \$25; Parish purposes, \$2,035; other Church offerings, \$160.

There is daily service in Lent, and service on all Holy Days. Under the head of "Other Church Offerings," are included contributions to Nashotah, Jubilee College, City Mission, and a horse for Rev. Mr. Street.

Chicago, St. James', Robert H. Clarkson.

Number of families, 274; individuals not thus included, 115; total of souls, 1584.

Baptisms—infants, 64; adults, 7; total, 71. Confirmed, 23. Marriages, 27. Burials, 19. Communicants—added anew, 80; by removal, 10; removed from, 28; died, 8; total, 313.

Sunday School—teachers: male, 14; female, 16; total, 30. Scholars: male, 142; female, 200; total, 342. Public catechetical instruction—number of times, 12; Catechumens, 342.

Celebration of Divine Service—Sundays, 104; other days, 121.

The Holy Communion—public, 13; private, 11. Alms, \$412.35.

Missions—Diocesan, \$150; domestic, \$25.00; contingent expenses, \$46.95; aged and infirm clergymen, \$30.00; Parish purposes, \$14,500.00; other Church offerings, \$890.00.

Parochial and Clerical Reports: St. John's, Chicago—Trinity, Chicago.

Chicago, St. John's, . . . Rev. H. Nelson Bishop.

Number of families, 120; total of souls, 650.

Baptisms—infants, 33; adults, 2; total, 35. Confirmed, 10. Marriages, 11. Burials, 20. Communicants—added anew, 11; by removal, 9; removed from, 28; died, 2; total, 90.

Sunday School—teachers: male, 12; female, 18; total, 30. Scholars: male, 125; female, 175; total, 300. Public catechetical instruction—number of times, 12; Catechumens, all the Sunday School.

Celebration of Divine Service—Sundays, 104; other days, 45.

The Holy Communion—public, 12. Alms, \$139.

Missions—Diocesan, \$26.12½; domestic, \$15.30; Episcopate, \$29; contingent expenses of Diocese, \$13.50; Parish purposes, \$625; other church offerings: Pastoral Aid Society, \$25; sufferers in Kansas, \$37.25; Sunday School, \$275; education of young men for the ministry, \$50.05; total, \$2,803.72½.

The prospects of St. John's Parish have apparently never been better than at present. The pews are very generally rented. The congregation, especially in the morning, quite fills the Church. During the past year a fine organ has been purchased, and the means mostly provided with which to pay for it.

The continued prosperity of the Sunday School is owing in a great degree to the earnest and persevering efforts of its superintendent, Mr. C. Hesler and his faithful band of teachers. It is the custom of the teachers to meet every Wednesday evening for prayer, and consultation, and for studying the lesson for the following Sunday.

The Rector acknowledges with gratitude many substantial acts of kindness from his parishioners to himself and family.

Chicago, Trinity, . . . Rev. James Pratt.

In making his annual report to the Bishop, the Rector of Trinity desires to say, that he finds it impossible to fill the printed form with which he has been furnished. In the statistics which follow, he has been guided by this form, and has approached it as nearly as possible.

Baptisms—infants, 23; adult, 1; total, 24.

Confirmed, 1 with a class in the Bishop's Chapel. Marriages, 12. Burials, 16, beside reading the Service over ten unrecognized bodies found after the wreck of the "Lady Elgin."

Communicants—added anew, 12; by removal, 14; died, 4; total number of communicants at this date, 160.

Our Sunday Schools, Parish and Mission, number 146 scholars and 27 teachers.

Communion—alms, \$238.08; contingent expenses of Diocese, \$30.00; building the new Church, \$33,850.00; incidental expenses of the Parish, \$6000.00; Easter offerings, \$2698.89 to various objects, viz: for organ, bell, &c., in new Church, \$412.00; Pastoral Aid Society, \$506.00; Evangelical Knowledge Society, \$60.00; American Church Missionary Society, \$100; Children's Home in Iowa, \$15.00; Sunday School of Trinity Church, \$55.00; City Tract Society, \$100.00. Foreign Missions, \$50; general objects, \$1,179.00; American Tract Society, \$10.00; Seamen's Friend Society \$10; Rector's disposal, \$201.89; special collection for Kansas and the poor, \$103.71. Total amount for the year, not including the lot on which the new Church stands, \$42,920.68.

We are happy to report that the Parish is in a most healthy and prosperous condition. The congregation is large and constantly increasing. In consequence of our unsettled condition for some time past, the rite of confirmation has not been administered during the past conventional year. We have a class now in preparation and waiting the Bishop's convenience.

In our last report we gave the number of Communicants at 200. A more careful revision of the list has satisfied us that that number was too large. It is not easy, in a large city and in an old and widely extended Parish, to ascertain the position of all whose names may appear upon the list, and especially is it difficult, if, in preceding years, there has been a lack of carefulness in correcting that list. A large number of those reported in years past, have gone into new organizations, more or less remote from the centre of the city, while still their names have been allowed to stand upon our record. On the whole, it is believed that the number above given is as near an approach to the fact as we can make in our present circumstances.

Collinsville, Christ, Rev. A. Crouch.

Number of families, 21; number of souls, 104. Baptisms—infants, 5. Number of communicants found in the Parish, June 1st, 1861, 18. Sunday School—teachers, 8. Scholars, about 30; catechised in Church every alternate Sunday. An interesting Bible class has been formed, and is taught by the Minister in charge.

Having been in this Parish only about three months, I can say but little in regard to its future prospects; thus far the services have been well attended, and a good degree of interest manifested. As would naturally be expected, I found this Parish in a very low state, it having been vacant for six years, viz: from the time of

Parochial and Clerical Reports: St. John's, Decatur—St. Luke's, Dixon.

Mr. Darrow's death until the first of June last, at which time my ministration commenced; since that date, I have preached here every alternate Sunday and twice on other days, administered the sacrament of baptism to five infants. In addition to my labors in this place, I have visit Bellville 3 times, Edwardsville 6 times. In all these places we have church buildings, and a few scattering people calling for the Church.

We feel indebted to the New York Bible and Common Prayer Book Society for a donation of 31 Prayer Books, 15 Bibles, 25 Testaments, and a large number of tracts; and to the Protestant Episcopal Sunday School Union for a Sunday School library.

Decatur, St. John's, Rev. W. M. Steel.

Number of families, 40; individuals not thus included, 8; total of souls, 190.

Baptisms—infants, 18; adults, 1; total 19. Burials, 2. Communicants—added anew, 1; by removal, 6; removed from, 4; died, 1; total, 33.

Sunday School—teachers: male, 5; female, 6; total, 11. Scholars: male, 39; female, 37; total, 76. Public catechetical instruction—number of times, 12.

Celebration of Divine Service—Sundays, 101; other days, 38.

The Holy Communion—public, 14; private, 1. Alms, \$31.25; Missions—Diocesan, \$12.60; domestic, \$5.85; foreign, \$3.33; Episcopate, \$35.00; contingent expenses of Diocese, \$5.25; aged and infirm clergymen, \$3.75; Parish purposes—Parish library, \$65.00; organ, \$400; contingent expenses of Parish, \$21.21; other church offerings—Bible and Common Prayer Society, \$5.60; Church Book Society, \$5.00; Bibles for soldiers, \$3.00.

Dixon, St. Luke's, A. J. Warner.

Number of families, 25; individuals not thus included, 12; total of souls, 89.

Baptisms—infants, 4; adults, 4; total, 8. Confirmed 5. Marriages, 2. Burials, 7. Communicants—added anew, 1; by removal, 1; removed from, 5; died, 1; total, 22.

Sunday School—teachers: male, 6; female, 7; total, 13. Public catechetical instruction—number of times, 4.

The Holy Communion—public, 6; private, 1. Alms, \$16.30; Missions—Diocesan, \$2.10; domestic, \$2.50; Episcopate, \$7; contingent expenses of Diocese, \$0.75; Parish purposes, \$75.00.

Parochial and Clerical Reports: Calvary, Farmington—St. Andrew's, Farm Ridge.

My time being divided between this Parish and Grand Detour, the services have been less frequent than they should otherwise have been. I have also officiated 4 times at places down the river, at Stirling and Como, where is an important field for the Church to occupy.

Farmington, Calvary, Rev. John Benson.

Number of families, 21 ; individuals not thus included, 9 ; total of souls, 81.

Baptisms—infants, 7 ; total, 7. Confirmed, 3. Marriages, 2. Communicants—added anew, 1 ; removed from, 4 ; total, 34.

Sunday School—teachers : male, 2 ; female, 4 ; total, 6. Public catechetical instruction—number of times, 9 ; catechumens, 12.

Celebration of Divine Service—Sundays, 40 ; other days, 20.

The Holy Communion—public, 8 ; private, 1. Alms ; \$28.53 ; Missions—Diocesan, \$41.13 ; domestic, \$7.00 ; foreign, \$7.00 ; Episcopate, 30.00 ; contingent expenses of Diocese, \$6.00 ; Parish purposes, \$40.00.

With respect to the state of the Parish, the Rector can say little beyond what the above figures record. In a community rent into many factions, each claiming to be the Church of Christ, the solemn services of the Church, One, Holy, Catholic and Apostolic, find few to admire. The Rector feels that his duty or work is to strengthen the faith and love of the few faithful, rather than to enlarge the borders of Zion. In addition to the services reported here and in the report from Christ Church, Limestone, the Rector has preached seven or eight times in other places.

Farm Ridge, St. Andrew's, Rev. H. T. Hiester.

Number of families, 26 ; total of souls, 130.

Baptisms—infants, 9 ; adults, 1 ; total, 10. Confirmed, 5. Marriages, 1. Burials, 4. Communicants—added anew, 2 ; by removal, 1 ; removed from, 2 ; total, 43.

Sunday School—teachers : male, 4 ; female, 5 ; total, 9. Scholars : male, 23 ; female, 24 ; total, 47.

Celebration of Divine Service—Sundays, 60 ; other days, 5.

The Holy Communion—public, 11 ; private, 1. Alms, \$27.36 ; Missions—Diocesan, \$8 ; Episcopate, \$12.50 ; contingent expenses of Diocese, \$6.15 ; Parish purposes, \$1.

Parochial and Clerical Reports: Zion, Freeport—Grace, Galena.

Freeport, Zion, Rev. Salmon R. Weldon.

Number of families, 57; individuals not thus included, 20; total of souls, 225.

Baptisms—infants, 6; adults, 3; total, 9. Confirmed, 6. Marriages, 4. Burials, 4. Communicants—added anew, 6; by removal, 1; removed from, 4; total, 44.

Sunday School—teachers: male, 2; female, 8; total, 10. Scholars: male, 10; female, 50; total, 60.

Celebration of Divine Service—Sundays, 85; other days, 15.

The Holy Communion—public, 1. Alms, \$3.25; Parish purposes, \$785.00; other church offerings, \$10.00.

We have been exerting ourselves, during the past year, to enlarge our house of worship. When nearly completed, it was destroyed by a storm. In this effort we have absorbed our means, and are now without any house of worship. We are using the Presbyterian Church in this place for the present, and are endeavoring to re-build. Aside from this, our church seems in a very hopeful condition.

Galena, Grace, Rev. John H. Egar.

Number of families, 62; individuals not thus included, 14; total of souls, about 250.

Baptisms—infants, 29; adults, 2; total, 31. Confirmed, 6. Marriages, 7. Burials, 4. Communicants—added anew, 4; by removal, 1; removed from, 6; total, 77.

Sunday School—teachers: male, 4; female, 8; total, 12. Scholars: male, about 30; female, about 40; total, about 70. Public catechetical instruction each Lord's day; catechumens, the scholars of the Sunday School.

Celebration of Divine Service—Sundays, about 90; other days, about 40.

The Holy Communion—public, 14; private, 1. Alms, \$51.69; Missions—Diocesan, \$22.05; contingent expenses of Diocese, \$15.00; Parish purposes, \$250.00; other church offerings; for Sunday School books, \$34.18.

The present Rector assumed charge of this Parish on the 1st of February last. There was a cessation of services between that time and the resignation of the Rev. H. M. Thompson. The statistics are made out for the whole Conventional year, as nearly as can be ascertained from the records. The Rector has nothing to add, except the expression of his regret that too many of the parishoners

seem to have made a single attendance on public worship on the Lord's day, the measure of their devotion, and that seldom more than half the number of those reported as communicants are present at Communion. Such remissness cannot consist with a holy, religious state of mind and heart.

Galesburg, Grace, . . . Rev. William T. Smithett.

Number of families, 41; individuals not thus included, 18; total of souls, 120.

Baptisms—infants, 7; adults, 2; total, 9. Confirmed, 10. Marriages, 2. Burials, 2. Communicants—added anew, 8; by removal, 6; removed from, 11; died, 1; total, 33.

Sunday School—teachers: male, 1; female, 6; total, 7. Scholars: male, 2; female, 26; total, 28. Public catechetical instruction—number of times, 14.

Celebration of Divine Service—Sundays, 90; other days, 46.

The Holy Communion—public, 10. Alms, \$65, including weekly offering; Missions—Diocesan, \$5.

The depreciation of currency, war, and the low price of produce have conspired to weaken this promising Parish very materially. Still, the Church has been built and occupied at an outlay of some \$4,500, of which \$1,500 has been raised within the Parish, since the rising of last Convention, which together with the nett proceeds of aid from Churches abroad, leaves the Parish less than \$2000 in debt, with a handsome property valued as above to offset the indebtedness, and insured, (with appurtenances,) for \$2,500. In view of the state of the times, we have much cause for thankfulness.

Occasional services have been held by the Rector in Mommouth, Oquawka, Macomb and Prairie City, where some of the Baptisms have been solemnized. The Bishop also confirmed two of the candidates enumerated in the Galesburg list, at Mommouth, where a Parish has also been organized in due form, and which, when the time improves, will call a minister to serve the congregation. In all the above places as reported last year, are found excellent materials for future parishes.

Geneseo, Trinity, Rev. A. Clark.

Number of families, 19; individuals not thus included, 12; total of souls, 62.

Baptisms—infants, 3; adults, 2; total, 5. Communicants—added anew, 2; total, 12.

Parochial and Clerical Reports: St. Peter's, Grand Detour—Trinity, Jacksonville.

Sunday School—teachers: male, 2; female, 4; total, 6. Scholars, 30.

Celebration of Divine Service—Sundays, 44; other days, 1.

The Holy Communion—public, 3.

The above report dates from Easter Sunday. Prior to that, and during the present Conventional year, the undersigned preached sundry times in Lane, attended one funeral, and solemnized one marriage in Rockford.

Grand Detour, St. Peter's, . . . Rev. A. J. Warner.

Number of families, 12; total of souls, 30.

Baptisms—infants, 7; adults, 1; total, 8. Confirmed, 4. Marriages, 1. Burials, 1. Communicants—added anew, 2; removed from, 2; total, 16.

Celebration of Divine Service—Sundays, 40; other days, 2.

The Holy Communion—public, 7. Alms, \$12.55; Missions—Diocesan, \$2.50; domestic, \$2.50; Episcopate, \$5.00; contingent expenses of Diocese, \$0.62½.

This Parish will not be able to maintain the services this year in consequence of the removal of some of its most influential supporters. It is hoped that a railroad will be constructed to pass through this place within a year or so, in which case the capitalists will return and again transact business there.

Jacksonville, Trinity, . . . Rev. T. N. Morrison.

Number of families, 37; individuals not thus included, 15; total of souls, 200.

Baptisms—infants, 3; adults, 2; total, 5. Confirmed, 8. Marriages, 3. Burials, 5. Communicants—added anew, 8; by removal, 3; total, 65.

Sunday School—teachers: male, 2; female, 7; total, 9. Scholars: male, 15; female, 30; total, 45.

Celebration of Divine Service—Sundays, 100; other days, 12; total, 112.

The Holy Communion—public, 13; Missions—Diocesan, \$60.00; domestic, \$16.00; foreign, \$23.50; Episcopate, \$76.00; contingent expenses of Diocese, \$9.75; aged and infirm clergymen, \$20.15; Parish purposes, \$50.

Parochial and Clerical Reports: St. John's, Knoxville—St. John's, Lacon.

Knoxville, St. John's, . . . Rev. William T. Smithett.

Number of families, 25; individuals not thus included, 15; total of souls, 95.

Communicants—removed from, 5; died, 1; total, 21.

Celebration of Divine Service—Sundays, 71; other days, 41.

The Holy Communion—public, 6. Alms, \$35, including weekly collection; Missions—Diocesan, \$3.

Since the last Convention, in consequence of the severe times, this Parish has suffered perhaps more than in common with the rest, as the above statistics will show, compared with the former year. In consequence of but few children belonging to the Parish, and the general interest in Sabbath School effort among the other religious bodies, it has been found impracticable to sustain a Sunday School.

The Rector holds in St. John's Church but one service on the Lord's day now, at 3 P. M., and on Thursday evenings delivers a course of familiar lectures.

Lacon, St. John's, Rev. C. P. Clarke.

Number of families, 20; individuals not thus included, 25; total of souls, 125.

Baptisms—infants, 6; total, 6. Burials, 5. Communicants—removed from, 1; total, 6 resident, 8 non-resident.

Sunday School—teachers, 4. Scholars, 35. Public catechetical instruction—number of times, often.

Celebration of Divine Service—Sundays, 54; other days, 40.

Missions—Diocesan, \$2.00; domestic, \$2.00; foreign, \$2.50; aged and infirm clergymen, \$1.00; other church offerings, \$19.81.

Of the baptisms reported, two were in Lacon, three in Cairo and one in Wenona. The burials were all of the 11th Regiment Illinois Volunteers at Villa Ridge and Bird's Point.

The Rector of St. John's resigned the Parish at Easter, to which time this report is brought down.

The first of May he entered upon the duties of Chaplain to 11th Regiment I. V., Col. Wallace, commanding, where he continued to officiate till the Regiment was mustered out of service the 1st of August. Since his return, he has officiated at different appointments in the neighborhood of Ottawa where his family now resides.

Parochial and Clerical Reports: St. Paul's, Lee Centre—St. James', Lewistown.

Lee Centre, St. Paul's . . . Rev. Wm. A. Brodnax.

Number of families, 9; total of souls, 43.

Baptisms—infants, 5. Communicants—total, 19.

Sunday School—scholars, 8.

Celebration of Divine Service—Sundays, 50; other days, 1.

The Holy Communion—public, 12. Alms, \$9.46; Missions—Diocesan, \$2.52; Parish purposes, \$5.00.

Lewistown, St James, . . . Rev. C. A. Bruce.

Number of families, 8; individuals not thus included, 5; total of souls, 40.

Baptisms—infants, 4; adults, 1; total, 5. Marriages, 1. Burials, 4. Communicants—by removal, 1; removed from, 4; total, 11.

Sunday School—teachers: male, 2; female, 5; total, 7. Scholars: male, 5; female, 25; total, 30. Public catechetical instruction—number of times, 20.

Celebration of Divine Service—Sundays, 68; other days, 36.

The Holy Communion—public, 10. Alms, \$26.96; Missions—Diocesan, \$6.63; Episcopate, 18.00; contingent expenses of Diocese, \$1.65; Parish purposes—Sunday School, \$11.50; total, \$54.25.

There are several Candidates for Confirmation, waiting a visit from the Bishop.

Limestone, Christ, . . . Rev. John Benson.

Number of families, 21; individuals not thus included, 8; total of souls, 95.

Baptisms—infants, 16; adults, 6; total, 22. Confirmed, 9.—Marriages, 2. Communicants—added anew, 9; total, 36.

Sunday School—teachers: male, 1; female, 3; total, 4. Scholars: male, 20; female, 27; total, 47. Public catechetical instruction—number of times, 9; catechumens, 17.

Celebration of Divine Service—Sundays, 44; other days, 5.

The Holy Communion—public, 8; private, 1. Alms, \$18.99; Church Contributions: Missions—Diocesan, \$17.21; Episcopate, \$27.00; contingent expenses of Diocese, \$4.05; aged and infirm clergy, \$9.50; other church offerings, \$2.00.

The Rector reports, with gratitude to the Divine Head of the Church, that some increase has been vouchsafed, and the congregation has greatly increased in numbers, giving hope of a larger increase at a future day, if we only have grace to be faithful.

Parochial and Clerical Reports: St. John's, Lockport—St. Pauls, Manhattan.

Lockport, St. John's, Rev. Samuel Cowell.

Numbers of families, 24; total of souls, 65.

Baptisms—infants, 1. Marriages, 2. Burials, 4. Communicants—added anew, 1; removed from, 8; died, 1; total, 25.

Celebration of Divine Service—Sundays, 102; other days, 1; total, 103.

The Holy Communion—public, 10. Missions—domestic, special appropriation, \$10.00; foreign, \$3.25; Parish purposes, \$8.37; other church offerings, Pastoral Aid Society, \$17.35; total, \$38.97.

The Rector has officiated regularly as Chaplain to the State Penitentiary at Joliet during the past Conventional year, and is happy to testify to the excellent behavior of the convicts during the season of Divine worship, and also to the readiness, with which religious counsel and instruction are received at other times. There is a great need of Prayer Books, Tracts and Religious Papers. When will the sympathies of the Church be directed towards those for whom we so often pray in the holy Litany of the Church?

Manhattan, St. Paul's, Vacant.

Number of families, 14; individuals not thus included, 6; total of souls, 73.

Baptisms—infants, 5; total, 5. Burials, 1. Communicants—by removal, 2; removed from, 1; total, 25.

Celebration of Divine Service—Sundays, 26; other days, 1.

The Holy Communion—public, 5. Alms, \$10.00; contingent expenses of Diocese, \$3.75.

Rev. Mr. Stout resigned the Rectorship of the Parish at Easter. Since that time, through the kindness of Rev. Messrs. Wilkinson and Gilbert, we have had services every alternate Sunday.

JOHN YOUNG, *Warden.*

Mattoon, Trinity, Rev. John Wesley Osborne.

Number of families, 9; individuals not thus included, 27; total of souls, 56.

Baptisms—infants, 2; adults, 1; total, 3. Confirmed, 2. Marriages, 1. Burials, 1. Communicants—added anew, 2; by removal, 2; removed from, 1; died, 1; total, 12.

Celebration of Divine Service—Sundays, 30.

The Holy Communion—public, 4. Alms, \$8.00; Parish purposes, \$105.00.

A very good Communion Service has been purchased by the ladies of the Church. The congregation is good, and we hope soon to be able to build a neat Church Edifice. For the present, we are comfortably situated. The Rev. Dr. Pratt, Rector of Trinity Church, Chicago, has made us a present of 50 Prayer Books, for which we are very thankful.

Out of the Mission, at different places, I have preached twenty-seven times, baptized seventeen infants, married one couple, administered the Holy Communion three times, and visited several very interesting families, who are without the service of the Church. I have devoted all the attention required in visiting the sick; some of whom are old and faithful communicants of the Church of the living God. There is a great work to do for God and His people, along the line of this Railroad. Will not the friends of the Blessed Jesus in the East help us in this good work.

Marengo, Advent, . . . Rev. Julius H. Waterbury,

Assisted by Rev. JOHN CAUGH, Deacon.

Number of families, 31; individuals not thus included, 25; total of souls, 165.

Baptisms—infants, 11. Confirmed, 19. Marriages, 2. Burials, 2. Communicants—added anew, 17; by removal, 6; removed from, 4; total, 53.

Sunday School—teachers: male, 4; female, 6; total, 10. Scholars: male, 25; female, 50; total, 75. Public catechetical instruction—number of times, 12; catechumens, 5.

Celebration of Divine Service—Sundays, 104; other days, 52; total, 156.

The Holy Communion—public, 14. Alms, \$5.00; Missions—Diocesan, \$5.00; domestic, \$6.00; foreign, \$6.00; Parish purposes, \$10; other church offerings—American Bible Society, \$25.

From the interest in the Services of the Church on the Lord's day and on Friday evening; the increased and regular attendance of the Communicants, as well as by personal observation, we have hoped that the Parish is growing in grace and the spiritual influences of the Gospel. Financially we can not do what we would so long as the parsonage debt remains. May the Lord help us. We preach twice a month to a very interesting congregation, mostly of English farmers, at Garden Prairie. Also, once a month we catechize the Sunday School children under the care of Peter Arvidson, a candidate for Holy Orders, and hold Services with an unusually attentive people at Algonquin. From fifty to one hundred attend the monthly Services at Woodstock. The Lord make us rich in every good work to do His will.

Parochial and Clerical Reports: St. Thomas', Morris—St. John's, Naperville—Trinity, Onarga.

Morris, St. Thomas', Vacant.

Number of families, 23; individuals not thus included, 4; total of souls, 89.

Baptisms—infants, 5; adults, 2; total, 7. Confirmed, 5; in private, 1. Marriages, 3. Burials, 1. Communicants—added anew, 8; by removal, 5; removed from, 1; total, 44.

Sunday School—teachers: male, 1; female, 4; total, 5. Scholars—male, 8; female, 15; total, 23. Public catechetical instruction—number of times, 5.

Celebration of Divine Service—Sundays, 26; other days, 21.

Holy Communion—public, 3; private, 1. Alms, \$9.30.

Contributions—Diocesan missions, \$7.62. Parish purposes, \$14.53; other Church offerings, \$2.60.

B. F. MATTESON, *Warden.*

Naperville, St. John's, Vacant.

Number of families, 8; individuals not thus included, 3; total of souls, 35.

Baptisms—infants, 2; adults, 1; total, 3. Confirmed, 3. Burials, 1. Communicants—added anew, 3; total, 24.

Celebration of Divine Service—Sundays, 27; other days, 4.

Holy Communion—public, 3.

Contributions—Parish purposes, \$47.31.

S. P. STEVENS, *Warden.*

Onarga, Trinity, Vacant.

Number of families—15; individuals not thus included, 6; total of souls, 65.

Baptisms—infants, 3. Communicants—by removal, 2; total, 22.

Sunday School—teachers: male, 1; female, 6; total, 7. Scholars: male, 15; female, 30; total, 45. Public catechetical instruction—number of times, 1.

Celebration of Divine Service—Sundays, 56; other days, 3.

The Holy Communion—public, 2; Parish purposes, \$100.00.

It was the purpose of the Parish to build a Chapel this season, and for that purpose a few contributions were received from abroad, but it was thought best to delay it for the present.

Parochial and Clerical Reports: Christ, Ottawa—St. Paul's, Pekin.

Contributions of Prayer Books were received from the Bishop White Prayer Book Society, and of Sunday School Books from the Church Book Society. Lay Reading afternoon of each Sunday when no Clergyman is present.

GEO. M. LOVELL, *Lay Reader*

Ottawa, Christ, . . . Rev. Thomas N. Benedict.

Number of families, 94; individuals not thus included, 12; total of souls, 380.

Baptisms—infants, 34; adults, 6; total, 40. Confirmed, 21. Marriages, 4. Burials, 23. Communicants—added anew, 13; by removal, 4; removed from, 9; total, 98.

Sunday School—teachers: male, 2; female, 12; total 14. Scholars: male, 50; female, 75; total, 125. Public catechetical instruction—number of times, every Sunday; catechumens, 10.

Celebration of Divine Service—Sundays, 98; other days, 84.

The Holy Communion—public, 11; private, 3. Alms, \$44.23; Missions—Diocesan, \$58.75; domestic, \$13; foreign, \$13; Episcopate, 20; contingent expenses of Diocese, \$13; aged and infirm clergymen, \$13; Parish purposes, \$271.

Pekin, St. Paul's, . . . Rev. Charles F. Loop.

Number of families, 23; individuals not thus included, 7; total of souls, 65.

Baptisms—infants, 5; adults, 4; total, 9. Confirmed, 5. Marriages, 1. Burials, 2. Communicants—added anew, 5; by removal, 4; removed from, 3; died, 2; total, 30.

Sunday School—teachers: male, 3; female, 2; total, 5. Scholars: male, 18; female, 15; total, 33.

Celebration of Divine Service—Sundays, 58; other days, 17.

The Holy Communion—public, 7. Alms, \$25; contingent expenses of Diocese, \$3.75; Parish purposes, \$1017.00; other church offerings, \$65.50.

The present minister entered upon his duties in this Parish on the first day of February, 1861. Although disappointment and discouragement seem to be inseparably connected with the Clergyman's labors in a weak and struggling Parish, yet in the present instance there has been much to cheer and encourage the Pastor's heart not only in things spiritual, but also in temporal matters. The stipu-

Parochial and Clerical Reports: St. Paul's, Peoria—St. Paul's, Peru.

lated salary has been promptly paid; the Chapel repaired and furnished with every requisite.

A fine Organ Harmonium, has been placed in the Chapel; also a Communion Service and gown. A part of the amount reported above, under the head of Parish purposes was raised previous to January, 1861, for the purchase of the lot, on which the Chapel is built. On the last Sunday in July, accompanied by twenty-five parishioners, the Rector visited Tremont, for evening Service, meeting there a large and deeply attentive congregation. It is designed to hold occasional services in Tremont during the Fall and Winter.

Peoria, St. Paul's, Rev. Joseph M. Waite.

Number of families, 77; number of souls, about 400.

Baptisms—adult, 1; children, 14; total, 15. Confirmed, 3. Marriages, 5. Burials, 6. Communicants—added anew, 4; removed into the Parish, 4; removed from the Parish, 2; present number, 96.

Teachers in the Sunday School, at St. Paul's, 17; scholars, 115. At Mission School, teachers, 20; scholars, 175; total number of pupils, 290.

Celebration of Divine Service—number of times on Sunday, 96; other days, 18; total, 114.

The Holy Communion—number of times celebrated, 11.

Contributions for fund for support of the Episcopate, \$52.82; contingent expenses of Convention, \$13.50; Diocesan Missions, \$51.40; aged and infirm clergymen, \$8.50; offerings at Communion, \$75.20; Parish purposes, (\$575, for erection of Mission building,) \$600.00; other contributions for church purposes, \$61.83.

During the past year, a Mission Sunday School, through the energy of Mr. A. G. Tyng, the superintendent of St. Paul's Sunday School, has been organized in the lower part of the city, and is at present in successful operation. By means of fairs, contributions, &c., a sufficient amount has been procured for the erection of a commodious frame building in which are gathered, from the surrounding neighborhood, every Sunday afternoon, a large number of poor and ignorant children. At the close of each session of the Sunday School, religious services are held, and a sermon preached to an average congregation of forty persons.

Peru, St. Paul's, Rev. C. H. Albert.

Number of families, 19; individuals not thus included, 16; total of souls, 116.

Baptisms—infants, 1. Marriages, 1. Burials, 2. Communicants—added, by removal, 4; removed from, 1; died, 1; total, 20.

Sunday School—teachers: male, 2; female, 8; total, 10. Scholars: male, 13; female, 36; total, 49. Public catechetical instruction—every Sunday morning by the Rector and Catechists under his supervision; also stated Bible Class.

Celebration of Divine Service—Regular morning and evening service on Sunday. Holy Communion—the first Sunday of every month. Communion alms, \$6.00; Church contributions; Episcopate, \$15; contingent expenses of the Diocese, \$3.00; Parish purposes, about \$107.63.

The present Rector has had charge of the Parish since June 1st, 1861.

Pittsfield, St. Stephen's, . . . Rev. K. J. Stewart.

Number of families, about 25; number of souls, about 200.

Baptisms—adults, 3; infants, 13; total, 16. Communicants—added anew, 1; present number, about 20.

Catechumens, 50. Sunday scholars—at Griggsville, 75; total number of young persons instructed, 95.

Celebration of Divine Service—Sundays, 40.

Holy Communion—in public, 5; in Griggsville, 5; total, 10.

Contributions—foreign missions, \$5; domestic missions, \$10, including Griggsville.

A congregation is growing up out of a Sunday School at Griggsville, where there are already fifteen communicants, and where they have services every week.

Polo, Trinity, . . . Rev. Samuel Tonkin Carpenter.

Number of families, 35; total of souls, about 150.

Baptisms—infants, 3. Confirmed, 5. Marriages, 1. Communicants—added anew, 8; removed, 2; total, 33.

Sunday School—teachers: male, 2; female, 6.

Celebration of Divine Service—Sundays, 115; other days, 45; total, 160.

Holy Communion—in public, 5. Alms, \$10.65.

We are still using our Church in an unfinished state and with temporary seats. We were compelled to incur some debt, in order to obtain stoves and to get one coat of rough plastering put on, to

Parochial and Clerical Reports: Redeemer, Princeton—Zion, Providence—St. John's, Quincy.

make the Church comfortable for services during the last winter. In the mean while, we have been content to wait, until able to get out of debt, before attempting to make any farther effort to complete the Church, or to incur any other expense. This state of things will account for the meagre report of contributions to other objects.

Princeton, Redeemer, . . . Rev. George Charles Street.

Number of families, 15; individuals not thus included, 8; total of souls, 85.

Burials, 1: Communicants—removed from, 2; total, 18.

Catechumens, 2.

Celebration of Divine Service—Sundays, 22.

Holy Communion—public, 4.

Contributions—Diocesan missions, \$3.94; Episcopate, \$9.30; contingent expenses of Diocese, \$3; Parish purposes, \$11.

Providence, Zion, . . . Rev. George Charles Street.

Number of families, 20; individuals not thus included, 20; total of souls, 120.

Baptisms—infants, 3. Burials, 3. Communicants, 30.

Public catechetical instruction—catechumens, 5.

Celebration of Divine Service—Sundays, 24.

Holy Communion—public, 6.

Contributions—Diocesan missions, \$5.08; contingent expenses of Diocese, \$4 50.

Quincy, St. John's, Rev. Alex. Capron.

Number of families, 100.

Baptisms—infants, 40; adults, 4; total, 44. Marriages, 6. Burials, 8. Communicants—by removal, 6; removed from, 13; died, 2; total, 144.

Sunday School—teachers: male, 6; female, 15; total, 21. Scholars, 140. Public catechetical instruction—number of times, 12.

Celebration of Divine Service—Sundays, 104; other days, 120.

Holy Communion—public, 15; private, 3.

Contributions—Diocesan missions, \$55.05; domestic, \$26; con-

tingent expenses of Diocese, \$26; aged and infirm Clergymen, \$7; Parish purposes, \$350; other Church offerings: Communion alms, \$83.36; Sunday School, \$50; alms collected for support of orphan boy, outside of Communion offerings, \$75; other alms collected by Church Home for destitute persons in the Parish, \$100.

The Rector continues a Service in a rural district, seven miles from town, three times a month, on Sunday afternoon, between the regular Morning and Evening Service in Church. He also holds a Service in Zion Church, Mendon, on each second Monday evening; and another Service on the alternate Monday evening, in a rural district, ten miles east of Quincy: thus three missionary Services are now kept up, with some regularity, exclusive of Parish duties.

There are no Confirmations reported, owing to illness of the Rector at time of the Bishop's Annual Visitation.

Robin's Nest, Christ, Rev. Samuel Chase.

Number of families, 26; individuals not thus included, 28; total of souls, 175.

Baptisms—infants, 12. Confirmed, 14. Burials, 8. Communicants: added anew, 14; removed from, 8; total, 71.

Sunday School—teachers: male, 5; female, 4; total, 9. Scholars: male, 27; female, 13; total, 40.

Celebration of Divine Service—Sundays, 104; other days, 15.

Holy Communion—public, 15. Alms, \$35.49.

Contributions—Diocesan missions, \$20.25; domestic missions, \$6.38; Episcopate, \$20.78; contingent expenses of Diocese, \$14.13; Parish purposes, \$380; other Church offerings, \$12.50.

Rockford, Emmanuel, Rev. M. Scofield.

Number of families, 58.

Baptisms—infants, 14. Confirmed, 2. Marriages, 4. Burials, 8. Communicants, 50.

Sunday School—scholars, 90. Public catechetical instruction: number of times, 8.

Celebration of Divine Service—Sundays, 72; other days, 5.

Holy Communion—public, 8. Alms, \$17.79.

Church offerings, \$57.54.

Parochial and Clerical Reports: Trinity, Rock Island—Grace, Rock Island County.

I took charge of the Parish about the 1st of last January, and found it very much scattered. The number of attendants have steadily increased, and we hope that it will soon recover its former vigor and dimensions. My report, in part, must necessarily be imperfect, as I have not access to the list, and cannot state in definite numbers all items as above.

Rock Island, Trinity, . . . Rev. Matthew Magill.

Number of families, 25; individuals not thus included, 15; total of souls, 120.

Communicants—added anew, 4; total, 20.

Sunday School—teachers: female, 4. Scholars: male, 7; female, 9; total, 16. Catechumens, 6.

Celebration of Divine Service—Sundays, 16; other days, 3.

Holy Communion—public, 3. Alms, \$4.80.

Parochial assessments—Episcopate, \$13; other Church offerings, \$1.15.

The present Rector accepted office, July 1st, 1861; found the Parish nearly annihilated: only three male Communicants, and thirteen female; the Sunday School extinct; had to commence anew. There has been a steady increase in the congregation during my short residence, and a growing expectation of prosperity. Certainly, this is “a day of small things” with this Parish; yet am not by any means discouraged.

Rock Island Co., Grace, . . . Rev. George Sayres.

Number of families, 123; total of souls, 600.

Baptisms—infants, 47. Marriages, 4. Burials, 9. Communicants—by removal, 8; died, 6; total, 63.

Public catechetical instruction—number of times, 9; catechumens, 23.

Celebration of Divine Service—Sundays, 41; other days, 27.

Holy Communion—public, 7; private, 4. Alms, \$11.70.

Parish purposes, \$116.

When the Rector returned to this charge, last Fall, near the middle of December, he found the adjacent Parish of Trinity (Rock Island) destitute of Services, having had none, with two exceptions, for about eight months. He immediately took charge of

Parochial and Clerical Reports: St. Thomas', Salem—St. Paul's, Springfield.

this along with that of Grace, near Pre-emption, giving alternate Sundays to each, until the early part of May. During Lent, the week-day Services were given mostly to Rock Island, on account of the greater facility of obtaining a congregation.

Afterwards, the Rector's time was given to Grace Parish nearly every Sunday; having usually the Morning Service in the Church, and an Afternoon or Evening Service in some school, private, or meeting-house, several miles distant. There have been frequent Services at these places, also, on week-day evenings, and they were always well attended. The Church building is nearly completed inside: it is very neat and commodious. There ought to be at least one more Church edifice provided immediately for what is called "the West Settlement," four or five miles off from the present Church. This will be done whenever the times and money will permit. Our Irish farmers have been much afflicted of late years by failure of crops, and by the low prices of produce.

The "catechizings" were made before the whole assemblage of people, on Sunday mornings, just before sermon, and are found to be gratifying and edifying to all. There is much improvement perceptible, especially among the young persons, in habits of temperance and devotion. An arrangement has just been made to procure a teacher in the neighboring school, who will furnish music gratuitously, on the melodeon, for public worship.

Salem, St. Thomas', . . . Rev. J. W. Osborne.

Number of families, 6; individuals not thus included, 21; total of souls, 51.

Baptisms—infants, 1; adults, 2; total, 3. Confirmed, 2. Burials, 1. Communicants: added anew, 2; removed from, 3; died, 1; total, 11.

Celebration of Divine Service—Sundays, 21; other days, 2.

Holy Communion—public, 6; private, 1. Alms, \$17.50.

Received for Prayer Books—from the Rev. Dr. Clarkson, of St. James' Church, Chicago, \$5; Rev. Mr. Bishop, of St. John's, \$2; Rev. Mr. Locke, \$2; Rev. Mr. Hodges, \$1; amount, \$10.

The Congregation is good, and our "little flock" very faithful.

Springfield, St. Paul's, . Rev. Lewis P. Clover, D.D.

Number of families, 100; total of souls, 400.

Baptisms—infants, 16; adults, 4; total, 20. Confirmed, 11.

Parochial and Clerical Reports: St. Peter's, Sycamore—St. Jude's, Tiskilwa.

Marriages, 5. Burials, 17. Communicants: added anew, 18; removed from, 18; died, 4; total, 139.

Sunday School—teachers: male, 6; female, 10; total, 16. Scholars: male, 40; female, 60; total, 100. Public catechetical instruction: number of times, 11; catechumens, 100.

Celebration of Divine Service—Sundays, 102; other days, 16.

Holy Communion—public, 14; private, 5. Alms, \$89.88

Contributions—Diocesan missions, \$22.55; foreign missions, \$13.60; Episcopate, \$66.50; contingent expenses of Diocese, \$22.35; aged and infirm Clergymen, \$26.15; Parish purposes, \$203.04; other Church offerings, \$54.35.

Sycamore, St. Peter's, . . . Rev. W. H. Roberts.

Number of families, 30; individuals not thus included, 20; total of souls, 140.

Baptisms—infants, 7. Confirmed, 3. Marriages, 2. Burials, 4. Communicants: added anew, 3; by removal, 1; removed from, 4; died, 1; total, 43.

Sunday School—teachers: male, 1; female, 4; total, 5. Scholars: male, 12; female, 18; total, 30. Public catechetical instruction: number of times, 20.

Celebration of Divine Service—Sundays, 96; other days, 50.

Holy Communion—public, 11; private, 1. Alms, \$25.50.

Contributions—Diocesan missions, \$5; domestic missions, \$8; Episcopate, \$15; contingent expenses of Diocese, \$1.

The Parish, although small, is in a healthy, prosperous and united condition.

Tiskilwa, St. Jude's, . . . Rev. George Charles Street.

Number of families, 14; individuals not thus included, 13; total of souls, 68.

Baptisms—infants, 1; adults, 1; total, 2. Confirmed, 7. Burials, 1. Communicants: added anew, 4; removed from, 3; total, 24. Catechumens, 5.

Celebration of Divine Service—Sundays, 63; other days, 16; total, 79.

Holy Communion—public, 14.

Contributions—Diocesan missions, \$6.06; Episcopate, \$23; contingent expenses of Diocese, \$3.45; Parish purposes, \$63.07.

Parochial and Clerical Reports: St. George's, Utica—St. Paul's, Warsaw.

Utica, St. George's, Rev. H. T. Hiestler.

Number of families, 50; number of souls, 150.

Baptisms—infants, 4; adults, 1; total, 5. Communicants: added anew, 3; total, 10.

Catechists and Sunday School teachers, 7; catechumens, 35.

Celebration of Divine Service—Sundays, 15.

Holy Communion—public, 3.

Warsaw, St. Paul's, Rev. Wm. L. Bostwick.

Number of families, 22; individuals not thus included, 15; total of souls, 100.

Baptisms—infants, 5; adults, 1; total, 6. Confirmed, 2. Burials, 4. Communicants: added anew, 2; by removal, 2; removed from, 4; total, 30.

Sunday School—teachers: male, 4; female, 8; total, 12. Scholars: male, 48; female, 52; total, 100. Public catechetical instruction: number of times, 6.

Celebration of Divine Service—Sundays, 95; other days, 29;

Holy Communion—public, 12.

Contributions—Diocesan missions, \$11; domestic missions, \$6; foreign missions, \$3.25; Episcopate, \$30; contingent expenses of Diocese, \$3; aged and infirm Clergymen, \$3; Parish purposes, \$109.50; destitute in Kansas, \$6.00; Sunday School purposes: library and instruction books, \$31.17; gift books, \$19.58; Prayer Books and Tracts, \$6.50.

The growth of the Church in this charge is very slow. The congregations are smaller than last year. Great indifference to spiritual privileges prevails in this place among our own families, and even with not a few Communicants; but, as it was in Sardis, so here, I trust, are some to be found whom the Great Head of the Church will deem worthy to walk with him in white—some who have more than a name to live, and are not dead even in these times which try men's souls. The Sunday School has increased, and includes many children belonging to other denominations. Both scholars and teachers manifest considerable interest in the school, and deserve commendation for their regular attendance, notwithstanding cold, or rain, or heat. A festival at the Rector's home Christmas evening, when every scholar that could come partook of a bountiful feast furnished by the friends of the school, and gift-books to all at Easter, with special rewards in the way of Prayer Books and Testaments to the most deserving, no doubt had

their effects in promoting a wider and deeper interest in this Sunday School than is believed to have been known before. The Rector looks to it as a Training School for the Church, and superintends it with more pleasure than now arises from any other part of his work.

Waukegan, Christ, Rev. E. P. Wright.

Number of families, 50; individuals not thus included, 10; total of souls, 235.

Baptisms—infants, 15; adults, 7; total, 22. Confirmed, 18. Marriages, 5. Burials, 6. Communicants: added anew, 6; by removal, 11; removed from, 9; died, 1; total, 52.

Sunday School—teachers: male, 5; female, 10; total, 15. Scholars: male, 33; female, 50; total, 83. Public catechetical instruction: number of times, 3.

Celebration of Divine Service—Sundays, 29.

Holy Communion—public, 3; private, 1.

Parochial assessments—Episcopate, \$10; contingent expenses of Diocese, \$6; Parish purposes, \$48.70;* other Church offerings, \$45.50.*

The Rectorship of the undersigned commenced on the second Sunday after Trinity (June 9th.) This report, consequently, covers but three months of the past Conventional year, which will account for its imperfectness in some important particulars. A steady increase has been manifest both in the congregation and Sunday School, and there is much to encourage the Rector in the general aspect of affairs. Every member of the Parish seems desirous of co-operating cordially with him in all he undertakes, and of manifesting the utmost kindness to him and his family.

A movement has recently been set on foot for the purpose of discharging the indebtedness of the Parish (\$400) with every prospect of success.

Wilmington, Redeemer, Rev. A. E. Wells.

Number of families, 21; individuals not thus included, 10; total of souls, 100.

Baptisms—infants, 4; adults, 8; total, 7. Confirmed, 4. Mar-

* These amounts were collected during the last four months. There are no data at hand to report the collections made during the previous part of the year.

Parochial and Clerical Reports: Rev. Erastus De Wolf, Deacon, Missionary.

riages, 2. Burials, 3. Communicants: added anew, 5; by removal, 2; removed from, 5; total, 21.

Sunday School—teachers: male, 1; female, 5; total, 6. Scholars: male, 19; female, 24; total, 43.

Parochial assessments—contingent expenses of Diocese, \$7.05; Parish purposes, \$45.

This Parish has been without the services of a Clergyman from Easter until the ninth Sunday after Trinity. The Church has been open every Sunday, with two exceptions. The Services have been well attended, and the Parish is in a prosperous condition.

RODNEY S. BOWEN, *Warden*.

Rev. E. De Wolf, Deacon, Missionary.

After my ordination to the Diaconate, on the 23d of January last, in Christ Church, Robin's Nest, I still continued to assist Rev. Dr. Chase as tutor in the College, teaching from two to four hours per day during the week. I also assisted in the Sunday School and in the Service upon various occasions of public Worship, and preached in the College Chapel six times. During this time, also, I held Service and preached every alternate Sunday afternoon at the School House, three miles north of Jubilee. There are a number of families of devoted Church people in this neighborhood, who attend at the College Chapel in the forenoon. These, together with many Methodists and others, always gave us a full attendance of earnest and devout worshipers.

At the expiration of the College Session, about the first of July last, I removed to Chicago, where, through the kindness and hospitality of the Bishop, I made my home, for the time, at the Episcopal residence, and engaged in Missionary work under the Bishop. In Chicago I assisted in the Sunday and week-day Services, upon various occasions, principally in the "Bishop's Chapel," and preached three times. I spent two Sundays at Aurora, on Fox River, holding Service and preaching four times. This, although quite a large and important Parish, was then destitute of the Service of our dear Church; but I have since been glad to learn that they have secured the services of the Rev. Mr. Allen. I also officiated twice upon Sunday morning at Hyde Park, seven miles south of Chicago, on the lake shore. Here Dr. Bockee and his estimable family, together with a few other Church families, form the nucleus of a good organization. Through the pious zeal of Dr. Bockee, as Lay Reader, they enjoy the Services of the Church every Sunday.

Parochial and Clerical Reports: French Mission, Rev. F. A. Juny.

Pursuant to a call from the Vestry of Christ Church, Onarga, I have spent every fourth Sunday since I came to Chicago at this place. Here there are a goodly number of Church people, the most of whom are embarrassed by the financial reverses of our State, or are poor in this world's possessions; but they are many of them rich in faith and burning with love and devotion to the Church of the living God, and with desire to have solemn Service and instructive teachings established among them. That God may abundantly bless, encourage and strengthen them and grant them their hearts' desire, is that for which their unworthy servant will not only pray but *labor*. During the long intervals between my present visits, through the kindness and zeal of Mr. George Lovel, they have had Lay Reading every Sunday. They have, also, a flourishing Sunday School, with some ten or twelve teachers, and from twenty-five to thirty scholars.

To sum up this rambling record of my unprofitable labor of the few months past, I will only add that I have assisted in the Services or preached every Sunday but two since my Ordination. I have preached twenty-eight times, assisted four times in administering the Holy Communion, and have catechised the Sunday School children upon four different occasions.

French Mission, Rev. F. A. Juny.

Baptisms—infants, 1. Burials, 3. Communicants—added anew, 12; total, 12. Bible Class scholars, total, 12 to 15.

Celebration of Divine Service—Sundays, 32.

The Holy Communion—public, 1.

The Mission began in the month of May, 1861. From that time, I celebrated Divine Service twice every Sunday. The morning service has been discontinued since the month of September for want of a convenient room; the number of attendants range between fifteen and thirty-five. The evening service continues; attendance, from fifty to ninety. The Bible Class is taught every Sunday by the Missionary, and from eight to twelve pupils are regularly present, others occasionally.

Every Sunday, at evening and at the weekly service in the Bishop's Chapel, the Missionary has been present, assisting in the service as often as requested so to do; on one occasion, read the service in St. James', Chicago, the Rector being prevented by sickness from officiating.

Parochial and Clerical Reports: C. V. Kelly—John H. Niglas—John B. West.

To the Rt. Rev. Henry J. Whitehouse, Bishop of the Diocese of Illinois:

In conformity with the Canon made and provided, I beg leave to report, that having no parochial charge, and practising as a physician, I have been enabled to perform the following official acts, during the year, without remuneration:

Baptisms—infants, 8; adults, 2; total, 10.

Celebration of Divine Service—Sundays, 48; other days, 8.

The Holy Communion—public, 6; private, 12.

C. V. KELLY.

PEORIA, September 9th, 1861.

To the Rt Rev Henry J Whitehouse, Ottawa:

RT. REV. SIR—Your favor has been duly received, and in order to show obedience, I direct those lines to your hand, respectfully reporting myself a resident in your jurisdiction, without having performed any official act connected with the holy orders of ministry. At the same time I beg leave of informing your Reverence that I have accepted the appointment given me by E. T. Pleyel, Commanding Colonel of the 1st Regt. of U. S. Lancers, head-quarters, Burlington, Iowa, waiting every day for his orders to report myself to him.

I am, Rt. Rev. Sir, your truly obedient,

JOHN H. NIGLAS, M.D.

As Jubilee College is a Church-missionary instrumentality in the Diocese, even in her educational capacity, my work, during the past year, may be said to embrace teaching, agency for the College and Missionary work proper. For six months of the year a portion of my time, each day, was devoted to my duties as Instructor. My ministerial work, during that period, was confined chiefly to the Parish, assisting Dr. Chase in the service of the Chapel morning or evening, and preaching occasionally.

The agency for the College consisted entirely with my Missionary relation. It enabled me, when in Chicago, to render some assistance to the Bishop of the Diocese, having taken part in the Lenten and Sunday Services, and preached twice in the "Bishop's Chapel." In connection with the same Mission, I supplied "Christ Church," Joliet, in the absence of its Rector, on Good Friday and Easter Sunday.

Parochial and Clerical Reports: C. H. Williamson—James A. Woodward.

Requests for services at Galesburg, Knoxville and Pekin were responded to. I have preached, during the year, thirty-five times, and officiated in the absence of the Rector of Christ Church, Robin's Nest, at the altar, font and grave.

JOHN R. WEST.

KANKAKEE, September 10, 1861.

Right Rev. H. J. Whitehouse, D.D.:

RIGHT REV. AND DEAR SIR—We worshipped, last Sunday, in our new Church at Kankakee City, for the first time; and the people had a better opportunity of witnessing the beauty of our Episcopal service. Next Sabbath, the new Church at St. Anne will be opened for the first time. We have long suffered from the want of a suitable place in which to meet in St. Anne and Kankakee City; but now, we thank God for having given us room for service and Sabbath School. We hope, Right Rev. and dear Sir, that you will, when convenient, pay us a visit.

In St. Anne, the Church is doing very well; and the people are animated by a good spirit.

In Kankakee City, we have been greatly tried by a few troublesome persons; but it is to be hoped that those who were led astray, will return to the fold, and enjoy the means of grace with which we are favored.

My official acts are as follows:

Baptisms—infants, 18; Marriages, 4.

It is now seven months since I settled in Kankakee; and I believe that during that time, many souls have been blessed, and our Church has secured a footing in this section of the Diocese among the French Canadians.

Besides, my services in the French language, I officiate, once a fortnight, to an American congregation, at the request of some families who are members of the Episcopal Church.

Yours, faithfully,

C. H. WILLIAMSON.

To the Rt. Rev. Henry J. Whitehouse, D.D., Bishop of the Diocese of Illinois:

I have officiated, as opportunity offered, and duty called me, during the past year, without having any special charge.

JAMES A. WOODWARD.

Parochial and Clerical Reports: John R. Bashforth—Jacob Bockee.

GRIGGSVILLE, Ill., September 9th, 1861.

Rt. Rev. H. J. Whitehouse, D.D., Bishop of Illinois:

RT. REV. AND DEAR SIR—We have regular readings every Sunday morning under your license, with a small but gradually increasing congregation who love the beautiful worship of the Church and join with heart and voice in the appointed portion of prayer and praise. Our little band of Communicants numbers about twelve. We have some four or five candidates for Confirmation. One, Maria Hatch, daughter of Mr. and Mrs. R. B. Hatch, died on the 29th August, after a few days' sickness.

She was one of the oldest members of our Sunday School, being present at its inauguration, and never voluntarily absent. She had just been placed in charge of an interesting class for whose instruction she was well qualified. She died calmly, hopefully, saying she was "going home," having in health and strength put her trust in Jesus. She knew, in her hour of weakness and death, He would be her very present help. Her loss is much felt.

Our Sunday School meets at 3 o'clock every Sunday afternoon. We have upwards of seventy scholars' names on our books with an average attendance of from forty to fifty. The growth of our School from the eight or ten who first met with us to its present proportions—when we consider the few families belonging to the Church here, the prejudice and opposition we have had to meet and disarm—is a continual source of wonder and gratitude. We look forward with hope that the seed now sown will bear fruit, both in raising up in our midst a Church militant, and adding to the members of the glorious Church triumphant.

Our prospects financially are not very good. We have to rent a room for our school and services, for which we pay a heavy rent; this with our current expenses is all we at present can raise. We look forward with hope to better times in the future for us.

Very Respectfully, your ob't Serv't,

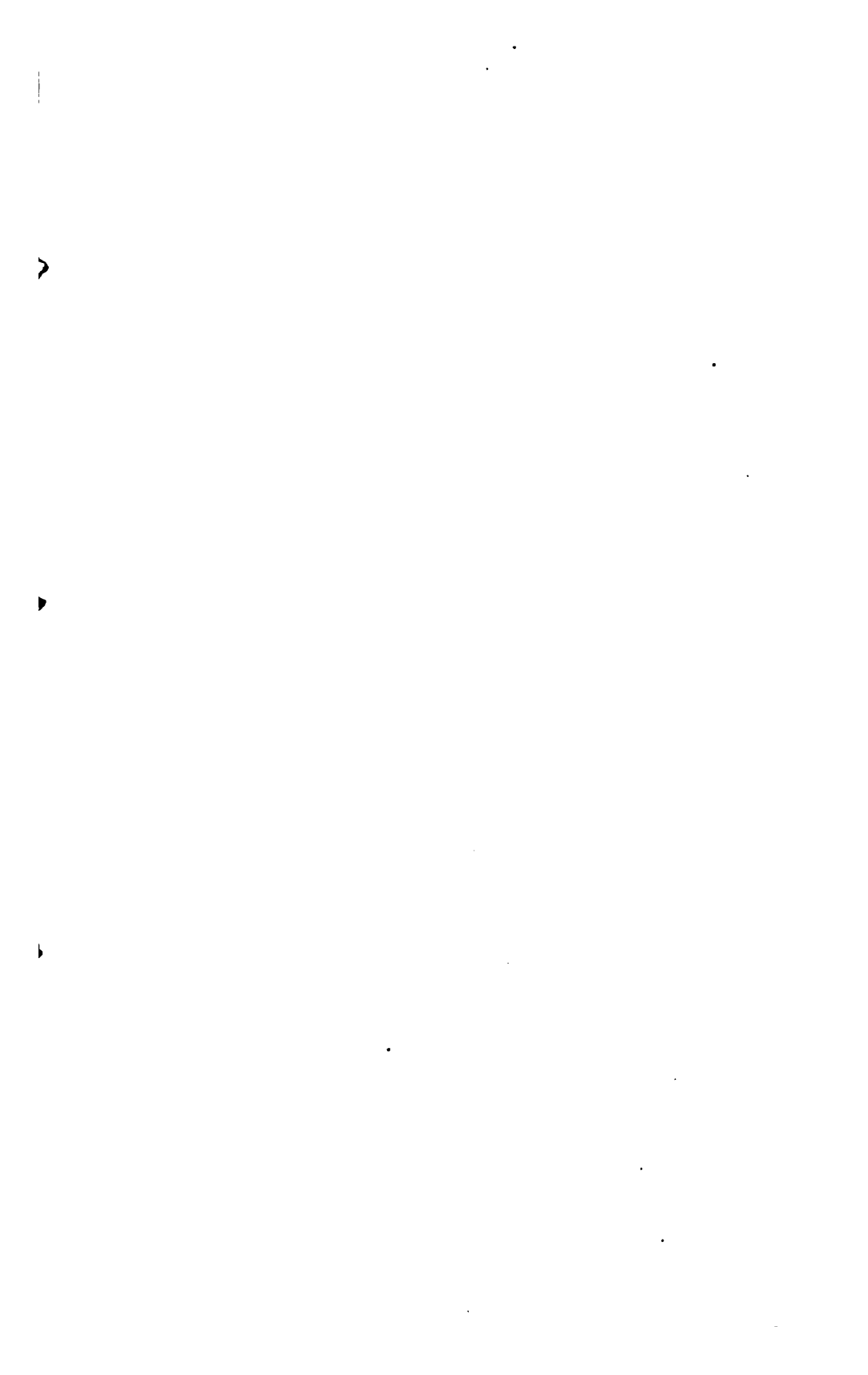
JOHN R. BASHFORTH.

ST. PAUL'S CHURCH, HYDE PARK, Sept. 10, 1861.

The Parish have no change to report. Lay reading has been continued throughout the year.

The Rev. Mr. DeWolf has officiated twice, and the Rev. Thomas Smith once at morning service.

JACOB BOCKEE, *Senior Warden.*



TENTH ANNUAL ADDRESS
OF THE
BISHOP
OF THE
DIOCESE OF ILLINOIS.

1861.

PUBLISHED BY ORDER OF THE CONVENTION.

BISHOP'S ADDRESS.

Brethren of the Clergy and Laity of the Convention, and of the Diocese :

It is my duty to lay before the Convention, and through it, before the Church in the Diocese, the record of my official acts for the past year. The usual mode of doing this is by retracing the steps of travel and service, noting with brevity the distinct visits, and mingling with the routine of work the peculiar incidents of parochial life and change. This is not required as evidence that the Bishop is doing, or trying to do, his appointed labor, but in the spirit of our family bond and common brotherhood ; in order that the Diocesan Church may be grouped in intelligent sympathy, and its practical work of love be carried on with fidelity, wisdom and combined strength. There is a painful sense of isolation in the majority of the Parishes, and they magnify the pressure of individual feebleness, poverty and discouraging struggle. Minister and people often feel as if they were alone, and the aspect in which they regard their own efforts and sacrifices is that of a forlorn hope against the manifold antagonism which assails or bars the way. The secret craving of the heart is for sympathy—intellectual, moral and ecclesiastical. Each one pines for some palpable reality without, to sustain the reality of his own soul in its deep convictions and benevolent aspirations. The ideal of his church life, even with its profound principle, floats off at times as something visionary and dream-like. The personal trials and unsuccess become to him the discouragement of the whole Body of Christ ; and almost moodily he allows hope to droop and faith to fail, as if, according to his experience, the “gates of hell” had prevailed. There is help for the Minister in this too natural depression, in the mere practical

acquaintance with the trials of others. He endures better, because he finds his own a common lot, which is not therefore to be explained within the crushing responsibility of his own neglects or infirmities. A suffering Church, led in the foot-prints of a suffering Savior, has a dignity and a daily martyrdom which makes vexations and cares solemn and high-toned, and fringes the dark cloud of present or prospective trial with "silver lining" from the rainbow of the Throne. In what was agony of trial had private grief told its tale, the Apostle calmly remarks: "There hath no temptation taken you but such as is common to man,"—assured that in this broad fellowship of human exposure the individual heart would be soothed, and appreciate more healthfully the real strength and effective consolation: "God who is faithful will not suffer you to be tempted above that ye are able." "My grace is sufficient for thee."

But, thank God! it is not fellowship of suffering alone that we find as we compare our common work and group our strength. It is combination of effort, the aggregate of progress, the cheering of success; "here a little and there a little," until "the little one becomes a thousand, the small one a strong nation;" and the quiet rain-drop sparkles in its identity with the deep and glorious ocean.

From our own annual Conventions I trust that comfort and buoyancy have many a time been thus caught; and that minister and laymen have gone back to their Parish in conscious exhilaration, even though it were "a lodge in the wilderness." The mind and heart rise up, braced and springing, as do our physical frames when dull rain ceases, the leaden sky breaks into flashing sheen, and the clouds wheel into a phalanx of motion and beauty. No one, with any manly and hearty feeling of Church-life, ever attended an opening service of the General Convention, or has been identified with its sessions of earnest work and thoughtful charity, that has not realized this influence. Few men or women in the Church read the description of Bishop after Bishop, filing in and around some spacious chancel, clad in their official vestments, and numbering close on two score; the sanctuary thronged with hundreds of the Clergy, picked representatives from thousands; laymen, distin-

True spirit of Convention—Legislation—Canon Law: its inner life—Influence of fidelity to it.

guished in every class of life, giving time and counsel and honored name to the interests of the Church—few can read of the assembly or doings of such a Council without an honest pride, which renders each bolder in giving reason for the hope which is in him, and readier to meet the claims of “the household of faith.”

Hence we come at once to the true spirit and aim of our Conventional meeting, to make the Church stronger and our hearts braver for work and suffering by all that we see, hear, do and feel, as we place ourselves—in the dignity of personal humility, and the subordination which the Divine Head has constituted as His own—in the well-knit membership of a single body, which, with head and feet, the comely or the less comely, still makes a common life of our weakness and strength, diversities of gifts and infirmities of nature, “in honor preferring one another.” The legislative spirit of our assembly is not intended to be in the sharp contest of rival politics, and the ordeal of a standing opposition: it is for rule and law which increase the confidence of the individual by the sense of superintendence, directing the way and defining the bounds of corporate duty. It is a pledge of mutual support in a common cause. The prescriptions of its Canons, where they affect general or vested interests, are intended to be followed with strict and conscientious fidelity; for it is evident enough that the whole executive depends upon the integrity with which each member, in his appointed place, meets the requirements through which means are provided for the support of the Church’s servants, and the “venture of faith” she is constrained to make for aggressive and intensive progress. But the inner-life of Canon law for the benevolent work of the Church is deeper than this: it has a soul within its strait-lined body. No matter whether entitled “Canon for the support of the ministry,” for “Parochial assessments,” for “Missionary collections,” or for “Aged and infirm clergy,” the dry form of prescript law is in reality a living, loving bond. The spirit of it is, as if brother grasped brother by the hand in mutual pledge, and in view of relative wealth, or want, or work, said to him: “Rely on me, Brother, to be and to do exactly according to that law of charity.”

And in the strength of this common oath, Ministers should return to the poorest as to the richest parishes, and Laymen to their brethren of every degree, with a trust in the obligation, that each will do his best; that the Diocesan Church, with all besides, has also, a heart; that there, no naked loneliness or isolation, no pampered fullness, no stand-aside selfishness and lust of patronage shall overmatch the fellowship of the "sacramental host," and the laws of sympathy recorded in heaven. Sympathy—the cords of which are twined of many strands; where the gold of the sanctuary and the purple of wealth and the virgin-white of heavenly love cover and adorn the strong homespun of the private life; sympathy—whose cords are firmer than iron, light as the "daisy chain," and sweeter than a thousand flowers; sympathy—that makes strong to labor, heroic in endurance, and generous in consecration, because there is kind appreciation and ready help. The strongest lean upon it with manly trust, and the weak totter to it as to a mother's lap. This is the bond of the Church of Christ, and is the real inner-life of the Church's work and fellowship. It is that which should sparkle on the surface and underlie the grave business of our Annual assembly, refresh us while together, make our step cheerier as we turn homewards, mellow our voice as we tell the story of pleasant hours, and ring like music when we plead as ministers for the gifts to be laid on the broad altar of the Diocesan Church—"a sweet savor to Christ."

It matters not if such words as these sound passionate and dreamy as they glide over the hard reality of past experience and our selfish consciousness. They are true. And though the ensign may be blazoned for us now only on a far-off sky, still the cross thus revealed may supplant the "Fasces," and "IN HOC SIGNO" become the watchword even in the dust and strife of militant life. Nor are some of us without experience that this is true. We have gleaned it as we walked aside from the other reapers; or found that where Christ multiplies the beggarly provision, even the fragments that remain may fill baskets full. But we want it to be instinctive, gushing, overflowing; we want it as the "much

Deceased Bishops: Bishop of Alabama—Assistant Bishop of Pennsylvania.

grass in the place," the common air which is balm; we want sacrifice and toil, honesty and liberality, loyal, resolute, obedient work to "make broad plates for the altar," and not tinsel spangles for our own self-pleasing. It is needful that we measure how weak and naked we are as men, and how serried and potent we may become as Christ's Own: then shall we "see and flow together, and our heart shall fear and be enlarged, because of the abundance that shall be given unto us."

As I left the mention of my own poor record of service, tempted by thoughts spontaneous from inward yearning or the imparted griefs of other bosoms, so now I return to it past the "grave and gate of death." It is meet so to do: well for the living Bishop to cast his eye back or forward, standing by the bier of his dead Brothers. The work "while it is called to-day" gathers urgency, and the heart hushes more easily its vanity and complaints, when drawing near to those who have just "finished their course and rest from their labors." Close and thick lie these memorials. One breathes out his willing soul, just as the cannon booms that shivers a nation's glory; another drops alone, panting on the dusty highway; and a third "bows himself upon the bed's head" at three score and ten, thankful that a weary life is ended. It were well to die in any hour or way—for life has earned its best—when a man goes away followed by such mourning and eulogy as has the good Bishop of Alabama, or the Assistant of Pennsylvania.

The characteristics of the Rt. Rev. NICHOLAS HAMNER COBBS were so beautifully distinct and so widely appreciated in every period of his ministry, that each one involuntarily describes him as if copying a spiritual photograph: the same lines of gentleness and firmness, simplicity and power, zeal and discretion, strength and humility, wisdom and innocence, as Preacher, Pastor and Bishop. We gaze at it confidingly, until assured that the Brother spake truly when he said over his corpse, "He was one of the holiest men I have ever met, and the very radiance of his face told the passer-by that he lived with Jesus."

The Rt. Rev. SAMUEL BOWMAN, with the coronal of a brief

Episcopate of three years, finished a real life of devout work through a uniform ministry, with attainments of scholarship, and better attainments in the moral and divine, which have won from all, however related to him in the strife of opinion, a common testimony of admiration and grief.

With the Rt. Rev. BENJAMIN TREADWELL ONDERDONK, Bishop of New York, I have been united in all the changes of my own life, from boyhood onwards. With him, as Professor of the Nature and Polity of the Church, my student life in the General Seminary was drawn into indulgent intimacy: under him, as Bishop—successor to the one on whose arm I lay as an infant at the Font—I wrought out the large share of my Pastoral life; and when the vicissitudes came of his resolute ministry, and the discipline of the Church fell upon him, I was participant in the griefs and struggles of his bewildered Diocese. I have watched his wonderful submission to that strange burthen; the fealty with which he honored its authority, while he consciously denied its justice; the martyr firmness with which for long years he refused the open refuge of the Civil tribunal; the plaintive meekness with which he confessed error and bewailed sin; the honest self-respect with which he steadied himself at the line where conscience absolved him; the daily testimony of his devotional life; the quiet seclusion with which he walked the streets where homes and graves were precious from birth-right, and an unbroken franchise of the heart—where the infant had smiled as angels whispered; the boy had played; the collegian donned his manly honors; the pastor threaded its waste places, and endeared himself in its more stately homes; where the mitre was laid upon his brow, and where, through these changes, the sanctuary grew of the husband and father—until at last the step became feebler, and the back bent, and other generations than his own said, as they passed, “the poor old Bishop is going.” These things have I seen and felt, until I longed that the penalty could be remitted, the touching pleading heard, and in restricted form at least, that he might again stand to preach the Word, and minister the Sacraments, and lay hands on some young head, and be borne to his grave with-

out attainer on his estate as Bishop in the Church of God. Wiser than myself, in solemn Council, thought it could not be: the door of hope was closed on his last longing for earth, and now the grave has closed on his labors, his failings and his sorrows. But we cannot forget his large, vigorous, unselfish nature; his working powers inexhaustible at the service of all who needed; his inimitable courtesy and social kindness; the hand generous to carelessness; his crowded work and ringing voice that disdained fatigue; his chivalric truth in the utterance of his matured convictions; his dauntless action where right, as he thought, led the way; the inflexible constancy of his life's opinions and attachments; the vigorous harmony of the man, faults and all; the gentleness that made the firmest and hardest qualities instinct with love; such traits as these—and more also far—will many living carry in heart-remembrance, and posterity receive and keep "IN MEMORIAM."

In the month of October a parishioner of my early ministry in Rochester, N. Y., and for a quarter of a century a citizen of Illinois and valued friend of Bishop Chase, ended a life more than usually characterized by suffering. When our paths of life first met it was by an open grave, where we laid at once his three children, two of them lying with twined arms in the same coffin. When I found him again, and strangely once more our ways met in spiritual relationship, the slow gnawing of disease—a speck on the surface—was consuming life with terrible certainty. For years he bore it, and a tender wife nursed him until she went to rest, and the daughter took place in that patient ministering; until welcome death came at last, and COMSTOCK HANFORD finished his course in faith with glad willingness to be away and be with Christ. I went to Lockport and performed the funeral services with such testimony and appeal as his life had well earned.

RECORD OF ACTS.

On the adjournment of the last Convention, on my way to Chicago, I visited St. John's Church, Kewanee, and officiated morning and evening of Sunday, Sept. 16, fifteenth after Trinity. Dr.

Chase preached in the afternoon, on which occasion I confirmed *eight*, and *one* afterwards in private. The parish continues under the charge of Rev. J. B. Richmond; and although, like all others this year, suffering from the mercantile depression of its supporters, is faithfully administered, and "zealously affected" in church love.

On December 14th I started from Chicago, on a Visitation along the Illinois Central Road, accompanied by Rev. J. W. Osborne. In the evening of this day preached in Onarga, using the Congregational church. On Saturday morning there was service and the Holy Communion, and after that, at a private house, I baptised three infants.

In the afternoon we went to Mattoon, where, on the third Sunday in Advent, I preached three times and confirmed *two*.

On Tuesday evening I preached, and confirmed *two* in Centralia. It was deemed expedient to postpone an appointment made for Salem until a later period.

These parishes contain in each a few faithful Churchmen; but it is difficult for them to sustain the expense of services every fortnight, and except for the very limited salary which Mr. Osborne is content to receive, it could not be done.

December 19th I consecrated St. John's Church, Decatur, to the worship of God. The Instrument of Donation was read by Lowber Burrows, Esq., and the sermon preached by myself. It was a stormy day, which prevented the attendance of several clergymen who were expected, and a portion of the congregation; but the dedication finished a work which has called forth exemplary effort and sacrifice to carry through. The congregation is united and growing under the effective charge of the Rev. William M. Steel.

From the 19th to the 24th of January I was at Jubilee College. On Sunday A. M., 20th, I preached, confirmed *fourteen* and administered the Holy Communion. Among those confirmed were five who were students of the College, three of them preparing for Orders. On Wednesday, the 23d, I held an Ordination at which Erastus De Wolf, Jr., was admitted to the Diaconate. During my visit a meeting was held of the Board of Trustees. The Institution

is becoming more a Training School for the ministry. There are at present eight young men thus engaged, and the burthen of support falls on the funds of the College. It will be impossible for us to continue the good work, unless we are aided by contributions from the Diocese and other parts, as well as by a larger number of paying scholars. In this last respect the Clergy could aid us effectually, by turning the patronage of those in their parishes who educate their sons away from home, to our Diocesan Institution.

January 27th I officiated in St. Thomas' Church, Morris, where Rev. C. A. Gilbert officiated at that time, in connection with Naperville. I spent Septuagesima Sunday there, and confirmed *six*. They have been for sometime without a Minister, and with a good lot, and the stone on the spot, they cannot collect sufficient means to warrant the building of the Church edifice.

January 28th, in Christ Church, Joliet, I preached, and confirmed *seven* presented by the Rector, Rev. John Wilkinson. This parish sustained a severe loss a short time after in the death of one of its most generous supporters, and the earnest friend of its pastors, Hon. NELSON D. ELWOOD. His loss was felt as a public grief, and he was borne to his grave by a large crowd of his fellow citizens. It followed another, of like severity to the interests of the parish, in the sudden death in Chicago of HENRY L. WILSON, a man full of zeal and sacrifice in the Church's behalf.

January 29th, in the Church of the Redeemer, Wilmington, under the Rectorship of Rev. C. B. Stout, I confirmed *four* after preaching. Mr. Stout has since left for the Diocese of Iowa, and the parish is temporarily supplied, in connection with Pontiac, by Rev. Albert E. Wells, deacon from Wisconsin.

From there I went to another place of Mr. Gilbert's ministrations, St. John's, Naperville, and confirmed *four*. Service was held the evening previous, at which Mr. Wilkinson preached, who had diligently kept up occasional services from Joliet, until relieved by the assistance of Mr. Gilbert, as Deacon.

The Public Fast, Jan. 4th, recommended by the Civil Authority, I appointed to be observed in the Churches of the Diocese, and

Record of Acts: Holy Communion, Chicago—Marengo—Belvidere—Institution.

issued a brief Pastoral Letter on the subject, with a prescribed Service and prayer for use in the churches as the exigency might continue to require. I observed it myself in the Church of the Holy Communion, Chicago, where I preached morning and afternoon. As the cloud then threatening has grown darker, and the rumor of war has advanced to the awful existence of it, we are again called to national contrition and supplication. I shall immediately issue suitable appointments for its public services; and beg that it may be observed with solemn fidelity by our whole Communion.

As the parish of the Holy Communion was without a Rector, I took charge of it, and for three successive Sundays filled the pulpit.

Sunday, February 17th, spent in Marengo, and confirmed *eleven* at the evening service; and was there again on the following Sunday, when I confirmed *five* in the morning. In the afternoon I catechized the children of the Sunday School, and distributed books. In the evening I preached, and confirmed *three* not able to be present in the morning, making a total of *nineteen*. The parish has zeal and strength, although with limited means.

On Monday, the 25th, I preached, and confirmed *five* in Trinity Church, Belvidere; and the Vestry presented a unanimous request for the Institution of the Rector, Rev. Isaac P. Labagh. After a meeting with the Vestry on Tuesday, I consented to do so, and appointed the next Sunday for the service. The Rev. Mr. Scofield, who had recently accepted the Rectorship of Emmanuel Church, Rockford, met me here and assisted in the services.

Went on to Rockford, and in the evening preached, and confirmed *two*—Mr. Stephen T. Allen, and daughter. Mr. A. was admitted a candidate for Orders, having been a Congregational minister; and his Ordination to the Diaconate has since then taken place.

On Sunday, March 3d, third Sunday in Lent, I fulfilled my appointment in Belvidere to institute the Rev. I. P. Labagh. In the morning I preached, and in the evening the Rector himself.

On my return, on Monday, I visited "Euphemia Hall," Marengo. After Prayers in the Chapel, attended the different recitations of the pupils, who at noon assembled again in the Chapel, when I had

Record of Acts: Euphemia Hall—Dixon—Grand Detour—Polo—Chicago Churches.

the pleasure of addressing them. It is the desire of Mr. Labagh to make this Institution a thorough and permanent Church School, where her daughters may be well educated under competent supervision, and a discipline in harmony with their Christian obligations and privileges. The matter was introduced to the notice of the Convention last year, and the purposes there expressed in my Address, in behalf of Mr. Labagh, are still unchanged; and the whole subject is fairly before the Diocese for any action, individual or corporate, which may seem likely to promote the object of Female Education.

On Sunday, March 10th, officiated in Dixon, administered the Holy Communion and confirmed *five*.

In the evening went alone to Grand Detour, and after service and sermon confirmed *three*. The Rev. A. J. Warner officiates regularly in both places, but was prevented by sickness from being present.

From Grand Detour I went to Polo, preached, and confirmed *five*. The Church building is in use, but not quite finished.

On the morning of the fifth Sunday in Lent I visited St. John's Church, Chicago, where I confirmed *ten*. The afternoon appointment in Christ Church failed; when I attended at the appointed time, I found that no preparation had been made for the service. I have heard since, incidentally, that the notice, although mailed at the same time and in the same manner as those for the other City Churches, did not, it is said, reach the Rector.

On the following Sunday I visited Grace Church, Chicago, preached, and confirmed *seventeen*. The Rev. Henry Stanley, from Western New York, assisted in the services.

In the afternoon of the same day I preached, and confirmed *twenty-three*, in St. James' Church, Chicago.

An appointment for Trinity Church, for Good Friday, I was requested by the Rector to postpone until the Confirmation could be administered in the new Church edifice. Since September, 1859, there have been only two persons confirmed in this parish, and one belonging to it, in my own Chapel.

Record of Acts; Passion Week—Bishop's Chapel—Rev. J. Wilkinson, Chaplain—F. A. Juny.

During Passion Week I held service twice a day in the building previously belonging to the Parish of the Atonement, but which I had purchased a few weeks before as a "Bishop's Chapel." I appointed the Rev. John Wilkinson my Chaplain, he still continuing Rector of Christ Church, Joliet, and the Rev. C. A. Gilbert, acting as his Assistant.

On the reception of the Rev. F. A. Juny into the Ministry of our Branch of the Church, he also became attached to it as a minister to the French population, and, as occasion may offer, to the German. The number of French residents in Chicago is probably three thousand; and although the work among them must, on many accounts, be attended at first with very limited success, we have found no cause for despondency thus far in the trial made. Several favorable points are opening for our services in German.

Rev. Erastus De Wolf, deacon, has been attached during the week to the Chapel work; and on Sunday acts as Missionary by my appointment and the invitation of the parishes at Onarga and other places.

On the Saints' and Holy days I have lectured in my Chapel, and on the Lord's day officiated alternately in it and in the Church of the Holy Communion, when not engaged in Visitations.

I have made arrangements for the enlargement of the building, and have purchased additional ground in the rear for that purpose. It is a work of individual responsibility, but affording me increased opportunity for the "Ministry of the Word," and the fuller exercise of my Episcopal Pastorate.

Its statistics will be duly embraced in the Journal of the Diocese, and include ninety-seven regular communicants, and about twenty-five who have communed without formally giving their names. There have been in the four months, one adult baptised and fourteen children, eight funerals, two marriages. The Sunday School contains a hundred and five scholars. *Eleven* have been confirmed.

Thursday, April 11th, I was in Christ Church, Ottawa, where, after sermon, I confirmed *fourteen*. Shortly after my visit, the valued Rector and wife lost, within a few days, both their children.

Record of Acts: Farmridge—Tiskilwa—Princeton—Providence—Resolutions—Lacon.

I record the bereavement with deep sympathy, and thankfulness that the Heavenly Comforter has enabled them to bear the dreadful trial with christian fortitude and submission.

From there, in a heavy storm, the continuance of which affected the service, I proceeded with Rev. H. T. Heister to his home and parish in Farmridge; and in the afternoon preached, and confirmed *one*—four others, duly prepared, being prevented from coming by the swollen streams. I rendered, in consequence, later in the season, another visitation to this rural flock.

Sunday, 14th, second Sunday after Easter, my morning service was at Tiskilwa, where we occupied the Methodist church. The Holy Communion was administered, and I confirmed *seven*. In the afternoon went to Princeton, where, in the Presbyterian house of worship, I again preached, but there were no candidates for Confirmation.

On Monday, April 15th, went to Providence, and again preached without Confirmation, but administered the Lord's Supper. On my return to Tiskilwa, at the Rector's house, I met a large body of the parishioners, and spent with them a pleasant evening, at the close of which were devotional services, and by the Vestry I was presented with a series of Resolutions, conveying, in the name of the Parish, very kind expressions of personal attachment and official confidence. I have been favored with similar acts of kindness from the congregation at Princeton, and previously from Springfield.

On Tuesday, April 16th, took the train for Lacon, where in the evening I occupied the new Chapel, finished since my last visit. The Rev. C. P. Clarke has been appointed to a Chaplaincy in the army, and the parish is now without a minister. There were no candidates for Confirmation.

From Lacon I went to Peoria, preached Wednesday evening and confirmed *three*.

Here I met Rev. Charles F. Loop, who had recently taken charge of St. Paul's, Pekin, to which I proceeded the next day. The small place of Worship here, built originally for a school house, has been much improved. The new Rector is esteemed, and the con-

Record of Acts: Farmington—Galesburg—Monmouth—Warsaw—Jacksonville—Chesterfield.

gregation is doing well, according to its number and means. The support is inadequate at present, without missionary assistance.

My next visit, April 19th, was to Calvary Church, Farmington, where, after the usual service, I confirmed *two*.

The next day I passed to Galesburg, and on Sunday, third after Easter, officiated in the morning in the new Church edifice, which is well arranged and in good taste. Confirmed *three*. Rode in the afternoon to Knoxville and preached; but there were no applicants for Confirmation.

On Monday, accompanied by Rev. Mr. Smithett, I went to Monmouth, Warren county. He had held service there, and prepared *two* for Confirmation, whom he presented. The Episcopalians there have since applied for permission to organize, which I have gladly given; and the prospects are fair of a permanent congregation.

My next appointment for Wednesday, April 24, was in Quincy; but the Rector, having been for some time confined to the house by sickness, requested a postponement. I passed through the city, spending a few hours on my way to Warsaw and on my return.

At Warsaw, Rev. Mr. Bostwick presented *two* persons for Confirmation. I returned the next day to Quincy, on my way to Jacksonville, where I arrived by midnight; and the next day, Friday, April 26th, preached at an afternoon Service, and confirmed *eight*. Five of these were mutes; for whom the Principal of the Institution for the Deaf and Dumb interpreted my Address.

The Rev. Mr. Morrison became my companion on Saturday in my journey to Chesterfield, where, with great perseverance, the Rector had effected the completion of a Church. Sunday, fourth after Easter, it was consecrated, the fulfillment of hopes long cherished, and labors hard. The building was crowded, and the services awakened, apparently, great interest. *Seven* were confirmed. In the charge of Rev. D. W. Dresser, it is united with Carlinville, where, in the evening, I preached again; but there was no Confirmation.

The evening of Monday I officiated in Springfield, and baptized the infant of the Rector; confirmed *ten* and *one* the next day in private.

Record of Acts: Rev. F. A. Juny—French Services—N. Y. Bible and C. P. B. S.—Salem.

On the fifth Sunday after Easter, in my own Chapel, Chicago, I received with appropriate services into the Ministry of our Branch of the Church, Rev. FREDERIC AUGUSTE JUNY, who had been highly commended to me from the diocese of Kentucky, within which he had been for seven years resident. Mr. Juny was a Priest of the Diocese of Metz in France; left the Roman Communion about eight years since; has been engaged a portion of that time in education; and has resumed the active duties of the Ministry, owing to the special call for services in their own language by the large number of French converts in Kankakee County and elsewhere.

There are in and about the city of Chicago, it is said, as many even as five thousand French, and for the last four months I have been making, at my own expense, the experiment of a Mission among them. A Morning service is held on the North side of the river, and an afternoon one in my own Chapel. Through the kindness of the New York Bible and Common Prayer Book Society, we are supplied with a sufficient number of French Prayer Books. The services are attended by a number of persons who understand the language, as well as by those to whom it is vernacular; and although the permanence of the mission is not settled, there is more to encourage than dispirit us. The Holy Communion and the rite of Confirmation have both been administered by myself: at the former ten or twelve were thus united to the Protestant branch of the Church. It is my intention to add a service in German as soon as a favorable occasion offers. Even if an experiment of this kind fails to secure the popular interest, there is a satisfaction in having made it. The failure defines the limits of a present responsibility, and thus mitigates the anxiety lest a favorable call for missionary enterprise should be disregarded.

My next Visitation service was in the southern part of the State, where, on May 30th, at Salem, on the Ohio and Mississippi Railroad, I preached, and confirmed *two*.

Sunday, first after Trinity, I spent in St. Johns, Albion, preaching, administering the Holy Communion, and confirming *four*. The

Rev. Robert Ryall is the Rector, and ministering faithfully and acceptably; but I fear that the depression in the private affairs of the Episcopalians there will prevent them from supporting him; while the isolated position of the town leaves no opportunity for uniting with any other place. On Monday morning I solemnized the marriage of the Rector with Miss Elizabeth Tyrrell; and in the evening officiated in the Presbyterian Church at Olney, Richland County, and baptized an infant. There is no Church organization at Olney; but, finding that several desired to be confirmed, I spent the next day in visiting them, assisted by Mr. Ryall, who accompanied me thus far on his way to St. Louis. In the evening I preached, confirmed *three* and baptized two children. Mr. Ryall promised services on the the following Sunday, which he fulfilled.

Sunday, June 16, I held Confirmation in my own Chapel, and laid hands upon *nine*—one of them presented by the Rector of Trinity.

On the following Sunday I officiated in "the Church of the Holy Communion," in Chicago, which has continued under my special charge since that time. This parish was formed by the Rev. Mr. Whipple in 1857, now Bishop of Minnesota, to be sustained entirely by free-will offerings. The building was erected under his supervision in 1859. Since the congregation has been deprived of the pastorship and personal influence so well adapted for the work, it has gradually declined, until, on the resignation of its late Rector, there did not remain force and means enough to settle a successor. The building is on leased ground, and, unfortunately, so badly constructed as to have become already dilapidated, and requiring an outlay of considerable amount to put it in repair and security. Under these circumstances the Vestry, disheartened, closed it. Without very sanguine conviction of permanent results, I proposed to supply the Church with services from my own Chapel, officiating there, alternately, myself. This has been done, and still continues. The collections are very small; but the attendance on the ministrations is increasing; and I am not yet willing to abandon the prospect of the ultimate revival of its own corporate vitality, or some modified use of it for "the worship and service of Almighty God," which its guardians may devise or approve.

On Wednesday evening, July 26th, I officiated in St. Peter's, Sycamore, and with the sermon and address, confirmed *three* persons.

By St. Peter's day, Saturday 29th, I had returned to Chicago, and lectured on the Collect for the Day in my Chapel. I advert to this to add that the Holy and Saints' days, being all observed by the appointed Services, I have in such cases, including Passion Week, added a lecture on the Collect or Epistle.

Thursday, July 4th, was religiously observed at the Chapel by morning and afternoon services; and on the former occasion with the addition of a sermon by myself.

Tuesday, July 9th, I held an appointed Visitation in Zion Church, Freeport, and confirmed *six*, using for the services the Presbyterian house of worship. The day previous there had been a violent storm, during which the Episcopal Church edifice, then undergoing extensive alterations and repairs, was prostrated and entirely destroyed by a whirlwind. It is a loss of peculiar severity to this congregation. Small and depressed in means, at best, its members had made a resolute effort to raise among themselves an amount for the enlargement of the building, which the encouraging growth of the congregation demanded. This had been expended; and the work, which had been delayed beyond reasonable time, at last promised to stand complete. In an instant all was gone; and I came on the ground to regard only a shapeless wreck, and meet a people in sorrow and dismay. It is a case which, in all its particulars, appeals to the sympathy of the Church at large; and already benefactions have been sent enough to warrant the raising the walls of a new structure, and to cheer the flock with an assurance that they will not be left to perish in their calamity.

From Freeport I went to Galena, and in the evening confirmed *seven*, presented by Rev. J. H. Egar, who has there recently succeeded the Rev. H. M. Thompson, returned to the Diocese of Wisconsin.

On the seventh Sunday after Trinity, July 14th, I celebrated the Holy Communion, in French, in my chapel, to fifteen recipients; being, probably, the first time that the Sacrament had been thus

administered in an Episcopal church at the West. The same remark will apply to the Confirmation at the same place, on Sunday, August 25th. The Rev. C. Locke, Rector of Grace Church, held service and preached one Sunday in the same tongue, on the North side in the Church of St. Ansgarius, during the winter.

On Sunday, July 21st, Rev. Erastus DeWolf, deacon, visited, as a Missionary sent by me, the congregation at Onarga; and in pursuance of the same work has continued to officiate there, and been to Aurora and other places. I hope to have a supply of diaconate ministrations always around me to work in the waste places of the City, and wherever, within reasonable distance, feeble or unsupplied parishes or unbroken missionary ground may require such contingent ministrations. It will be connected for the Deacons, resident near me, with supervision and instruction in their preparation for the Priesthood. Arrangements are on foot for the Clergy, Deacons and Students connected with my Church, residing together; thus forming an ecclesiastical Home where all calls for pastoral duty can be promptly met, and the social life be congenial and improving.

Saturday, August 8d, I examined for Deacon's Orders, assisted by Rev. Messrs. Wilkinson and Juny, STEPHEN THOMPSON ALLEN, late a Minister of the Congregationalists; and the next morning, being the tenth Sunday after Trinity, I admitted and ordained him to the Diaconate in my Chapel. The candidate was presented by Rev. Mr. Juny, who, from eight years' residence in this country, has acquired a free use of our language, and is quite competent for its liturgical and pulpit services. Rev. Mr. Allen preached in the afternoon and evening; and has since been stationed in Trinity Church, Aurora, and St. John's, Naperville.

The twelfth Sunday after Trinity I spent in Christ Church, Waukegan, preaching on both occasions of Divine service, and in the evening confirming *thirteen*. The Church building has been much improved in capacity and appearance by the addition of a Chancel; and in the short time of Mr. Wright's rectorship a very marked impression for good has been produced.

Record of Acts: Bishop's Chapel—City Missions, St. Ansgarius—Rev. Jacob Bredberg.

In the Bishop's Chapel, August 25th, thirteenth Sunday after Trinity, I confirmed *three*—two of them members of Grace Church, Chicago. On the afternoon of the same day I held Confirmation in French, when *one* Candidate was presented.

On Sunday afternoon, September 1st, I fulfilled an appointed Visitation of the congregation under charge of the Rev. E. B. Tuttle, worshipping in the church of St. Ansgarius. The building has undergone material changes, not affecting unfavorably its capacity for worship, and yet affording place for the benevolent work of the Mission in dormitory and school room. *Fourteen* were presented for Confirmation, and the aspect of the congregation indicated a useful work.

Among our Clergy entitled to seats in this Convention, is the Rev. JACOB BREDBERG, an ordained Minister of the Church of Sweden, whom I have recently received on his Letters of Orders and other papers from the Bishop of Skara. In this I have, of course, formally recognized the validity of the Episcopate in that venerable Church: guided in this act by the best-informed judgment of the English Church and that of my brethren in the Episcopate here, whose opinion was favorably, though informally, expressed in answer to my own request for it, during the last Session of the House of Bishops in Richmond. This referred to the giving of Letters Dimissory to the Swedish Bishops, as well as the reception of ministers from there as regularly ordained. Mr. Bredberg succeeds the Rev. Mr. Unonius in ministering to the Swedes connected with the Church of St. Ansgarius, Chicago; and there is a prospect that, through him, I shall be enabled to extend the use of our services into some Swedish settlements accessible by Railroad. There is a prospect of one or more young Swedes offering themselves for the Diaconate to assist in this work. Mr. Bredberg has been for some time officiating under the discipline of the Swedish Methodist Conference, and from the itinerant system has become well known to a large number of his countrymen. This is one movement—small indeed—towards a closer fellowship with the National Church in Sweden; an event which the recorded action of the General Convention has shown to be an object of interest.

Limestone—Farmridge—Ordinations. Present State of the Diocese—Churches unsupplied.

On Sunday, September 8th, I visited the church at Limestone, Peoria county, under charge of Rev. John Benson, who resides at Farmington, nearly twenty miles distant; but on alternate Sundays ministers here. The influence of his faithful labor, wrought with a feeble frame, is clearly seen in both places; but was impressed upon me forcibly on Sunday, when the rural church was crowded in every part, and *ten* were presented for confirmation. The Holy Communion was celebrated, and I preached and addressed the Candidates.

I spent the evening and part of the next morning at Jubilee College, in company with James Carter, Esq., of Chicago, one of the Committee to visit the Institution appointed at the last Convention.

On Tuesday, September 10th, I, a second time, went to Farmridge: preached, and confirmed *four*.

In the evening I confirmed *six* in the Church where we are assembled; and in the afternoon a sick lady, in private, making an aggregate for the year of *twenty-one*; no small proof of the general pastoral fidelity with which its interests are cared for.

During the opening services of Wednesday, September 11th, I ordained to the Priesthood Rev. Salmon Riego Weldon and Rev. Charles A. Gilbert. The former was presented by Rev. Dr. Chase, and the latter by Rev. John Wilkinson. The clergy assisting in the opening services of the Convention united in the laying on of hands.

PRESENT STATE OF THE DIOCESE.

I will subjoin to this a Tabular Summary of the leading statistics contained in the Address, as showing at a glance the relative aggregate and difference, but premise the facts necessary for full information in addition to those already given.

The Churches in the following places were unsupplied at the last Convention, and now enjoy stated ministrations under a settled pastorship:

AURORA, BELVIDERE, BLOOMINGTON, COLLINSVILLE and neighborhood, GENESEO and CAMBRIDGE, LEWISTOWN, NAPERVILLE, PEKIN, PERU, ROCK ISLAND, ROCKFORD, ST. ANSGARIUS, Chicago, Swedish.

Present State of the Diocese—Churches new supplied—Only two places vacant.

These are all partially, but at present regularly, supplied:

Hyde Park, Woodstock, Utica, Onarga.

The ministrations of the Church have been extended in addition to the Episcopalians in *Arcola, Monmouth, Macomb, Pontiac, Tuscola, Sterling*, and other places, which will be noticed in the Parochial Reports.

It is somewhat remarkable in contrast with the above, that the only two places supplied at the time of the last Convention, and now vacant, are Lacon and Elgin, both too weak to retain a settled pastor, and for the present not able to combine with any other point.

I have given my consent for the organization of the Church at Monmouth, and shall present the papers from "St. George's, Utica," asking admission, although the delay has created a technical irregularity.

I have before expressed distinctly my opinion that it is not expedient to press so hastily the formal Organization of the Church in our Missionary places, the more so as an application to be admitted into the Convention follows almost as a matter of course. This elevates, indeed, the little body to the dignity of a Parish, but it imposes upon it the obligation of meeting the charges incident to the franchise. It becomes justly bound for its share of all the Convention and other dues imposed by the Canons, and which can not be repudiated without dishonor, or neglected without in some particular vitiating the right of representation. A simple Parochial Association answers for a time all the local purpose. The members combining at first incidentally, and under differing and even transient impulses, have time to become intimate; they prove and aggregate the men suitable for officers, and test to some degree the reliable permanence. The main import of a legal corporate existence is only in connection with real property and the erection of a Church edifice. It is obviously in all respects a matter of delicate administration, in which the chief actors are imperfectly acquainted with the rules of the Church, but heartily anxious to show all fidelity, and secure all privilege. The Convention cannot well refuse to admit an applicant for union with papers right in the

Present State of the Diocese: Diocese prosperous—Modifications of the same.

civil and canonical requirements. Still there underlies a serious difficulty on both sides, not to create hastily what may prove a mere nominal existence in the great work of the Church, and in reality become a stain of decay; and also not lightly to incorporate an unsubstantial existence as a component power on the level of equality in our Convention. The clergy can best order this matter by their advice, as respectively they may be called on to act in the growth of their missionary work. It is better for us to grow strong and sure, rather than as the "hasty summer fruit."

The Diocese this year has apparently prospered, and in face, of course, of the obstacles raised by the derangement of business, pressure of pecuniary difficulties, and our fearful National crisis. I am far enough from feeling that there is any ground for boasting, or could be, were all ten times told. Each parish has had some peculiar difficulties to resist, which may be perhaps regarded as generic. Many of them are very feeble, and only kept alive by Missionary assistance. Others have heavy obligations, past or prospective, for the building of places of Worship. The vicissitudes are sudden and disastrous;—the failure of a single prominent man; an idle disagreement with the minister on the part of two or three contributors; a disposition to retrench, which "judgment begins at the House of God;" the removal of half a dozen families; disappointment from losing a favorite Pastor; some local or municipal change in the prospects of the town;—incidents like these, which would be trivial and temporary in the old Dioceses, produce reverses among us which convert at a stroke pleasant order into the anxiety of threatened ruin. The gain of one year may thus be seriously affected in the next, simply by the changes which belong to a new, enterprising, but fluctuating social condition, where the Church is without hereditary strength, and depends for its temporal sustenance on many who contribute only for the sake of some member of their family, whose predilections they indulge, but in whose pious anxieties they have no fellowship.

Our rejoicing, then, at best must be with trembling, as material lies thick for apprehension and discouragement. It may be easy

to fling against our hasty building the taunt, "If a fox go up he shall even break down the stone walls;" and this, apart from the insidious statements of decline, for which it were relief to find the apology of ignorance. A popular imputation of neglect or indifference may spring from any section of our ground yet unentered, and the touching appeals of the scattered Church families which it is impossible for us to reach. Would that we could all do more. Some of us are trying to do faithfully what we can; and while our personal deficiency may well humble us, there is a true-hearted consciousness behind which permits us to say with good Nehemiah, "Remember us, O our God, and wipe not out the kindnesses that we have done for the House of our God, and spare us according to the greatness of Thy mercy."

While speaking of the state of the Diocese generally, allow me to remark to the Clergy especially, that where confidence can be reasonably entertained that the Bishop will visit the parish each year, the preparation for Confirmation should not be left, as it is frequently, until the notice of that appointment is received. It should form a marked part of the parochial arrangement. The young should be brought together for systematic instruction for the solemn obligation; and then from the class in training, as the time becomes fixed, the proper recipients could be selected, if all did not answer the requirements. A similar watchfulness should be exercised over the adults, and each one be addressed and registered in view of the personal obligation. I believe that with more systematic preparation for the annual Visitation, the effect of it would be increased both in numbers and the more satisfactory training of the Candidates.

The number of Visitations has not been as large as it readily might have been, had the Parishes been prepared to receive them with satisfaction to themselves in the appointed course. But it frequently happens that they are not; and owing to a vacancy in the Rectorship, or other causes, a postponement is solicited, or a passing by required, and there afterwards occurs no opportunity for a proper retrieval.

Changes among the Clergy—Letters Dimissory.

CHANGES AMONG THE CLERGY.

The following have left the Diocese with Letters Dimissory since the last Convention.

Rev. WILLIAM FULTON, to the Ecc'l authority of Iowa.

" SAMUEL D. PULFORD,	"	Michigan.
" SEBASTIAN B. HODGES,	"	New Jersey.
" JOHN O. BARTON,	"	Wisconsin.
" CHARLES B. STOUT,	"	Iowa.
" HUGH MILLER THOMPSON,	"	Wisconsin.

Total, SIX.

The following have been received since the last Convention :

Rev. WILLIAM M. STEEL, from Ecc'l authority of Alabama.

" ISAAC P. LABAGH,	"	New York.
" MICHAEL SCOFIELD,	"	New York.
" CHARLES F. LOOP,	"	Missouri.
" CHARLES H. WILLIAMSON, M.D.,	"	Mississippi.
" JOHN H. EGAR,	"	Wisconsin.
" MATTHEW MAGILL,	"	Ohio.
" JOHN FOSTER,	"	Mississippi.
" CHARLES H. ALBERT,	"	New Jersey.
" EDWARD P. WRIGHT,	"	Indiana.
" JAMES W. COE,	"	Wisconsin.
" THOMAS SMITH,	"	Missouri.
" A. P. CROUCH,	"	Missouri.

Total, THIRTEEN.

The following have been added by Ordination :

Rev. ERASTUS DE WOLF, Deacon.

- " STEPHEN THOMPSON ALLEN, Deacon.
- " JOHN CAUCH, Deacon.
- " FREDERIC AUGUSTE JUNY, admitted from the Romanists.
- " JACOB BREDBERG, admitted from Sweden.

Total, FIVE.

Changes among the Clergy.

The clergy thus added to the Diocese, arranged in alphabetical order, have settled, or are engaged as follows :

Rev. CHARLES H. ALBERT, Rector of St. Paul's Church, Peru.

Rev. STEPHEN THOMPSON ALLEN, Aurora and Naperville.

Rev. JOHN CAUCH, Assistant to Rector of the Church of the Advent, Marengo.

Rev. JAMES W. COE, Rector of St. Matthew's Church, Bloomington.

Rev. ERASTUS DEWOLF, Missionary at Onarga and other places.

Rev. JOHN H. EGAR, Rector of Grace Church, Galena.

Rev. JOHN FOSTER, Rector of St. Paul's Church, Alton.

Rev. FREDERIC AUGUSTE JUNY, Chaplain to the Bishop and French Missionary.

Rev. ISAAC P. LABAGH, Rector of Trinity Church, Belvidere.

Rev. CHARLES F. LOOP, Rector of St. Paul's Church, Pekin.

Rev. MATTHEW MAGILL, Rector of Trinity Church, Rock Island.

Rev. MICHAEL SCOFIELD, Rector of Emmanuel Church, Rockford.

Rev. EDWARD P. WRIGHT, Rector of Christ Church, Waukegan.

Rev. JACOB BREDBERG, Minister of St. Ansgarius Church, Chicago.

Rev. A. P. CROUCH, Christ Church, Collinsville, and parts adjacent.

Rev. THOMAS SMITH, Chicago.

Rev. ALBERT EDWARD WELLS, Deacon, Church of the Redeemer, Wilmington, and Pontiac; and

Rev. JOHN W. SHATZELL, Assistant Trinity Church, Belvidere and in "Euphemia Hall," Marengo, have not been yet transferred.

Among the Clergy as reported at the last Convention have occurred the following parochial changes :

Rev. CALEB A. BRUCE removed from Alton and become Rector of St. James', Lewistown.

Rev. ANSON CLARK, then without charge, is Rector of Trinity Church, Geneseo.

Rev. CHARLES P. CLARK, then at Lacon, has become Chaplain in the Army.

Rev. WILLIAM H. COOPER has left Waukegan and is Rector of the Church of the Ascension, Chicago.

Rev. JOHN WILKINSON is Chaplain to the Bishop, but retains the Rectorship of Christ Church, Joliet.

NOTICES OF DISCIPLINE.

The official Notices of Discipline from other Dioceses, claiming record here for your information, are :

Rev. GEORGE WILLIAM GODFREY, deposed by Bishop of New York.

Rev. THOMAS N. RALSTON, D.D., under Tit. II, Can. VI, Digest, by Bishop of Kentucky.

Rev. GEORGE B. TAYLOR, Tit. II, Can. II, by Bishop of California.

Rev. CHARLES W. FEARNs, Tit. II, Can. V, by Bishop of Ohio.

Rev. CHARLES W. BRADLEY, L.L.D., Presbyter, for reasons connected with the state of his health :

Rev. GEORGE N. MONRO, Deacon : both by Bishop of New York. Tit. II, Can. I, Sec. 1.

CANDIDATES FOR ORDERS.

The candidates for Holy Orders during the year have been TEN.

ERASTUS DEWOLF, ordained.

O. C. DAKE, transferred, by request, to the Bishop of the North-West.

BERNARD MCGANN.

J. WAINWRIGHT RAY.

STEPHEN THOMPSON ALLEN, ordained.

JOHN CAUCH, ordained.

PETER ARVIDSON.

ALFRED CAULDWELL.

J. H. KNOWLES, transferred from Bishop of Michigan.

CHARLES W. LEFFINGWELL, admitted in Texas, has placed himself under my direction, and is acting as Lay Reader.

Candidates for Diaconate—Candidates for Priesthood—Ordinations, Diaconate and Priesth'd.

CANDIDATES FOR THE DIACONATE.

BERNARD MCGANN.

J. WAINWRIGHT RAY.

PETER ARVIDSON.

ALFRED CAULDWELL.

J. H. KNOWLES.

CHARLES W. LEFFINGWELL.

Total, SIX.

CANDIDATES FOR THE PRIESTHOOD.

CHARLES A. GILBERT.

ERASTUS DEWOLF.

STEPHEN THOMPSON ALLEN.

ORDINATIONS.

DIACONATE.

In Jubilee College Chapel, January 23d, ERASTUS DEWOLF. The candidate was presented by Rev. Dr. CHASE.

In my own Chapel, on the tenth Sunday after Trinity, August 10th, STEPHEN THOMPSON ALLEN; presented by Rev. F. A. JUNY.

In my own Chapel, on fourteenth Sunday after Trinity, September 1st, JOHN CAUCH; presented by Rev. THOMAS SMITH, who preached the Sermon on the occasion.

PRIESTHOOD.

In Jubilee College Chapel, on the twenty-third day of January, I admitted and ordained Rev. JOHN READ WEST, Deacon, to the Order of Priests. He was presented by Rev. Dr. CHASE, who, with Rev. T. N. BENEDICT and Rev. JOHN BENSON, united in the laying on of hands.

In Christ Church, Ottawa, on the first day of the Convention, Rev. SALMON RIEGO WELDON and Rev. CHARLES A. GILBERT were admitted and ordained to the Order of the Priesthood.

MISSIONARIES.

The Missionary work of the Diocese has been assisted, as heretofore, by the appropriation from the Domestic Committee; and without it, I know not what could have been done to meet the wants of Ministers and the weakness of Churches to which the dole, broken into such small pieces, is the turning of life and death. For long years have I known, at its council board, the spirit and action of that Committee, change as it might its individual members; for long years have I, as a Bishop, been pensioner, for your sakes, on its annual appropriations, and in the exercise of my diocesan prerogative, which its rules, as the agent of the Church, require it to respect, been dependent on its judgment as correlative with my own. Through all I can and am bound to say, that never has the instance occurred where action, whether in harmony with my own or discrepant, has seemed to have its secret impulse or open purpose in an attempt to infringe on allowed freedom of opinion in the Church, or discriminate its appointments by a bias of partizanship. My only pain has been, that, in our poverty or less excusable neglect, there has failed to be over the Diocese the uniform response of parochial collection in behalf of the work—Domestic and Foreign—which, large or small, if met in honest ability, would bring blessing for the Pastor and the Flock that thus honored the claim of gratitude, and the missionary unity of the Church.

I think it, too, a sad day when generous hearts of the Church's Ministry and Laity associate under a name and principle which, while abstractly true, practically produces results far other, I believe, than the high-minded and devout many, whom I honor and love among its friends, know or would sanction. As it meets my experience, that system, as administered, tends to make Parishes and Ministers stipendiaries for opinion; introduces discordant views into the feeble Churches; engenders mutual distrust; classifies the Clergy by arbitrary and forced distinctions; exasperates local differences; and, under the appearance of helping the Diocese by bearing a selected portion of its burthen, ignores it as a whole and

Missionaries: American Church Miss. Society—Appointments made by Domestic Committee

in its parts, works irrespective of it, and against it within its own borders. I speak boldly, because I feel strongly these present and prospective evils. I feel that, in my own relations, and that of the large majority of the Clergy and Laity, it is utterly needless to pervert, even in appearance, an alleged kindness into a wrong. There is no difference of doctrinal sentiments, or reluctance to allow to donors the watchful direction of their own gifts, that would prevent the Bishop and the Missionary Board, and the Diocese at large from accepting, gratefully, the benefactions which might be offered and applied to its use in frank and loyal kindness.

The "Protestant Episcopal Church, in the Diocese of Illinois," is a visible and recognized body, with its Bishop, Clergy and Laity; with its Convention and Canons, Standing Committee and Missionary Board; with its Parishes and Missionary stations; its area of destitution, and its demonstrative life of growth. If this, which is the exact sum of the Episcopal Church in the State of Illinois, inclusive and exclusive, has no right to the sympathy of the "American Church Missionary Society," in a way honorable to its own unity, just to its self-respect, and open to the ready tribute of its gratitude, then I am sure I say, Brethren, what the most of you, and the Clergy and Laymen all over would wish me to say, firmly and respectfully, "LET US ALONE!" And equally sure I am, that, if thus frankly that Society will help our necessity, it will as rarely happen with its Executive as it does with the Missionary Board of the Church, that there would be a conflicting opinion about the recipient of the benefaction, or influence within or without follow that choice to impede his way or derogate from his just position of confidence, freedom and brotherly kindness.

APPOINTMENTS OF DOMESTIC COMMITTEE.

The appointments made by the Domestic Committee are comprised in the following parishes and incumbents:

CHESTERFIELD AND CARLINVILLE, Rev. David W. Dresser.

SYCAMORE, Rev. Warren H. Roberts.

DECATUR, Rev. William M. Steel.

MARENGO, Rev. J. H. Waterbury.

WARSAW, Rev. William L. Bostwick.

KEWANEE, Rev. John B. Richmond.

ALBION, Rev. Robert Ryall.

DIXON AND GRAND DETOUR, Rev. A. J. Warner.

FOR PROVIDENCE, Rev. GEORGE C. STREET.

DIOCESAN BOARD.

Of the immediate course and result of this year's work in your own Missionary Board, I can say little, but refer you to its Report, which ought to show, if there is any reality in the alleged objections of the past, a liberal list of Appointments and large Contributions from sources which have not, in my judgment, hitherto met honorably their allegiance of charity. The power or the exercise of "Nomination" vested in the Bishop may have been before an indefinite, but assuredly mistaken, ground of suspicion. But this at last found expression in rash words of cruel breadth, with signatures of Ministers solemnly setting hand to its truth. In such an issue but one course seemed right for a Bishop, who loved his flock, and knew the griefs of its missionaries, and the depths of the pang that came with the loss of the pittance or a delay in its payment. It was indeed true, without an exception to gainsay it, that the Bishop never had exercised the right of "Nomination," involving an approach to that with which it is confounded, official "Appointment." It was also true, that in every case during his Episcopate, the selection or approval of the Missionary had been entirely at the will of the Parish, or of the yet unorganized body to whom he was to be sent. Still, whatever had been the past exercise or reticence of prerogative, the duty of the crisis was plain: for St. Paul had met and solved it—"All things are lawful for me, but all things are not expedient"—and in view of that Christian expediency I have confined myself strictly to the technical act, and left all freely and fully to those so specially combined by the last Convention, praying God to fulfil, through their abundance, my unwilling "lack of service toward you."

But if this experiment shall have failed, and it be evident that distrust in the integrity of application is not the right argument to move to our common charity : then I beseech you, as the Council of the Church, devise the means, if possible acceptable to all, by which, in the crisis of maintenance that confronts us, every Church and every Minister may stand up to the exigency—may collect earnestly and with system the means, concentrate them scrupulously in our suffering borders, and by this assure the fainting hearts of the Ministry that there shall be one purse, and that purse filled and emptied in resolute sympathy, strong enough to stifle, as relatively frivolous, every contravening impulse.

We should settle in our minds the conviction how delicate and exposed is the administration of such a trust, and how easily mistakes may be committed, lest we confound with an intelligent perversion the all but unavoidable accident. There is not a more oppressive problem to the Christian mind, than a wise and just almonry. We may be baffled even in Pastoral aid, how to give where it is needed and in due proportion : to continue the gratuity long enough to stimulate liberality and exertion, and yet withdraw it before it becomes a bounty to personal meanness and corporate sloth. The best appropriations complicate with private affairs, and are actuated by reasons which do not lie on the surface, nor can be publicly explained. There must be cases of grave mistake ; cases anomalous enough to be easily spotted by an "evil eye," and others fairly open to question in proper time and place. Certain it is, that it is easy to find fault, and confuse in so doing, for our own moral responsibility, between what is generous and dutiful, and that which exalts our selfish consequence and flatters our self-will.

LAY READERS.

The Nineteenth Canon of the Diocese prescribes : "that none shall be considered as authorized to officiate as Lay Reader in this Diocese, except in cases of peculiar emergency, without a written license from the Bishop ; and Lay Readers shall, in all cases,

conform to the provisions of the XIth Canon of the General Convention," now known in reference as Title 1, Can. 3, Sec. II.

Under this provision, with due appointment, and acting, where not otherwise mentioned, under my own supervision, the following persons have continued to render service to the Church as the respective cases required :

JAMES CLARK, Limestone; supervision, Rev. JOHN BENSON.

PETER ARVIDSON, Algonquin.

JACOB BOCKEE, M. D., Hyde Park.

B. F. MATTESON, Morris.

RODNEY S. BOWEN, Wilmington.

GEORGE M. LOVELL, Onarga.

N. HOLST, Wyoming.

CHARLES W. LEFFINGWELL, Galesburg; Rev. W. T. SMITHETT.

ALPHEUS HASBROUCK, Mattoon.

JOHN K. BASHFORTH, Griggsville.

RUFUS P. PARRISH and JEREMIAH HOPKINS; Kewanee, Rev. J. B. RICHMOND.

In all cases where the Lay Reading is in connection with an organized Parish, I have requested the Vestry of the same to select and nominate to me the person; and have been, in like manner, guided by the recommendation of the Clergyman, if intended to act under his supervision. Several of the gentlemen named in the list perform regularly the services of the Church, and are thus doing a Missionary work of permanent value in sustaining weak Parishes and gathering Episcopalians who would be otherwise scattered and disheartened. There can be no doubt that this agency might be extended, and the Church families in many places be provided, through it, with an opportunity of Public Worship, wholesome instruction and Christian fellowship. It forms a "Savings bank" for the capital of the future Congregation, and aggregates for the enterprise, not only the individuals, but the love and principle, the godly habits and wholesome associations which otherwise become irreparably squandered.

Lay Reading: Services should be attended regularly—Appeal. Act of Gen'l Assembly, '61.

Lay ministry in this form is necessarily conservative, rather than aggressive. It can be expected to collect and keep together those only who are "religiously and devoutly disposed" to serve God from a conscientious attachment to the worship of the Church. As the whole excitement and interest must be in the Liturgy, more than usual resolution is demanded to sustain these quiet Sabbath gatherings. A very marked increase of attendance is hardly to be expected in our age of exhaustive enthusiasm, and the whole, in every case, are far too few to admit of irregularity in any without damage to the interest, and a sense of failure imparted to the Lay Reader himself. His delicacy easily runs into discouragement; and from sensitive scruple he ceases ministrations which he feels no authority for pressing on the taste or conscience of others.

I offer, then, on this point the earnest appeal, that religious and qualified persons may feel themselves called of God to undertake this Office; and that in every place where two or three can be thus gathered together, the baptized in the Church will recognize their allegiance to her Services and Discipline; faithfully separate themselves for this appointed Worship; come together with one accord in one place, and thus far steadfast in the "Apostles' doctrine and fellowship," even though for a time deprived of the Ministry, wait for the promise of the Lord.

ACT OF THE GENERAL ASSEMBLY, 1861.

It is my duty to call the attention of the Convention to the fact, that, at the last session of the General Assembly of the State of Illinois, an Act was passed under the following title: "An Act amendatory of an Act entitled 'An Act to authorize the Protestant Episcopal Church in the State of Illinois to raise a fund for the support of a Bishop, and to aid superannuated Ministers, and widows and children of deceased Ministers, approved February 10th, 1849.'"

It was presented and carried through by the Senator from Cook county, no other parties appearing by petition or otherwise. The Bishop, the Church in the whole Diocese, and even the Rector and

Act of the Gen'l Assembly: Real object—Act void. Appendix to Address of '80: Docum'ta.

officers of St. Paul's Church, Springfield, were kept in ignorance of the purpose and movement until it had received the sanction of the Governor.

The real object of the effort was covertly to repeal the Act of 1853, entitled "An Act authorizing certain persons holding property in trust for the use of the Protestant Episcopal Church in the State of Illinois to convey the same." This Act empowered the Bishop and his Successors in office to hold property in trust: this amended Act seeks to divest the Bishop of all property held under it, and to vest the same in the "Trustees of the Diocese of Illinois," and directs that all parties shall exhibit and submit to the Convention full accounts of the same. I am advised by the most competent legal authorities that the Act of 1861 is unconstitutional and void; and I am not aware that I hold any trust for which, under its provisions, even admitting its validity, I could respond. I beg to commend the subject for instruction; and as an attempt on the part of incompetent persons to assume the powers of the Convention and Diocese, and by an unwary legislation to embarrass your established order.

THE APPENDIX TO ADDRESS OF 1860.

On the 27th page of my "Ninth Annual Address" there is a note in the following words:

"As Exhibits 1, 2, 3, 4, 5, will be found Documents as follows:

Original Deed—Agreement between Henry J. Whitehouse and Cyrenius Beers—Opinion of Standing Committee, 1856—Opinion of Standing Committee, 1857—Appeal made to me by the Clergymen and some prominent Laymen of Chicago, 1857."

It must also have been observed, that neither in the copies of the Journal, nor in the Address as published separately, are the papers comprehended which answer to this reference.

In my Address to the last Convention there is a succinct account of the settlement by compromise of my interest in certain property in Chicago connected with my purpose of founding a Bishop's Church. In a later part of the Session it became proper for me to refer at length to original papers of leading importance, equally

Appendix to Address of 1860: Suppressed by Secretary—Act without excuse—Correction.

essential to the case in reference to my own course, the action of the Convention, the information of the Church, and permanent record of the future. These Documents deemed thus important for my own official statement, and virtually part of the *res gestæ* of the session, I made formally a portion of my Address, attached under the title of "Exhibits," and the whole Journal with the Address, properly printed, was left ready for binding on my going to New York in October to bring on my family. On my return to Chicago, I found that, in my absence, the Secretary had assumed the responsibility of suppressing them and of issuing the Address thus mutilated. This was done without conveying to me in any way an intimation of even an opinion adverse to the publication of the Documents, much less any purpose of so extraordinary a violation, on his part, of propriety and duty. My inquiry afterwards failed to elicit any plausible reason to justify the step, which, I presume, like many other questionable acts, was the dictate of some impulse of temper rather than a reflective action conscientiously weighed. Regarded in any personal bearing, I should certainly have passed it by in silence; but trenching as it does on privilege, and invading a right, which I hold to be inviolate, of uttering, on my official responsibility, what I may deem proper, I cannot allow the incident to pass by default, or leave a seeming precedent for such arbitrary Censorship. I am obliged to invoke the protection of this Convention, requesting it to affirm distinctly my Episcopal privilege in Charge and Address; and to order the insertion of the "Exhibits," as already printed, in the Journal of the present year.

STATISTICS.

Number of Clergy, sixty-six, and two not transferred—sixty-eight.

Presbyters in duty, sixty-two; entitled to a seat in Convention, fifty-four; not entitled, eight. Settled in Parishes, fifty-two; not settled, ten—from ill health, three; absent, one; other causes, six.

Deacons, five

Statistics. Our Christian Duty in the National Trial—The moral reproach general.

Clergy added to the Diocese, nineteen; by letters dimissory, thirteen; by ordination, three; by reception, two; not transferred, but settled, one.

Clergy dismissed to other Dioceses, six.

Ordinations, six; Priesthood, three; Diaconate, three.

Candidates for Priesthood, three.

Candidates for the Diaconate, six; whole number during year, ten; transferred, one; ordained, three.

Licensed Lay Readers, twelve.

Parishes vacant 1860, now supplied, twelve; supplied 1860, now vacant, two; vacant 1860, now with stated services, four; new places now supplied, six.

Consent for organization, one.

Consecration of churches, two.

Institution of Rector, one.

Change of Parish from report of last year, four; actual change, two; as army chaplain, one; without charge 1860, now settled, one.

Visitations, fifty-two.

Confirmations—number confirmed, two hundred and eighty-four; number of times, forty-eight; private, three.

Bishop's Record—Baptisms, adult, two; infant, fifteen; Funerals, two; Marriages, one; Holy Communion, twenty-two.

OUR CHRISTIAN DUTY IN THE NATIONAL TRIAL.

On many accounts I should desire to close my Address without a direct mention of the subject, which, indeed, is uppermost in every mind, and crushes with anxiety the Nation's heart. But in such an hour, it were hardly proper to withhold the counsels my station demands, from a sense of personal diffidence however deep in my own consciousness. We are in a fearful crisis. We are plunged into Civil war under circumstances more appalling for the present and future, than past History can measure. I am not disposed to cast the moral reproach of this state of things on one portion of our country alone. It is the effect of deterioration in principle, and breach of obligations in which all are involved; of corrupt and

selfish politics; of venality and fraud in official trust; of sinking love of country into the base tactics of party, of which the gains of Office are the spoils, and availability the mean test of worth. As a generation, we are probably lower in vigorous and controlling principle in morals and religion, compared with our advantages, than any other that has lived. Language can hardly be too strong in charging us with faults deep in moral iniquity, and perilous in their tendency to group and grow in fungus corruption. But sad as these changes may be in our national morality, the purity of our Government, and our social viciousness, it is no remedy for national offences to abandon our Nationality, or to rend it in pieces, as the wild beast its prey. There is stern necessity to suppress this as Rebellion : and we cannot doubt, in the claim upon us from the Bible, and the Church, for "obedience to the Civil Authority regularly and legitimately constituted," where that obedience is due. The Nation—the great American Republic as represented by its Chief Magistrate, and those in authority with him—must constitute for us that "Civil Authority" which exacts, as from God, our devout allegiance; comprehends our dearest rights and precious interests; and demands the sacrifices as well as the fealty of dutiful citizens. In the violent attempt for its disruption, any other course would be madness; and whether as Christians or Citizens, looking in that direction, there cannot be misgiving as to right or faltering as to duty. We may hope and pray that in the mercy of God, it may be arrested without long struggle, and all but incurable sequences. We must pray to God to forgive the national sins; and as they find their place in our hearts, strive to correct them. We may pity with strong tears the delusion which impels the generous and good into such misguided strife; and implore a stronger power than man to arrest the passionate recklessness and corrupt designs of others, who make "liberty the cloak of maliciousness."

But as the issue now stands, forced upon us, we are united in the feeling—the Government must be sustained. This is the all but universal sentiment around us, and it did not require my reiteration to give it weight and solemnity. But with the fearful

Speeches of Address.

The following Speeches were made by Ministers—Introductory Prayer—Spiritual Discipline.

...and with this our recognized position
...and Government—bound
...there are thoughts and obli-
...our distinct position as Ministers and
...There are dangers and trials which
...There are
...adversities
...influences, to
...demand watchful and
...like you over
...by which God
...If God do
...our
...The crowd may grope as
...in sagacity
...Manufacture and
...sequence may
...and historic rever-
...Representatives may
...But it may all
...of human
...in chastening
...energy be re-
...by the wise

...to exhibit and
...we
...to carry
...in who steth
...in limitation
...of
...names,
...work for
...what we
...the

spirit of prayer in view of impending displeasure, and to avert the calamity; in view of fearful exposure to dangerous evils of anarchy, infidelity and social disorder in every form; in view of evil passions, wrath and violence, anger and revenge. But with deeper aim, still more filial relation, closer application; seeking to be made better, wiser for the unseen through the vanity for substantial reliance of earthly gifts however numerous or profuse. In the measure of our spiritual integrity as Christians, we can do good to our Country, good to the living and to the unborn; for sure it is, if we are spared in this fearful crisis—restored again to comparative harmony, or knit in trustful brotherhood—it will be because His people turned and sought Him; and because in the midst of our National folly, irreverence, injustice, and guilt, there were praying and faithful found in the Land to plead and prevail.

Hence, as I have before had occasion to say, as Ministers of the Prince of Peace, the sanctity and reserve of our Office should restrain us from mingling with forwardness in the spirit and conduct of this awful strife. Our Profession restrains us from joining in many relations free to others. It imposes upon us gravity and sobriety in innocent indulgence, and checks the outbreak of impulsive and passionate feeling, even under generous excitement. There is emphasis in that vow of our Priesthood "to lay aside the study of the world and the flesh." We shall find enough to do to restrain rather than stimulate; and if we grasp only the uprightness of our Cause, the honor of upholding it, the flashing brightness of military achievement, the incidents and vicissitudes of the struggle, and keep these and their spirit paramount in our minds as indulged topics of conversation and permeating our pulpit appeals, we shall soon find ourselves departing from God, grieving His Spirit, and assisting the spiritual declension around us through excitement and distraction and passions festering into malignity. I do not think that a conscientious and watchful Minister can, in any fervid popular movement, however right and needful in its origin, be long on the popular side. The natural current, sluggish or vehement, is turbid with evil; and as it swells from the storm, it soon hurls the drift of a

wider area and wilder force. The Man of God must stand, pale perhaps, but more calm, from the enthusiasm and absorbing passion and intense exclusiveness around him. He must not only teach the same heavenly lessons, the same graces of the Spirit, the same appeals for thoughtful repentance as before, but discriminate when popular passion will not, and resist the evil; rebuke excess even where the end is good; and claim obedience to God's Law and Institutions as paramount even in martial exigency. He must teach and illustrate meekness, forbearance and forgiveness; rebuke bitterness, angry passion and revenge, even though the cry "to arms" all but drowns the voice, and the most vindictive passion is cheered as heroism. Corruption twice corrupted will always be the general result of passionate popular movement, right or wrong as it may at first be: and if the common social life, honored and true, compels the minister to be thus gravely secluded and jealously watchful, guarding himself from the appearance of evil, lest his good be evil-spoken of—how much more in the swelling of popular confusion, when one great dominant necessity grasps and concentrates all to itself, and puts even upon virtues almost the brand of vice.

As the Minister is under a peculiar claim for earnestness and sympathy, and yet wise seclusion from the whirl and intensity of the current events, a like spirit may be commended to the Christian Layman relative with his actual and imperative claims of personal duty. War, under any circumstances, is a horrible moral evil; and though, in the complexity of the social growth and purification, the cool tone of philosophy may numerate its benefits, still the frank instinct of the Christian soul knows that it cannot be rightly thus esteemed, or removed from the triad of God's sore displeasure—"pestilence, famine and the sword." The Layman then, also must feel the hand of the "gentle Jesus" laid upon him, to sober his spirit and discipline his language and sanctify his patriotism, brace him to watchfulness, and guide back to the wants of the Church and the care of Religion the sympathy and activity restlessly scattered or instinctively absorbed. The social disaster embarrasses resources and largely impairs the means for the support of the

The National Trial: Church perpetual—its branches not sustained by personal consecration.

Ministry and the manifold work of needful charity. Even Christian principle will be tempted to set aside these claims and abate for the time, its gifts and sympathy. But here, with more than ordinary self-denial, must sacrifice be made, lest the Church and its Ministers sink in the crisis.

The Church of Christ is perpetual. It cannot perish. Its Mission is the recovery of an alienated World in its successive ages, and our hearts will not allow an hour's misgiving as to her final triumph; but of her parts we can only indulge this assured hope, as each is in itself faithful and true. The maintenance of each Branch depends, under Christ, on its fidelity in doctrine and diligence in the "good works prepared for us to walk in." The noble personal trust—"God is in the midst of her: she shall not be removed"—must be indicated by our devotion to the welfare of the Church, as it claims our personal consecration, our anxious care and devoted allegiance; lest, in the uproar of Civil strife and the intense engagement of our temporal solitudes, we overlook or sacrifice the interests of that Fellowship, of which its own Head has said, "He that loveth father or mother, houses or lands, more than Me is not worthy of Me."



EXHIBITS.

1861.

The following documents are added, numbered $\frac{1}{2}$ and $1\frac{1}{2}$, as bringing them into natural order :

EXHIBIT No. $\frac{1}{2}$.

Original Subscription List.

The undersigned agree to give the respective sums specified opposite to their respective names, for the purpose of purchasing Lots 2 and 3 in Block 8, in Fractional Section Fifteen, at the price of twelve thousand dollars—Lot No. 2 for the erection thereon of a Cathedral Church, and Lot 3 to be donated to Bishop Whitehouse for a residence.

C. Beers,.....	\$2,000 00	James Morgan,.....	\$1,000 00
Joseph T. Ryerson,	1,000 00	D. Rutter,.....	500 00
William Blair,.....	1,000 00	E. C. Larned,.....	500 00

EXHIBIT No. $1\frac{1}{2}$.

Proposal for settlement from C. Beers, brought to Bishop Whitehouse by Rev. James Pratt, and in his handwriting. (Memorandum date,) June 20th, 1860.

Upon condition that Bishop Whitehouse gives up all claim upon the Lot or Lots, corner of Wabash Avenue and Jackson Street, and gives to Mr. Beers a deed of the same, he (Mr. Beers) hereby agrees to pay to Bishop Whitehouse the sum of six thousand dollars (\$6,000) and such amounts as Bishop Whitehouse may have paid in Taxes on said Lots.

C. BEERS.

NOTE TO EXHIBIT No. 6, ADDED 1861.

Two errors have been pointed out in the above statistics, viz :
1859-60: "AMOUNT FROM DIOCESE," should read, \$866 instead of \$1,016.

1859-60: "CONFIRMATIONS"—360 should be 340, and the average—8 $\frac{1}{2}$ be 8 $\frac{1}{4}$.

They do not materially affect the statement.

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EXHIBITS.

EXHIBIT No. 1. DEED.

Cyrenius Beers and Wife, to the Bishop of Illinois.

This Indenture, Made the eighteenth day of February, in the year of our Lord one thousand eight hundred and fifty-three, between Cyrenius Beers, of the city of Chicago, in the County of Cook, in the State of Illinois, and Mary his wife, party of the first part, and Henry J. Whitehouse, Bishop of the Protestant Episcopal Church of the Diocese of Illinois, party of the second part, WITNESSETH, that the said party of the first part, for and in consideration of the sum of Four Thousand Dollars to the said party of the first part, to him in hand paid by the said party of the second part, the receipt of which is hereby confessed and acknowledged, Have remised, released, sold, conveyed and quit claimed, and by these presents do remise, sell, release and quit claim, unto said party of the second part, and his successors in office, ALL the right, title, interest, claim and demand which the said party of the first part have in or to the following described lot or parcel of land, situate, lying and being in the county of Cook and State of Illinois, that is to say: Lot two (2) in Block eight (8) in Fractional Section fifteen (15) addition to Chicago. To HAVE AND TO HOLD the same, together with all and singular the appurtenances and privileges thereunto belonging, or in anywise thereunto appertaining, and all the estate, right, title, interest and claim whatsoever of the said parties of the first part, either in law or equity, To the only proper use and behoof of the said party of the second part and his successors in office forever. PROVIDED, nevertheless, and this deed is upon this express condition, that a Cathedral Church, of the denomination Protestant Episcopal, shall be erected on said lot, within ten years after the date hereof, and PROVIDED further, no building shall be erected thereon, excepting such Cathedral Church and such other permanent structures of an ecclesiastical, eleemosynary and educational character as shall be necessary or desirable for or appurtenant to said Church.

In Witness Whereof, the said parties hereto of the first part have hereunto set their hands and seals the day and year above written. •

CYRENIUS BEERS, [L. S.]
MARY BEERS. [L. S.]

Witness, E. C. LARNED.

EXHIBIT No. 2.

Memorandum of Agreement, Henry J. Whitehouse with Cyrenius Beers.

Memorandum of Agreement, made and entered into this twenty-first day of June, in the year of our Lord one thousand eight hundred and sixty, by and between Henry J. Whitehouse, of the city of Chicago, in the county of Cook, and State of Illinois, party of the first part, and Cyrenius Beers, of the same place, party of the second part.

Whereas, the said party of the second part, by his certain contract in writing, bearing date the first day of December, A. D. 1852, covenanted and agreed to convey to said party of the first part, Lot number three (3), in Block number eight (8), in Fractional Section fifteen, addition to Chicago; which said contract is in the words and figures following, to wit:

"In consideration of the sum of six thousand dollars, to be paid in one, two and three years after date, with interest at six per cent., by the parties hereinafter named, who are to give me their judgment notes therefor, said notes to bear date the 1st day of December, 1852, and to be of the respective amounts set opposite to their respective names, and payable as hereinafter mentioned, I agree to execute and deliver to Henry J. Whitehouse a deed of Lot 3, in Block eight (8), Fractional Sectional 15, Addition to Chicago, upon condition that the said Whitehouse erect thereon a residence for himself, the said lot, and house thereon erected, to be subject to an agreement for a reconveyance from said Whitehouse, to Henry J. Whitehouse, Bishop of Illinois, which is to be hereafter executed, and the minutes of which, in substance, have been drawn up and are now in possession of E. C. Larned, Esq.

"The sums here referred to, which are to be paid in 1, 2 and 3 years, as above stated, are as follows:

E. C. Larned,	\$500.	G. Hodges,	\$100.
J. M. Wilson,	500.	Thos. Hale,	100.
B. F. Haddock,	500.	Thos. Allen,	100.
M. E. Stearns,	500.		
W. H. Adams,	250.	Henry J. Whitehouse,	\$3,550.
J. A. Bassett,	250.	By bond and mortgage on	
E. S. Sherman,	250.	the property,	2,450.
D. A. Bradley,	250.		
Dr. A. Gibbs,	150.		\$6,000.
G. W. Lay, Jr.,	100.		

"Provided, that instead of the last named security, the notes of other responsible parties may be substituted at any time before the execution of the deed, the deed to be given on the delivery to said Beers of the security for the amount above provided for.

In Witness Whereof, I have hereto, the 1st day of December, A. D. 1852. CYRENIUS BEERS. [SEAL.]

"In witness: E. C. LARNED."

Now, therefore, this Memorandum of Agreement

WITNESSETH that the said party of the first part, for and in consideration of the covenants and agreements of the said party of the second part, hereinafter contained, and the matters and things hereinafter recited, and also for and in consideration of the sum of six thousand dollars, (\$6,000), to him in hand paid by said party of the second part, at the time of the execution and delivery hereof, and the receipt whereof is hereby acknowledged, doth hereby waive and release all the right, title, interest, claim, property or demand whatsoever, as well in law as in equity, which he may have in said above recited contract, or which he may have acquired by virtue thereof, in and to the lands and premises therein mentioned and described, hereby releasing and discharging the said party of the second part from all liability on account thereof; and also at the same time executes and delivers, as Bishop of the Protestant Episcopal Church, of the Diocese of Illinois, his certain quit claim deed of same date herewith, for the reconveyance to said party of the second part, of all the right, title and interest which, as such Bishop, the said party of the first part acquired in and to Lot number 2, in said Block number 8, in fractional section fifteen, addition to Chicago, under and by virtue of the certain indenture of said Cyrenius Beers and his wife, bearing date the eighteenth day of February, A. D. 1853, recorded in the office of the recorder in and for the county of Cook, and State of Illinois, in Book No. 59 of Deeds, on page 265.

And the said Cyrenius Beers, party of the second part, in consideration of the premises at the time of the execution and delivery hereof, pay to said party of the first part, the sum of six thousand dollars, the receipt whereof is hereby acknowledged, and further covenants and agrees with said party of the first part, his heirs, executors and administrators, to waive and release any and all claims and demands which he, the said Cyrenius Beers, may have by virtue of said above recited contract, either against the said Henry J. Whitehouse, or against any of the persons whose names are mentioned in said contract, as the makers of the notes therein specified.

And further to surrender and deliver up to the makers thereof, respectively, all of said notes that have been received in pursuance of said contract or indenture.

The intent of both parties being to hereby cancel, and annul, and make void and of no effect, said contract, and on the part of the said party of the second part, to save harmless the makers of all said notes from all liability on account thereof.

This memorandum of agreement is executed in duplicate, each party taking one.

In Testimony Whereof, The said parties have hereunto interchangeably set their hands and seals the day and year first above written.

HENRY J. WHITEHOUSE. [SEAL.]
CYRENIUS BEERS. [SEAL.]

EXHIBIT No. 3.

Opinion of Standing Committee, 1856, on the validity of the claim on both Lots. 1856.

WHEREAS, By the action of the Convention of 1855, the Standing Committee are authorized to act with the Bishop in matters appertaining to the Bishop's Church and Residence ; and the Bishop having requested the advice and action of the Committee in reference to the same ; and especially in regard to the right over and present occupation of the property purchased of Mr. Beers, and the steps necessary to be taken in the premises ; and the Committee having fully inquired into all the circumstances of the case. Therefore,

Resolved, That we see no grounds, legal, equitable or moral, for reconveying the property, and therefore advise the Bishop not to comply with the demand of Mr. Beers, but we advise him to proceed to take possession of and occupy the property for the purposes of a Bishop's Church.

Resolved, That for the same reasons we advise the Bishop not to abandon or cancel the contract made with Mr. Beers in reference to the other lot, but we advise him to proceed, if necessary, to enforce performance of the contract on the part of Mr. Beers.

Resolved, That in advising the Bishop to pursue this course, the Standing Committee believe that they are expressing the wishes and asserting the rights of the Diocese, and they will render him all the aid in their power in the responsibility and labor which this important trust may involve, and to secure for the plans a successful result.

S. Y. McMASTERS,
JOSEPH W. PIERSON,
A. CAMPBELL,
S. H. TREAT.

Springfield, November 20th, 1855.

EXHIBIT No. 4.

Opinion of Standing Committee on Compromise, and the Disposition of the Avails. 1857.

At a meeting of the Standing Committee of the Diocese of Illinois, held by request of the Bishop, on the 21st of July, 1857, the undersigned were appointed a Committee to endeavor to effect a compromise of the Title to certain Lots purchased by the Bishop, of Mr. Beers, in the City of Chicago, and also to advise what disposition should be made of any funds which might accrue, as the proceeds of such compromise.

After a careful consideration of the many questions growing out of, or in anywise depending upon, the Title, either as it regards the original purchase or present relation, we came to the following conclusion, viz :

1st. That the title to the Lot designed for the Bishop's Church, is

in the Bishop, as such, and his successors in office, and that it is in his sole discretion to prosecute the enterprise contemplated in the purchase or not, and consequently that in the abandonment of the Bishop's Church, for any considerations whatever, the Bishop has the sole determination of the avails of such measure, limited only by the provisions of the act under which, as Bishop, he holds the property, and any agreement he may make in the way of compromise.

2nd. That the Title to the Lot designed for a Residence, is in the Rt. Rev. Henry J. Whitehouse, and that to him belongs, of right, the Lot, or the avails thereof, in any compromise.

Under these views, the undersigned regard the direction which the proceeds of any compromise shall take, as solely within the discretion of the Bishop.

There are other questions which the undersigned cannot keep out of view, in some measure implicated in the foregoing, the solution of which they regard as pertinent to the interests of the Bishop, and the prosperity of the Diocese, i. e., the questions touching a provision in some form of a residence and salary for the Bishop.

In reference to these points, the undersigned, whilst leaving out of view the possibility of liquidation on the part of the Diocese, or the disposition of the Bishop to press such payment, cannot but suppose the Bishop has a claim upon the Diocese for salary from the commencement of his Episcopate.

And that the Diocese can scarcely demand the actual residence of the Bishop and his family without reasonable provision in the matter of salary and residence.

With such views, the undersigned regard any arrangement which may adjust these various questions, as not only desirable but imperatively demanded. They, therefore, recommend and advise the following compromise and use of the proceeds as eminently calculated to secure such an adjustment, and as an arrangement to which no bar may be reasonably pleaded, viz :

That the Corner or Church Lot be valued in the manner set forth in a minute of agreement or memorandum, now in the possession of Dr. D. Brainard, and after deducting the original purchase price, with interest, that one-half the remainder be paid, or secured to be paid, to the Rt. Rev. Henry J. Whitehouse.

And that in consideration of this, the Rt. Rev. Henry J. Whitehouse relinquish to Mr. Beers, the original owner, all right and interest, both for himself, as Bishop, and for himself personally, in the two Lots.

That the Bishop use the proceeds of such compromise of the title to the Lots, in the erection of a residence for himself in the City of Chicago.

And that in consideration of the proceeds so paid, or secured to be paid, the Bishop relinquish all claim upon the Diocese for salary, at the rate of \$2,000 per annum, from the commencement of his Episcopate to the full amount of such proceeds.

Upon a view of the whole case, in all of its bearings, the undersigned

cannot but regard the above, both in relation to the compromise and the disposition of the avails, as fair and equitable to all parties who may, or may be thought, to have any interest, either near or remote, in the adjustment of the several questions.

Such an arrangement, in our apprehension, adjusts many of the questions which embarrass alike the Diocese and the Bishop. It places the Diocese in an attitude honorable to its Bishop, in that it has been acquitted of all obligation in the matter of salary to its Bishop, from the time of his consecration onward to the full amount which may accrue from the compromise.

It is, in our apprehension, an act of liberality on the part of the Bishop, in that the whole proceeds of the compromise, including his private interest in the Lot designed for his residence, goes in part to the benefit of the Diocese.

It furnishes "*pro tanto*" the Bishop with the means of providing himself a residence within the Diocese.

REV. SAMUEL CHASE, REV. JOHN W. CRACRAFT, ALEX. G. TYNG, P. B. BROTHERSON,	}	<i>Standing Com.</i>
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EXHIBIT No. 5.

Address from all the Episcopal Clergymen in Chicago, and sundry Laymen, on the same compromise and use of the avails. 1857.

To the Rt. Rever'd. Henry J. Whitehouse, Bishop of the Diocese of Illinois:

DEAR BISHOP:

The undersigned Clergy, Laity, and friends of the Church in Chicago, beg leave most respectfully to address you on the subject of the lots proposed to be used for the erection of a Cathedral Church and Episcopal residence, on the corner of Wabash avenue and Jackson street, Chicago, the title to which is now in dispute. The history of the purchase and donation of these lots, and the difficulties to which it has given rise, are too well known to the Bishop and the undersigned, to require to be recapitulated here, and we abstain from any review of the transactions growing out of it, as calculated to re-open wounds which it is desirable to heal.

It is our present object in addressing our Bishop, most respectfully to suggest that the present is an auspicious moment for settling the controversy with Mr. Beers, rather than protracting it by inaction or aggravating it by litigation. Admitting that a favorable result might be gained by litigation, it still remains doubtful in our judgment whether the interests of the Church will not have suffered more than the value of the property gained, in the loss of that peace so essential

for her well being, and that good will among her members so essential to carrying forward beneficent enterprises.

The special Convention of the Diocese held at Alton, in November, 1855, fully authorized the Bishop to go forward and erect his church, on said lots, or to re-deed them to Mr. Beers (with the concurrence of the Standing Committee of the Diocese) in case such occupation should be deemed "injudicious or unadvisable."

Believing that the circumstances contemplated, as liable to induce a resort to the latter alternative, have in a great degree occurred, we beg to suggest a course which will be intermediate between the two extremes, namely, a compromise by which a part of the lots shall be relinquished, and a part, or the value thereof, retained for the use of the Bishop and the Church.

If this view be accepted, the question as to the basis for a settlement becomes at once the point to be determined. The undersigned feel a delicacy in making any suggestion concerning the south or inside lot, as the proceedings in regard to it may be regarded as in some degree of a private nature; but in view of the well known determination of the Bishop not to retain it for any personal benefit to himself, we are induced to speak of it in connection with the other.

It seems, however, that there is a well founded doubt in regard to the claim of the Church to this lot, and assuming that the constituted authorities of the Church would be adverse to taking legal measures to enforce a doubtful claim, we regard the other—the corner lot—as the subject more especially of compromise.

In reference to this lot, it has appeared to the undersigned, that if Mr. Beers were willing to divide it with the Church equally, after deducting such part as at present prices would be equal to the price originally agreed upon for said lot, \$6,000, or pay, or secure to the Church, a sum equal to the same, for the purpose of purchasing or erecting a residence for the Bishop and his successors in office, that such an arrangement would offer a solution of the present difficulty, honorable to all parties, advantageous to the Bishop and the Diocese, as well as Mr. Beers; a solution which would be hailed with satisfaction by all truly desiring the prosperity of the Church.

We have the fullest confidence that the Standing Committee of the Diocese, when informed of the present state of affairs, will cordially assent to and advise such a settlement.

We are also led to believe that the terms above indicated, constitute a basis acceptable to Mr. Beers.

It may be due to the Bishop to state here, that this recommendation is not made on account of any reluctance supposed to exist on his part to a settlement of the difficulty, but for the purpose of taking upon ourselves the responsibility of such a course of action, and to protect the Bishop, if need be, before all parties, against an imputation of having failed to guard the property and interests of the Church. We fully believe that her best interests, temporal and spiritual, will be promoted by such a settlement.

We advise it the more earnestly, as it furnishes the means of securing a residence for the Bishop, and smoothes the way for his pleasant domicile in our midst at no distant period.

ROBERT H. CLARKSON,
WM. A. SMALLWOOD,
H. N. BISHOP,
CHARLES V. KELLY,
DUDLEY CHASE,
JOHN W. CLARK,

J. W. CHICKERING,
GEO. W. DOLE,
JOHN M. WILSON,
THOMAS ALLEN,
W. L. NEWBERRY,
D. BRAINARD,
JNO. H. KINZIE.

EXHIBIT No. 6.

In order to present the state of the Missionary work, and in that connection the real condition of the Diocese advancing in self-reliance and liberality, and so far as confirmations afford an indication in steady increase, I venture to attach the following statistics and remarks in relation to CONTRIBUTIONS FOR DIOCESAN MISSIONS and CONFIRMATIONS.

The Standing Committee elected each year by the Convention, constitutes, with the Bishop, "the Board of Missions." I append the officers of the last six years:

1855-6.

Rev. S. Y. McMasters, LL.D.,
Rev. J. W. Pierson,
S. H. Treat,
Antrim Campbell.

1856-7.

Rev. S. Chase, D.D.,
Rev. John W. Cracraft,
Alexander G. Tyng,
P. B. Brotherson.

1857-8.

Rev. R. H. Clarkson, D.D.,
Rev. Samuel Chase, D.D.,
Rev. N. H. Schenck,
J. W. Chickering,
D. J. Ely,
S. H. Treat.

1858-9.

Rev. S. Chase, D.D.,
Rev. Charles Dresser, D.D.,
Rev. Henry N. Strong, D.D.,
Matthew Griswold,
Alex. G. Tyng,
S. H. Treat.

1859-60.

Rev. Clinton Locke,
Rev. John O. Barton,
Rev. L. P. Clover,
Dr. A. Groesbeck,
Dr. John Brinkerhoff,
John H. Kinzie.

1860-61.

Rev. R. H. Clarkson, D.D.,
Rev. John O. Barton,
Rev. H. N. Bishop,
L. B. Otis,
D. J. Ely,
S. H. Kerfoot.

The Tabular Statistics are from the reports of the Treasurers on the respective Journals:

Year.	Whole Amount for Diocesan Missions.	Amount from Chicago Churches.	Amount from Diocese.	Remarks.
1852-3	\$678.75	\$10.00	\$152.75	\$516 I collected or gave this year outside of the Diocese.
1853-4	450.00	10.00	440.00	
1854-5	1,001.44	139.35	962.08	
1855-6	867.51	76.00	790.51	
1856-7	853.17	287.00	566.17	
1857-8	1,027.00	408.18	618.82	\$800 of this was paid as special agent to Rev. E. B. Tuttle.
1858-9	1,855.61	786.44	1,069.17	
1859-60	1,205.00	189.00	1,016.00	
Whole Amount	\$7,938.48	\$1,905.97	\$5,625.51	
Average per Ann.	\$992.56	\$238.00	\$703.19	

In relation, therefore, to the present year as compared with the last, the Diocese has given *one thousand and sixteen dollars*, (1,016), against one thousand and sixty-nine (1,069) last year—while the Chicago churches have given \$597.44 less than last year, \$219.18 less than '57-8, \$100 nearly less than '56-7. It is apparent at once, then, that if the churches in the city of Chicago had sustained the same average that the Diocese has, the amount this year would have far exceeded any previous one, and would have amounted to *eighteen hundred and two dollars, forty-four cents* (1,802.44) *nett* appropriation to the work, and have been enough to have paid every Missionary in the Diocese under the charge of the Board, fully and punctually, and left a surplus for some who have been without assistance. If there has been any suffering or disappointment among the Missionaries, I have to say frankly but kindly, the Chicago clergymen are responsible. The Diocese has done its duty nobly in the face of "hard times," and has not, in reality, fallen below the fullest amount of any previous year.

I turn now to the CONFIRMATIONS in the same tabular form :

Year.	Whole number Confirmed.	Confirmed in Chicago.	Average in each Parish in the Diocese without Chicago.
1852- 3.....	230.....	57.....	5
1853- 4.....	184.....	60.....	6
1854- 5.....	259.....	85.....	7
1855- 6.....	279.....	74.....	5
1856- 7.....	246.....	103.....	5½
1857- 8.....	560.....	204.....	8½
1858- 9.....	425.....	117.....	6½
1859-60.....	360.....	76.....	8½

The number of this year is apparently less than the preceding. The diminution is in Chicago. Had the churches there sustained themselves numerically only as in 1858-9, the present number would have been 400. If, as in the previous year, it would have been 488. The Diocese has sustained itself numerically; but in the *average* it has exceeded; and on this computation, had there been as many times of

confirmation, it would have been 464—the largest of any year except '58, one of peculiar religious sensibility, and when the decrease in Chicago alone, from that year, would have made it 592.

I have gone into these statistics because my own fear was that the Diocese was not quite as vigorous as before, and that it had yielded a little, as well it might have done, to depressing circumstances. I find that in this apprehension I am mistaken, and that, in reality, in its Missionary beneficence, its efforts to help itself, it has exceeded any other year, and in Confirmations the average in the churches has been larger than before; and that all deficiency, all change, is in the city of Chicago, which, among its nine churches, has had only *seventy-six* confirmed, although the Bishop has been in every one of them; and has only contributed to the Diocesan Missionary work *one hundred and eighty-nine dollars*.

I earnestly entreat that these facts may be observed, for I cannot believe that the zealous laity of these congregations, generous in their gifts to profusion, can be aware how small a portion of these benefactions finds its way to the work of Diocesan Missions, in the hands of the Board, elected by the Convention—the real, I might say, the only corporate effort I have to rely upon for the advance of the Church—how very small are the means furnished to the Bishop from the wealthy Metropolis of his Diocese to keep alive the poor parishes, and plant the Church in its destitute places. From nine churches in the city of Chicago, one hundred and eighty dollars for Diocesan Missions! The Diocese has done its duty nobly, and the year has been one of average advance in missionary collections and confirmations beyond any preceding.

Respectfully and affectionately I recall the Episcopal Church in Chicago to heartier fellowship in the love and work of the Diocese.

1912

JOURNAL

OF THE

Twenty - Fifth Annual Convention

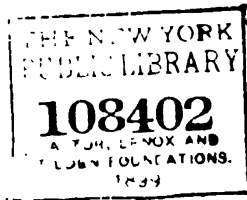
OF THE

DIOCESE OF ILLINOIS.



JOURNAL
OF THE
TWENTY-FIFTH ANNUAL CONVENTION
OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE
DIOCESE OF ILLINOIS,
HELD IN
THE BISHOP'S CHURCH, CHICAGO,
ON THE
10TH, 11TH AND 12TH DAYS OF SEPTEMBER, 1862.

CHICAGO:
PRINTED FOR THE CONVENTION.
1862.



S. P. BOUNDS, PRINTER,
No. 46 State St., Chicago.

LIST OF THE CLERGY OF THE DIOCESE OF ILLINOIS, FOR THE CONVENTION OF 1862.

-
- Rev. HENRY JOHN WHITEHOUSE, D.D.,** Bishop of the Diocese, and President of
Jubilee College—Chicago.
Rev. ALBERT, CHARLES H., Rector of St. Paul's Church, Peru.
Rev. ALLEN, STEPHEN T., Rector of Trinity Church, Aurora, and St. John's Church
Naperville.
Rev. BENEDICT, THOMAS N., Rector of Christ Church, Ottawa.
Rev. BENSON, JOHN, Rector of Calvary Church, Farmington, and Christ Church, Lime-
stone Prairie.
Rev. BISHOP, HIRAM N., D.D., Rector of St. John's Church, Chicago.
Rev. BOSTWICK, WILLIAM L., Rector of St. Paul's Church, Warsaw.
Rev. BREDBERG, JACOB, Swedish Minister of St. Ansgarius' Church, Chicago.
Rev. BRODNAX, WM. M. A.,* Officiating in Peoria.
Rev. BRUCE, CALEB A., Rector of St. James' Church, Lewistown.
Rev. CAPRON, ALEXANDER, Rector of St. John's Church, Quincy.
Rev. CARPENTER, SAMUEL T., Rector of Trinity Church, Polo.
Rev. CAUCH, JOHN, Deacon, Officiating in Church of the Advent, Marengo.
Rev. CHASE, PHILANDER,* residing near Princeville.
Rev. CHASE, SAMUEL, D.D., Vice President of Jubilee College, and Rector of Christ
Church, Robin's Nest.
Rev. CHENEY, CHARLES E., Rector of Christ Church, Chicago.
Rev. CLARK, ANSON,* residing at Dement.
Rev. CLARKE, CHARLES P., Rector of St. George's Church, Utica; P. O., Ottawa.
Rev. CLARKSON, ROBERT H., D.D., Rector of St. James' Church, Chicago.
Rev. CLOVER, LEWIS P., D.D., Rector of St. Paul's Church, Springfield.
Rev. COE, JAMES W., Rector of St. Matthew's Church, Bloomington.
Rev. COOPER, WILLIAM H., Rector of the Church of the Ascension, Chicago.
Rev. COWELL, SAMUEL,* residing in Lockport.
Rev. CROUCH, ASHER P., Rector of St. Stephen's Church, Pittsfield.
Rev. DEWOLF, ERASTUS, Deacon, Officiating in Lee Centre.
Rev. DRESSER, CHARLES, D.D., residing in Springfield.
Rev. DRESSER, DAVID W., Rector of St. Paul's Church, Carlinville, and St. Peter's Church,
Chesterfield.
Rev. EGAR, JOHN H., Rector of Grace Church, Galena.
Rev. FOSTER, JOHN, Rector of St. Paul's Church, Alton.
Rev. GILBERT, CHARLES A., Rector of Christ Church, Joliet.
Rev. GOODALE, SAMUEL, Rector of Trinity Church, Geneseo.
Rev. GRISWOLD, ASA, Chicago.
-

* Not entitled to seat in Convention.

List of the Clergy of the Diocese of Illinois, for the Convention of 1862.

- REV. HAGER, ELIJAH W., Rector of the Church of the Holy Communion, Chicago.
 REV. HIESTER, HENRY T., Rector of St. Andrew's Church, Farm Ridge.
 REV. HUTCHINS, BENJAMIN,* residing in Albion.
 REV. JUNY, FREDERICK A.,* residing at St. Anne, Kankakee County.
 REV. KELLY, CHARLES V., M.D.,* residing in Chicago.
 REV. LABAGH, ISAAC P., Rector of Trinity Church, Belvidere.
 REV. LOCKE, CLINTON, Rector of Grace Church, Chicago.
 REV. LOOP, CHARLES F., Rector of St. Paul's Church, Pekin.
 REV. MAGILL, MATTHEW, Rector of Trinity Church, Rock Island.
 REV. MITCHELL, WILLIAM, M.D., Rector of St. Mark's Church, Chester.
 REV. MORRISON, THEODORE N., Rector of Trinity Church, Jacksonville.
 REV. NIGLAS, JOHN,* residing in Peoria.
 REV. OSBORNE, JOHN W., Missionary I. C. B. R.
 REV. PORTER, GEORGE S.,* residing near Princeville.
 REV. PRATT, JAMES, D.D., Rector of Trinity Church, Chicago.
 REV. RICHMOND, JOHN B.,* residing in Kewanee.
 REV. ROBERTS, WARREN H., Rector of St. Peter's Church, Sycamore.
 REV. RYALL, ROBERT*
 REV. SAYRES, GEORGE, Rector of Grace Church, Rock Island County.
 REV. SCOFIELD, MICHAEL,* residing in Rockford.
 REV. SMITH, THOMAS, Rector of St. Paul's Church, Hyde Park, and Proprietor of "The North-Western Church," Chicago.
 REV. SMITHETT, WILLIAM T., Rector of Grace Church, Galesburg.
 REV. STEEL, WILLIAM M., Rector of St. John's Church, Decatur.
 REV. STREET, GEORGE C., Rector of St. Luke's Church, Dixon.
 REV. TREWARTHA, ROBERT,* Deacon, Officiating in Christ Church, Collinsville.
 REV. TRIMBLE, JOHN, D.D., Principal of Hyde Park Seminary, Chicago.
 REV. TUTTLE, E. B., D.D., Rector of St. Ansgarius' Church, Chicago.
 REV. UNONIUS, GUSTAF,* residing in Sweden.
 REV. VAN DYNE, CHARLES H., Deacon, Assistant Minister of Grace Church, Chicago.
 REV. WAITE, JOSEPH M., Rector of St. Paul's Church, Peoria.
 REV. WARNER, ABRAHAM J., Chaplain of the 12th Reg't Illinois Cavalry.
 REV. WELDON, SALMON R., Rector of Zion Church, Freeport.
 REV. WEST, JOHN R., Missionary and Instructor in Jubilee College.
 REV. WILKINSON, JOHN, Chaplain to the Bishop, and Missionary, Chicago.
 REV. WILLIAMSON, CHARLES H., M.D.,* residing in Kankakee.
 REV. WOODWARD, JAMES A.,* residing at Farm Ridge.
 REV. WRIGHT, EDWARD P., Rector of Christ Church, Waukegan.
 REV. WELLS, ALBERT E., Deacon, Officiating in Church of the Redeemer, Wilmington.

Whole Number of Clergy..... 70

Whole Number Entitled to Seats 54

LIST OF LAY DELEGATES.

ALGONQUIN, St. JOHN'S—*Peter Arvedson.*
AUBORA, TRINITY—*Charles Wheaton, Samuel Hoyles.*
CARLINVILLE, St. PAUL'S—*Martin H. Head, M.D., Samuel Dowyer.*
CHESTER, St. MARK'S—*R. B. Servant, John Swanwick, James H. Jones.*
CHESTERFIELD, St. PETER'S—*Thomas S. Gelder, Robert Oliver.*
CHICAGO, ASCENSION—*G. S. Hubbard, Samuel Gehr, T. M. Hibbard.*
" ATONEMENT—*Benben Tugler, Hon. L. B. Otis, George P. Lee.*
" CHRIST—*A. C. Culkins, Thomas Crouch, R. Denedict.*
" GRACE—*John F. Bealy, Samuel Powell, H. W. Hinadale.*
" St. ANSGARIUS—*A. B. Johnson, J. N. Schonbeck.*
" St. JAMES'—*John Rogers, E. H. Sheldon, O. R. Larrabee.*
" St. JOHN'S—*C. H. Jordan, G. P. Randall, S. Johnston.*
" TRINITY—*John M. Wilson, D. C. Scranton, George R. Chillenden.*
" HOLY COMMUNION—*W. H. Lowe, A. E. Neeley.*
DECATUR, St. JOHN'S—*D. C. Lockwood, L. Burrows, W. J. Quinlan.*
DIXON, St. LUKE'S—*Jas. K. Edsall, W. W. De Wolf, Willis T. House.*
FARMINGTON, CALVARY—*William Wilkinson, Sr., Samuel Wilkinson, F. A. Warner.*
FARMRIDGE, St. ANDREW'S—*John Elliot, James Chase, Dr. A. Coles.*
GALENA, GRACE—*Frederick Stahl, Richard Seal.*
GALESBURG, GRACE CHURCH—*Sydney Myers.*
HYDE PARK, St. PAUL'S—*W. K. Akerman, William Waters.*
JOLIET, CHRIST—*S. W. Stone, John S. Morgan, Josiah McRoberts.*
KEWANEE, St. JOHN'S—*J. Hopcius, J. B. Flagg, R. P. Purriah.*
LA SALLE, St. MARK'S—*Calvin Wilson.*
LEWISTOWN, St. JAMES—*S. Corning Judd, De Witt Bryant, George D. McManus.*
LIMESTONE PRAIRIE, CHRIST—*George Norwood, Groves U. Hotchkiss.*
MANHATTAN, St. PAUL'S—*John Young, Edward Lawrence, Thomas Jones.*
MATTOON, TRINITY CHURCH—*G. F. Killmer, W. S. Ogden, A. Hasbrouck.*
NAPEVILLE, St. JOHN'S—*James G. Wright, S. P. Stevens, W. B. Green.*
OTTAWA, CHRIST—*J. W. Dow, W. Osman, E. W. Kimball.*
PEKIN, St. PAUL'S—*G. H. Harlow, S. E. Barber.*
PEORIA, St. PAUL'S—*Matthew Griswold, A. G. Tyng, J. W. Hansel.*
QUINCY, St. JOHN'S—*F. B. Moore, S. C. Sherman.*
ROBIN'S NEST, CHRIST—*H. H. Mayo, R. F. Seabury, C. Mayo.*
ROCK ISLAND, TRINITY—*Richard Crampton.*
SPRINGFIELD, St. PAUL'S—*S. H. Treat, A. Campbell.*
SYCAMORE, St. PETER'S—*Isaac Johnson, John Flynn.*
TISKILWA, St. JUDE'S—*L. A. Perkins, A. Perkins, O. Milling.*
UTICA, St. GEORGE'S—*Matthias Riffe, Charles Power.*
WAUKEGAN, CHRIST CHURCH—*William Beezley, Charles R. Steel.*
WARSAW, St. PAUL'S—*A. J. Chittenden, J. W. Marsh, P. A. Barker.*

Those present in Convention in Italics.

OFFICERS OF THE DIOCESE AND CONVENTION.

BISHOP OF THE DIOCESE AND *ex-officio* PRESIDENT OF THE CONVENTION,
RT. REV. HENRY J. WHITEHOUSE, D.D.

SECRETARY OF THE CONVENTION,
REV. JOHN WILKINSON, CHICAGO.

ASSISTANT SECRETARY OF THE CONVENTION,
REV. CHARLES A. GILBERT, JOLIET.

TREASURER OF THE CONVENTION AND OF THE MISSIONARY FUND,
REV. T. N. MORRISON, JACKSONVILLE.

STANDING COMMITTEE,

REV. SAMUEL CHASE, D.D., Pres., Robin's Nest.	HON. S. H. TREAT.
" LEWIS P. CLOVER, D.D., Sec., Springfield.	MR. ANTRIM CAMPBELL,
" CLINTON LOCKE.	" J. S. BRADFORD.

DEPUTIES TO THE GENERAL CONVENTION,

REV. ALEX. CAPRON,	MR. HENRY ASBURY,
" SAMUEL CHASE, D.D.,	" ANTRIM CAMPBELL,
" R. H. CLARKSON, D.D.,	" FREDERICK STAHL,
" T. N. MORRISON,	HON. S. H. TREAT.

PROVISIONAL DEPUTIES,

REV. J. H. EGAR,	HON. W. W. DE WOLF,
" H. T. HIESTER,	" GEORGE GREEN,
" W. H. ROBERTS,	MR. S. C. JUDD.
" G. C. STREET,	" R. B. SERVANT.

TRUSTEES OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF ILLINOIS,

REV. SAMUEL CHASE, D.D.,	MR. H. S. AUSTIN,
" T. N. BENEDICT,	" J. W. HANSEL,

MR. R. F. SEABURY.

TRUSTEES OF JUBILEE COLLEGE,

REV. L. P. CLOVER, D.D.,	MR. H. S. AUSTIN.	REV. J. B. RICHMOND.
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TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY,

REV. T. N. BENEDICT,	REV. JOHN WILKINSON,
" E. B. TUTTLE,	MR. C. R. LARRABEE,
" H. N. BISHOP,	" ANTRIM CAMPBELL,
" R. H. CLARKSON, D.D.,	HON. L. B. OTIS.

JOURNAL.

THE BISHOP'S CHURCH, CHICAGO, }
September 10, 1862. }

The Twenty-fifth Annual Convention of the Diocese of Illinois assembled for Divine Worship in the Bishop's Church, Chicago, on Wednesday, the 10th day of September, A. D. 1862, at 10 o'clock, A. M.

Morning Prayer to the *Venite Exaltemus* was said by the Rev. Lewis P. Clover, D.D., and the Fifth Selection of the Psalter chanted antiphonally by the Clergy and Congregation. The Rev. W. H. Roberts read the First Lesson; the Rev. J. W. Coe the Second; the Rev. Alexander Capron said the Creed and opening Collects, and the Rev. John Benson the Litany. The Ante Communion Service was said by the Bishop, the Rev. Dr. Mitchell reading the Epistle, and the Rev. Mr. Benedict the Gospel. The Rev. Samuel Chase, D. D., preached the Convention Sermon, taking as his text II. Cor. v. 7. The Offertory was read by the Rev. T. N. Morrison, and a collection made for the Missions of the Diocese. The Bishop then proceeded with the Holy Communion, Consecrating the Elements, and administering them to the Clergy, Lay Delegates and Congregation present.

At 3 P. M., the Convention met for organization and business. The Secretary called the Roll of the Clergy from the list furnished by the Bishop, when the following answered to their names :

Rt. Rev. Henry John Whitehouse, D.D.,	Rev. Elijah W. Hager,
Rev. C. H. Albert,	" Henry T. Hiester,
" Stephen T. Allen,	" Clinton Locke,
" Thomas N. Benedict,	" Charles F. Loop,
" John Benson,	" William Mitchell, M.D.,
" William L. Bostwick,	" Theodore N. Morrison,
" Caleb A. Bruce,	" John W. Osborne,
" Alexander Capron,	" James Pratt, D.D.,
" Samuel T. Carpenter,	" Warren H. Roberts,
" John Cauch,	" William T. Smithett,
" Samuel Chase, D.D.,	" William M. Steel,
" Charles E. Cheney,	" George C. Street,
" Charles P. Clarke,	" John Trimble, D.D.,
" Robert H. Clarkson, D.D.,	" Edmund B. Tuttle,
" Lewis P. Clover, D.D.,	" Charles H. Van Dyne,
" James W. Coe,	" Joseph M. Waite,
" William H. Cooper,	" Salmon R. Weldon,
" Asher P. Crouch,	" John R. West,
" Erastus De Wolf,	" John Wilkinson,
" David W. Dresser,	" Edward P. Wright,
" John H. Egar,	" Albert E. Wells,
" Charles A. Gilbert,	
" Samuel Goodale,	

Whole number entitled to seats, 54. Whole number present, 44.

There being the Canonical number of Clergy present, the Secretary proceeded to call the list of Parishes entitled to representation. The Certificates of Lay Delegates were called for, and on being presented, were referred to a Committee, consisting of the Rev. T. N. Benedict, the Hon. S. H. Treat and the Secretary. The Committee reported as correct the following :

St. Paul's, Carlinville, { M. H. Head,
Samuel Bowyer.

List of Parishes Entitled to Representation.

<i>St. Mark's Chester,</i>	{ R. B. Servant, John Swanwick, James H. Jones.
<i>St. Peter's, Chesterfield,</i>	{ Thomas S. Gelder, Robert Oliver.
<i>Ascension, Chicago,</i>	{ G. S. Hubbard, Samuel Gehr, T. M. Hibbard.
<i>Atonement, Chicago,</i>	{ Reuben Tayler, L. B. Otis, George P. Lee.
<i>Christ, Chicago,</i>	{ A. C. Calkins, Thomas Crouch, R. Benedict.
<i>Grace, Chicago,</i>	{ John F. Beaty, Samuel Powell, H. W. Hinsdale.
<i>St. James', Chicago,</i>	{ John Rogers, E. H. Sheldon, C. R. Larrabee.
<i>St. John's, Chicago,</i>	{ C. H. Jordan, G. P. Randall, S. Johnston.
<i>Trinity, Chicago,</i>	{ John M. Wilson, D. C. Scranton, George R. Chittenden.
<i>St. John's, Decatur,</i>	{ D. C. Lockwood, L. Burrows, W. J. Quinlan.
<i>St. Luke's, Dixon,</i>	{ James K. Edsall, W. W. De Wolf, Willis T. House.
<i>Calvary, Farmington,</i>	{ William Wilkinson, Sen., Samuel Wilkinson, F. A. Warner.
<i>St. Andrew's, Farmridge,</i>	{ John Elliot, James Chase, D. A. Coles.

Twenty-fifth Annual Convention.

[SEPT.

List of Parishes Entitled to Representation.

<i>Grace, Galena,</i>	{ Frederick Stahl, Richard Seal.
<i>Christ, Joliet,</i>	{ S. W. Stone, John S. Morgan, Josiah McRoberts.
<i>St. John's, Kewanee,</i>	{ J. Hopkins, J. B. Flagg, R. P. Parrish.
<i>St. James', Lewistown,</i>	{ S. Corning Judd, De Witt Clinton Bryant, George D. McManus.
<i>Christ, Limestone Prairie,</i>	{ George Norwood, Grove U. Hotchkiss.
<i>St. Paul's, Manhattan,</i>	{ John Young, Edward Lawrence, Thomas Jones.
<i>St. John's, Naperville,</i>	{ Jas. G. Wright, S. P. Stevens, W. B. Green.
<i>Christ, Ottawa,</i>	{ J. W. Dow, W. Osman, E. W. Kimball.
<i>St. Paul's, Pekin,</i>	{ G. H. Harlow, S. E. Barber.
<i>St. Paul's, Peoria,</i>	{ Matthew Griswold, A. G. Tyng, J. W. Hansel.
<i>St. John's, Quincy,</i>	{ F. C. Moore, S. C. Sherman.
<i>Christ, Robin's Nest,</i>	{ H. H. Mayo, R. F. Seabury, C. Mayo.
<i>St. Paul's, Springfield,</i>	{ S. H. Treat, A. Campbell.
<i>St. Peter's, Sycamore,</i>	{ Isaac Johnson, John Flynn.

List of Parishes Entitled to Representation—Lay Delegates Present.

<i>St. Jude's, Tiskilwa</i> ,.....	{ L. A. Perkins, A. Perkins, O. Milling.
<i>St. George's, Utica</i> ,.....	{ Matthias Riffle, Charles Power.
<i>Christ Church, Waukegan</i> ,.....	{ William Beesely, Charles R. Steel.

The Committee also reported that they found two Certificates of Election of Lay Delegates from the Parish of St. Ansgarius', Chicago; and the right of seat being thus in doubt, they returned the papers to the Convention.

The names of the Lay Delegates as reported by the Committee, were then called, and the following found to be present:—

M. H. Head, Samuel Bowyer—*St. Paul's, Carlinville*.
R. B. Servant—*St. Mark's, Chester*.
G. S. Hubbard, Samuel Gehr—*Ascension, Chicago*.
L. B. Otis, George P. Lee—*Atonement, Chicago*.
A. C. Calkins—*Christ, Chicago*.
John F. Beaty—*Grace, Chicago*.
John Rogers, E. H. Sheldon—*St. James', Chicago*.
G. P. Randall, S. Johnston—*St. John's, Chicago*.
Joseph R. Chittenden—*Trinity, Chicago*.
W. J. Quinlan—*St. John's, Decatur*.
Jas. K. Edsall, W. W. De Wolf—*St. Luke's, Dixon*.
Wm. Wilkinson, Sr., F. A. Warner—*Calvary, Farmington*.
Frederick Stahl—*Grace, Galena*.
S. W. Stone—*Christ, Joliet*.
J. Hopkins, R. P. Parrish—*St. John's, Kewanee*.
S. Corning Judd—*St. James', Lewistown*.
Grove U. Hotchkiss—*Christ, Limestone Prairie*.
Edward Lawrence, Thomas Jones—*St. Paul's, Manhattan*.
Jas. G. Wright—*St. John's, Naperville*.
G. H. Harlow, S. E. Barber—*St. Paul's, Pekin*.
J. W. Hansel—*St. Paul's, Peoria*.
F. C. Moore, S. C. Sherman—*St. John's, Quincy*.
H. H. Mayo—*Christ, Robin's Nest*.

 Quorum Present—Convention Organized—Delinquent Parishes.

S. H. Treat—*St. Paul's, Springfield.*

Isaac Johnson—*St. Peter's, Sycamore.*

William Beesely—*Christ Church, Waukegan.*

Whole number of Parishes entitled to representation,.....43

Whole number of Certificates approved,.....31

Number of Parishes represented,26

There being present a canonical number of Lay Delegates, thus constituting a quorum of both Orders, the Bishop declared the Convention organized, and called for the reading of the list of delinquent parishes. Trinity Church, Aurora, and St. John's Church, Algonquin, delinquent for assessments due previous to that of the past year, were excused from such delinquency, and admitted to representation by special vote of the Convention; it appearing from a statement of the Treasurer that said parishes had paid their dues for the last year.

Several other parishes, also reported delinquent, paid their full amount of arrears, and were admitted to representation.

The Committee on Certificates of Lay Delegates reported as correct the following :

St. John's, Algonquin,..... Peter Arvedson.

Trinity, Aurora,..... { Charles Wheaton,
Samuel Hoyles.

St. Mark's, La Salle,..... Calvin Wilson.

Holy Communion, Chicago,..... { W. H. Lowe,
A. E. Neeley.

St. Paul's, Hyde Park,..... { W. K. Ackerman,
William Waters.

Trinity, Rock Island,..... Richard Crampton.

St. Paul's, Warsaw,..... { A. J. Chittenden,
J. W. Marsh,
P. A. Barker.

The names of these Lay Delegates being called, the following were found present :

Peter Arvedson—*St. John's, Algonquin.*
Charles Wheaton—*Trinity, Aurora.*
Calvin Wilson—*St. Mark's, La Salle.*
J. W. Marsh, P. A. Barker—*St. Paul's, Warsaw.*

The “Rules of Order” were then called for, and read by the Secretary.

The election of Secretary and Treasurer being next in order,

On motion, the ballot was unanimously dispensed with, and the present Secretary re-elected *viva voce*.

On motion, the ballot was unanimously dispensed with, and Rev. T. M. Morrison, Treasurer, was re-elected in the same manner.

The Secretary requested an Assistant, and nominated the Rev. Charles A. Gilbert, which nomination was confirmed by the Convention.

The Bishop appointed the following Standing Committees on the Business of the Convention, as required by Canon :

I. *On the Incorporation of Churches*—Rev. T. N. Morrison, J. Marsh, S. Corning Judd.

II. *On Finance*—Rev. H. T. Hiester, William Wilkinson, J. W. Hansel.

III. *On Privilege*—Rev. J. H. Egar, Rev. D. W. Dresser, Jas. K. Edsall, Fred. W. Stahl.

IV. *On Legislation*—Rev. S. Chase, D.D., Rev. T. N. Benedict, S. H. Treat, R. B. Servant.

V. *On the Extension of the Church*—Rev. W. M. Steel, Rev. J. W. Osborne, G. H. Harlow, S. W. Stone.

Inspectors of Elections—Resolution of Courtesy.

The Bishop then appointed the Inspectors of Elections as follows :—

For Standing Committee :

Clerical Votes.

Rev. C. F. Loop,
Edward Lawrence.

Lay Votes.

Rev. Geo. C. Street,
Samuel Bowyer.

For Deputies to General Convention :

Clerical Votes.

Rev. Warren H. Roberts,
George R. Chittenden.

Lay Votes.

Rev. C. A. Bruce,
Hon. W. W. De Wolf,

**For Trustees of the Protestant Episcopal Church
in the Diocese of Illinois :**

Clerical Votes.

Rev H. M. Bishop, D.D.,
Grove U. Hotchkiss.

Lay Votes.

Rev. Clinton Locke,
F. C. Moore.

On motion, it was then

Resolved, That Clergymen present, not entitled to seats in this Convention, Clergymen from other Dioceses, and Candidates for Holy Orders, be admitted to the sittings of the Convention.

Whereupon the following Clergymen attended the sittings of the Convention :

Rev. L. W. Davis, Diocese of Wisconsin.

“ Dr. Strong, “ Michigan.

“ S. D. Pulford, “ “

“ Wm. Adderty, “ Iowa.

“ Mr. Goodwin, “ California.

“ Henry Sharpe, “ Ontario, C. W.

“ Philander Chase, “ Illinois.

“ F. A. Juny, “ “

“ J. B. Richmond “ “

And Mr. John H. Knowles, Candidate for Holy Orders in the Diocese of Illinois.

On motion, the papers connected with Lay Representation from St. Ansgarius' Church, Chicago, were referred to the Committee on Privilege.

The Bishop appointed the following Special Committees :

On Unfinished Business—Rev. J. W. Coe, A. C. Calkins.

On the State of the Church—Rev. S. Chase, D.D., Rev. John Wilkinson.

MISCELLANEOUS BUSINESS.

On motion, it was

Resolved, That the next Annual Convention of this Diocese be held in the BISHOP'S CHURCH, in the city of Chicago.

The Constitutional Amendments adopted in the Convention of 1861 were called up for the action of the Convention.

The 1st, amending Sec. 3, Art. X., entitled "*Standing Committee*," was adopted unanimously.

The 2nd, amending Sec. 1, Art. XII., entitled "*Transaction of Business*," was also adopted by a vote of two-thirds of the Convention.

Notice was given of two proposed Canons on Diocesan Assessments, which were read and referred to the Committee on Legislation.

An amendment to Canon IV, providing for the appointment of a Committee on Unfinished Business, among the Standing Committees of the Convention, was referred to the same Committee.

On motion, the Convention then adjourned to meet again on Thursday morning, at 9 o'clock.

Roll Called—Minutes Read and Approved—Certificates of Lay Delegates Presented.

SECOND DAY.

9 O'CLOCK, A. M.

The Convention assembled pursuant to adjournment. Morning Prayer to the Creed was said by the Rev. E. W. Hager, the Creed and closing Prayers by the Rev. C. F. Loop, and the Benediction by the Bishop.

After Morning Prayer the Bishop took the Chair, and the Convention came to order; the Roll was called by the Secretary, and the following Clergy, not present before, answered to their names :

Rev. H. N. Bishop, D.D.,
" Jacob Bredberg,

Rev. John Foster,
" Thomas Smith.

The following Lay Delegates, not present before, also answered to their names :

Mr. Reuben Tayler, *Church of Atonement, Chicago.*
" Samuel Powell, *Grace Church, Chicago.*
" C. H. Jordan, *St. John's, Chicago.*
" Samuel Wilkinson, *Calvary Church, Farmington.*

The minutes of the previous day's proceedings were read and approved.

The Certificates of Lay Delegates being called for, as the business next in order, the following were presented and approved by the Committee :

Grace Church, Galesburg—Sydney Myers.
Trinity Church, Mattoon—G. F. Killmer, W. S. Ogden,
A. Hasbrouck.

The names of these Lay Delegates were called, and Mr. Sydney Myers, of Grace Church, Galesburg, found to be present.

The Bishop then read to the Convention an invitation to visit the Model of Solomon's Temple, on exhibition in this city.

On motion, the invitation was accepted, and the thanks of the Convention returned in acknowledgment of the same.

The hour appointed for the Bishop's Address having arrived, the Bishop proceeded to read to the Convention his Eleventh Annual Address.

The Standing Committee of the Diocese made their report to the Convention as follows :

REPORT OF THE STANDING COMMITTEE OF THE DIOCESE OF ILLINOIS, 1861-62.

I. The Standing Committee of the Diocese of Illinois beg leave to report to the Convention that the Committee was organized on the second day of October, 1861, by the choice of Rev. Samuel Chase, D.D., as President, and Rev. Lewis P. Clover, D.D., as Secretary.

The following is an abstract of their proceedings during the Conventional year :

II. Oct. 22nd.—Committee met in the Rector's study, Springfield. Having resolved itself into the Board of Missions, upon the recommendation of the Bishop, resolutions were unanimously adopted for the government of the Board, and the following named persons appointed Missionaries for the ensuing year :

Rev. C. H. Albert, Miss. at La Salle.....	stipend	\$100 00
“ S. T. Allen, “ “ Aurora, &c.....	“	150 00
“ John Benson, “ “ Farmington, &c..	“	150 00
“ C. A. Bruce, “ “ Lewistown.....	“	200 00
“ Charles F. Loop, “ “ Pekin, &c.....	“	150 00
“ A. P. Crouch, “ “ Collinsville, &c...	“	200 00
“ W. H. Roberts, “ “ Sycamore	“	100 00
“ Geo. C. Street, “ “ Tiskilwa, &c.....	“	200 00

The following places were adopted as stations, if within six months a minister shall be settled in the same :

Batavia, Geneva, and Elgin	\$150 00
Belleville	150 00
Pittsfield and Griggsville.....	150 00

Report of the Standing Committee—Report of the Trustees of the Diocese.

III. The Committee signed the Canonical Certificate in behalf of Rev. William Bacon Stevens, D.D., Assistant Bishop elect of the Diocese of Pennsylvania.

IV. Feb. 25th, 1862.—A communication was received from the Bishop setting forth facts in relation to the discourtesy of the Rector and a portion of the congregation of Trinity Church, Chicago, towards the Bishop during a recent visitation to said Church, and asking counsel of the Committee, as to the course proper to be pursued by him, when again invited to visit the parish officially. The Committee were of opinion, and so advised the Bishop, that it would be expedient for him to decline further performance of official duties in Trinity parish, until such time as suitable reparation was made for the indignity offered.

At a subsequent meeting of the Committee, on the 20th of March, a communication addressed to the Bishop, was presented, in which the Rector, Wardens and Vestrymen of Trinity Church expressed deep regret for what had occurred, and pledged to the Bishop, for the future, those evidences of consideration and respect which his commanding position in the Church should uniformly receive.

V. March 20th.—Testimonials were signed by the Committee, recommending Rev. Asher P. Crouch, Deacon, to the Bishop for Priest's Orders.

VI. July 8th.—Mr. Charles Henry Van Dyne was recommended for Deacon's Orders.

VII. Aug. 28th.—Mr. James McGowan was recommended as a candidate for Holy Orders.

VIII. Committee resolved itself into the Board of Missions. On nomination of the Bishop, Rev. John Cauch, Deacon, was appointed Missionary in Marengo; and Rev. A. P. Crouch was transferred from Collinsville to Pittsfield.

IX. Sept. 1st.—Testimonials were signed, recommending Rev. Stephen T. Allen, Deacon, to the Bishop for Priest's Orders.

LEWIS P. CLOVER, *Secretary.*

SPRINGFIELD, Sept. 10, 1862.

The Trustees of the Diocese presented their report as follows :

REPORT OF THE TRUSTEES OF THE PROTESTANT EPISCOPAL CHURCH OF THE
DIOCESE OF ILLINOIS.

The undersigned, in behalf of the Trustees of this Diocese respectfully report, viz.: That a meeting of the Board was held Nov.

16, 1861, at which an Address was adopted, and ordered to be printed in circular form and sent to the Rectors and Wardens and Vestry of each Parish in the Diocese. An assessment according to the terms of the Canon was also made, of which notice was given to the several Parishes.

The Address, the assessment, and the account of the Treasurer, was submitted.

SAMUEL CHASE,
President Trustees Protestant Church, Illinois.

The Trustees of the Diocese of Illinois most respectfully address the several Parishes of the Diocese in relation to the support of the Episcopate.

The Diocese in its conventional capacity seems to have done all that belongs to it in the matter of assessment, as well as in prescribing the mode of collection and payment.

By Canon XIII it is expressly provided and declared to "be the duty of each Parish to pay, in regular quarterly payments, for the support of the Episcopate, a sum equal to one dollar for every communicant in the Parish, (the number of communicants to be determined by the last annual report,) until a fund shall be provided for that purpose." This was passed *nemine contradicente*, and is the law of the Diocese. In 1857 the Convention, without a dissenting voice, passed the following resolution, viz.: "That the salary of the Bishop for 1857-8, and for all future time until otherwise ordered, be not less than two thousand dollars, besides house rent, (which it is understood will be provided for in Chicago,) and that for this sum the Convention will hold itself responsible." This is of the nature of a stipulation or agreement, and becomes on the part of the Diocese a solemn contract.

In the above legislative determinations we have full and ample provisions for the salary, and if the several Parishes met their obligations in anything like earnest and willing effort, the Trustees would be enabled, through their Treasurer, honorably to discharge the assumed and acknowledged obligations of the Diocese.

But your Trustees are constrained to say that an examination of their Treasurer's account shows a large deficiency—a deficiency discreditable to the Diocese, and dishonorable in the case of those Parishes, if such there be, where honest and proper effort has not been used to meet the assessment.

The Trustees call attention to the following statistics.

Table No. 1, exhibiting the amount assessed under Canon XIII, and the amount paid during the last five years, viz.:

 Report of the Trustees of the Diocese continued.

1857, amount assessed...	\$2,640 00;	amount paid...	\$412 00
1858, " "	2,874 00;	" "	1,393 88
1859, " "	3,000 00;	" "	1,070 80
1860, " "	3,070 00;	" "	481 41
1861, " "	3,146 00;	" "	715 10

Table No. 2, showing the number of contributing and non-contributing Parishes for the same period, viz.:

1857, Parishes contributing....	30;	Parishes non-contributing....	44
1858, " "	69;	" "	—
1859, " "	83;	" "	35
1860, " "	12;	" "	52
1861, " "	27;	" "	38

Table No. 3, giving the amount paid the Bishop under the stipulation of 1857, and the deficiency for each year for the same periods of time.

1857, amount paid the Bishop...	\$409 50;	deficiency...	\$1,590 50
1858, " "	1,197 58;	" "	802 42
1859, " "	1,054 97;	" "	945 08
1860, " "	381 41;	" "	1,618 59
1861, " "	692 90;	" "	1,307 10

The whole amount paid to the Bishop for five years past is \$3,736 36, being an average of \$747 27 per annum. The deficiency for the same time is \$6,263 72, or at the rate of \$1,252 74 per annum. As to the first amount, the sum paid, the Trustees cannot, nor ought the Diocese, in their judgment, to regard it as salary in any proper sense of the term; it scarcely amounts to traveling expenses, and really affords nothing on any proper account of salary. As to the second, the deficiency, your Trustees can only regard it, and that, too, in deliberate judgment, as a debt justly due from the Diocese to the Bishop.

That there has been culpable and gross delinquency on the part of many Parishes in making an earnest and honorable effort to meet their assessment, an examination of Table No. 3, unequivocally shows; a partial failure in one or successive years may occur in Parishes from circumstances beyond their control, and in entire consistency with honor and loyalty, but entire and continued failures cannot but be regarded as suggestive of indifference to obligation, if not of direct contumacy.

The total amount of assessment for the five years is \$14,730 00, while the payments during the same time scarcely amount to 25

Assessment for the Episcopate Fund.

per cent. of that sum. This is unquestionably a grievous wrong upon our Bishop—a wrong which in its reflexive action may work out for us as a Diocese, at least in those Parishes which on one pretense or other have, through want of willing effort, failed to meet their obligations, results the most disastrous. The right of assessment is unquestioned, and the obligation to pay as its correlative may not, with safety to spiritual interests, be repudiated.

There is a law as effective in things spiritual as in temporal things. "God has ordained that they who preach the Gospel should live of the Gospel," and "He that giveth little shall reap little." We cannot as a Diocese prosper if we neglect so plain commandments, nor can Parishes "grow in grace" where such obligations are habitually and contumaciously cast aside. "God will visit us for these things."

If all Parishes in the Diocese had appreciated the assessments as in duty bound, and made honorable effort to respond to the requisition, your Trustees, instead of complaining of a Treasury empty, and the burden of an obligation unfulfilled, would have now in their hands a disposable fund of some five thousand dollars.

While, then, your Trustees thus frankly, some may say boldly, proclaim and avow our duty as a Diocese, may we not for our honor as the Church of the Living God, plead earnestly for willing hearts and ready hands in each and every Parish of the Diocese.

Office of the Episcopate Fund, Diocese of Illinois, }
PEORIA, Nov. 16th, 1861

List of Parishes and their respective assessments for the support of the Episcopate for the year 1861-2. The quarterly payments are due 1st October, 1861, 1st January, 1st April, and 1st July, 1862. Payments are to be made to JOHN W. HANSEL, Esq., Treasurer of the Board, Peoria, Illinois.

LOCATION.	CHURCH.	NAMES OF CLERGY.	Amount.
Albion	St. John's	Rev. Robert Ryall	\$31
Alton	St. Paul's	" John Foster	50
Amboy	St. Thomas	" W. M. A. Brodnax	9
Arcadia	Messiah	" Philander Chase	6
Aurora	Trinity	" S. T. Allen	30
Belvidere	Trinity	" Isaac P. Labagh	32
Bloomington	St. Matthew's	" James W. Coe	38
Brimfield	Zion	Report by the Warden	12
Carlinville	St. Paul's	Rev. D. W. Dresser	6
Centralia	St. John's	" John W. Osborne	15
Chester	St. Mark's	" Wm. Mitchell, M.D.	34
Chesterfield	St. Peter's	" D. W. Dresser	7
Chicago	Ascension	" Wm. H. Cooper	45
"	Atonement	Report by the Warden	10
"	Christ	Rev. O. E. Cheney	34
"	Grace	" Clinton Locke	120
"	Holy Communion .....	.....	70

Assessment for the Episcopate Fund—Report of Committee on Legislation.

LOCATION.	CHURCH.	NAMES OF CLERGY.	Amount
Chicago	St. Ansgarius'	{ Rev. E. B. Tuttle, }	\$46
"	St. James'	Jacob Bredberg,	
"	St. John's	Rev. R. H. Clarkson, D.D. ...	313
"	Trinity	" H. N. Bishop	90
Collinsville	Christ	" James Pratt, D.D.	160
Decatur	St. John's	" A. P. Crouch	18
Dixon	St. Luke's	" W. M. Steel	33
Farmington	Calvary	" A. J. Warner	22
Farm Ridge	St. Andrew's	" John Benson	34
Freeport	Zion	" H. T. Hiester	43
Galena	Grace	" S. R. Weldon	44
Galesburg	Grace	" John H. Egar	77
Geneseo	Trinity	" Wm. T. Smithett	33
Grand Detour	St. Peter's	" Anson Clark	12
Hyde Park	St. Paul's	" A. J. Warner	16
Jacksonville	Trinity	"	14
Joliet	Christ	" T. N. Morrison	66
Kewanee	St. John's	" O. A. Gilbert	60
Knoxville	St. John's	" J. B. Richmond	44
Lacon	St. John's	" Wm. T. Smithett	21
Lee Center	St. Paul's	" C. P. Clark	14
Lewistown	St. James	" W. M. A. Brodnax	19
Limestone Prairie	Christ	" C. A. Bruce	11
Lockport	St. John's	" John Benson	36
Manhattan	St. Paul's	" Samuel Cowell	25
Mattoon	Trinity	"	25
Marengo	Advent	" J. W. Osborne	12
Morris	St. Thomas'	" J. H. Waterbury	53
Naperville	St. John's	"	44
Onarga	Trinity	"	24
Ottawa	Christ	"	22
Pekin	St. Paul's	" T. N. Benedict	66
Peoria	St. Paul's	" Chas. F. Loop	30
Peru	St. Paul's	" J. M. Waite	96
Pittsfield and Griggsville	St. Stephen's	" Chas. H. Albert	20
Polo	Trinity	" K. J. Stewart	32
Princeton	Redeemer	" S. T. Carpenter	33
Providence	Zion	" Geo. C. Street	18
Quincy	St. John's	" Geo. C. Street	30
Robin's Nest	Christ	" Alex. Capron	144
Rockford	Emmanuel	" Samuel Chase, D.D.	71
Rock Island	Trinity	" M. Scofield	50
Rock Island County	Grace	" M. Magill	20
Salem	St. Thomas'	" George Sayres	63
Springfield	St. Paul's	" J. W. Osborne	11
Sycamore	St. Peter's	" L. P. Clover, D.D.	139
Tiskilwa	St. Jude's	" W. H. Roberts	43
Utica	St. George's	" George C. Street	24
Warsaw	St. Paul's	" H. T. Hiester	10
Waukegan	Christ	" W. L. Bostwick	30
Wilmington	Redeemer	" Edward P. Wright	52
			21

One-fourth of the above amount was due on the 1st day of October last. Please remit the amount due from your Parish, without delay, to the Treasurer, JOHN W. HANSEL, Peoria, Illinois.

By order of the Board,

HENRY S. AUSTIN, *Secretary*.

REPORT OF THE COMMITTEE ON LEGISLATION.

The Committee on Legislation report, and recommend the adoption of the following amendment to Canon IV :

Amendment to Canon IV—Substitute for Canon XIII.

That Canon IV be amended by inserting after the Standing Committee No. 5, the following, viz :

"6. A committee on unfinished business."

They also report and recommend the adoption of the following Canon as a substitute for Canon XIII:

OF THE DIOCESAN FUND.

1. Every parish in the Diocese is hereby annually assessed for Diocesan purposes, a sum equal to one dollar for every communicant in such parish: *Provided* such assessment, does not in the aggregate, exceed *ten per cent.* on the ordinary income of the parish; in which case, the assessment shall be *ten per cent.* upon the income for the current year. The number of communicants to be taken as the basis of assessment, shall be determined by the last annual report of the parish. The ordinary income of such parishes as may claim the benefit of a reduced assessment, as provided for above, shall be determined by a statement made by the Rector or Minister, or by one of the wardens and the clerk of the Vestry, as hereinafter provided. The funds raised under this assessment shall constitute and be called "THE DIOCESAN FUND OF ILLINOIS."

2. It shall be the duty of every parish to forward to the Treasurer of the Convention, on or before the tenth day of February, May, August, and November, respectively, one fourth of such assessment; and in order to facilitate the payment of such assessment, it is hereby ordered that on the first Sundays of February, May, August and November, a collection shall be made in each parish in the Diocese, in aid of the Diocesan Fund of Illinois.

3. The Treasurer of the Convention shall, on or before the twentieth day of February, May, August, and November, divide the amount sent to him into two portions: one of *ninety per cent.*, and one of *ten per cent.*; the first portion of *ninety per cent.*, he shall at once remit to the Bishop of the Diocese, on account of salary, and the other portion of *ten per cent.* he shall retain in his hands for the purposes of the contingent expenses of the Diocese.

4. On the first day of September in each year, beginning in 1863, the Treasurer of the Convention shall make a list of the parishes which have, during the previous year, made regularly the quarterly remittances for the Diocesan Fund to their full amount; and the name of no parish that shall not have remitted the full amount, shall have a place on such list. In the organization of the

Amendment and Substitute adopted—Committee on Co-operation of Railroads.

Convention, this list of parishes shall be read, and no parish shall be entitled to representation in Convention, unless its name shall be upon the said list: *Provided*, that the delegate or delegates from any delinquent parishes may be admitted to seats upon payment in full of all arrears, by a vote of the Convention.

5. In the certificate of election of Lay-delegates to the Convention, there shall be distinctly stated the fact, that the parish electing delegates is not in arrears on assessment for the Diocesan Fund, and no certificate shall be deemed regular or valid from which such statement is omitted; and in the case of such parishes as desire the benefit of the reduced assessment, as provided for in the first section of this Canon, there shall also be stated the sum total of the ordinary income of the parish for the current year; and the omission to make such statement, shall debar any parish from the benefit of such reduced assessment.

6. It shall further be the duty of each parish to make quarterly collections in aid of Diocesan Missions on the third Sunday of December, March, June, and September, and forward the same to the Treasurer of Diocesan Missions.

Canon XIII is hereby repealed.

SAMUEL CHASE,
Chairman of Committee.

The amendment to Canon IV was adopted by the Convention unanimously.

The Canon proposed as a substitute for Canon XIII was also adopted by two-thirds of the Clergy, and by the Laity unanimously.

On motion, so much of the Bishop's Address as relates to the co-operation of Railroad Companies in Missionary work, was referred to a Committee with full powers to act immediately in the premises, particularly in procuring the proposed privileges, and with leave to report after the adjournment of the Convention.

The Bishop appointed as the Committee, the Rev. Jackson, Rev. Mr. Locke, and Messrs. S. Corning, George P. Lee, and John F. Beaty.

On motion, the Right Reverend the Bishop of the Diocese was added to the Committee as Chairman.

On motion, so much of the Bishop's Address as relates to Jubilee College was referred to a Committee of Seven, not connected with the Institution. The Bishop appointed as such Committee—

Rev. W. T. Smithett,	Hon. S. H. Treat,
“ R. H. Clarkson, D.D.,	“ L. B. Otis,
“ H. N. Bishop, D.D.,	Mr. E. H. Sheldon,
Rev. T. N. Morrison.	

On motion, so much of the Bishop's Address as relates to the union of Hyde Park Seminary and Euphemia Hall, was referred to the following Committee appointed by the Bishop:

Rev. T. N. Benedict, and Rev. E. W. Hager.

The Convention then took a recess until 3½ o'clock, P. M.

SECOND DAY—AFTERNOON SESSION.

The Convention re-assembled at 3½, P. M.

Before proceeding to business, the Bishop introduced to the Convention, and invited to a seat in the Chancel, the Right Reverend Henry B. Whipple, D.D., Bishop of the Diocese of Minnesota.

REPORT OF THE COMMITTEE ON FINANCE.

The Committee on Finance report that they have examined the Reports of the Treasurer of the Missionary Fund, and of the Fund

Report of Com. on Jubilee College—Report of Com. on Finance—Election of Standing Com.

for the Contingent Expenses of the Convention, and find the same same correct.

H. T. HIESTER,
J. W. HANSEL,
WM. WILKINSON.

The Committee appointed on so much of the Bishop's Address as relates to Jubilee College, presented the following Report :

The Committee to whom was referred so much of the Bishop's Address as refers to the proposed removal of the Institutions of Jubilee College, beg leave to report the following resolution :

Resolved, That this Convention cordially approves the Bishop's suggestion in regard to the removal of the several Departments of Jubilee College, and would therefore submit the whole matter to the Bishop and Trustees, with full powers in behalf of this Convention, and to secure all necessary legislation on the subject.

All of which is respectfully submitted.

W. T. SMITHETT, *Chairman*.

On motion, the Resolution was adopted.

The Finance Committee reported further, as follows :

The Committee on Finance report, That they have examined the Reports of the Treasurer of the " Trustees of the Diocese of Illinois," in the matters of the Episcopate Fund, and the Fund for Aged and Infirm Clergy, and find the same correct.

H. T. HIESTER,
J. W. HANSEL,
WILLIAM WILKINSON.

The Convention then went into an election for members of the Standing Committee. On the first ballot the tellers reported the following as having received a majority of the votes of both Orders :

Rev. S. Chase, D.D.,
" L. P. Clover, D.D.,

Hon. S. H. Treat,
" Antrim Campbell.

They were therefore declared duly elected.

On motion, the ballot was unanimously dispensed with, and the Rev. Clinton Locke and Mr. J. S. Bradford were elected *viva voce*; thus making complete the number of the Standing Committee.

The Committee on Privilege, to whom were referred the papers relating to the contested delegation from the Parish of St. Ansgarius, Chicago, reported that

We find two Certificates correct in form, and have been obliged to decide the question on its merits; and recommend that Mr. A. B. Johnson, a Norwegian, Mr. J. M. Schonbeck, a Swede, and Mr. John Dugan, of the English Congregation, be permitted to represent the Parish of St. Ansgarius' in this Convention.

On motion, the name of Mr. John Dugan was omitted, and Messrs. Johnson and Schonbeck admitted to represent the Parish of St. Ansgarius in the Convention.

The Convention then went into an election for Deputies to the General Convention, and the tellers reported the Rev. R. H. Clarkson, D.D., and the Hon. Antrim Campbell, as having received a majority of the votes of both Orders.

A second ballot was ordered, and during the counting of the votes, the following Report was presented by the Committee:

The Committee on so much of the Bishop's Address as relates to the union of Euphemia Hall with the Female Seminary at Hyde Park, report—

Whereas, the Convention of this Diocese, at its Session of 1860, received from the Bishop the gratifying intelligence that a large and commodious building at Marengo had been, at his suggestion, purchased by the Rev. J. P. Labagh, and opened as a Female School; and

Whereas, the Convention of 1861 commended the same to the patronage of the Diocese; and

Second and third Ballots for Deputies to General Convention—Resolution of Printing.

Whereas, the said Euphemia Hall, on the 19th of March last, was accidentally destroyed by fire, and being uninsured became a total loss to its proprietor; and

Whereas, the Rev. Mr. Labagh has since removed the school to Hyde Park, and united it with a Female Seminary there, under the charge of a clergyman of the Church; therefore

Resolved, That while the Convention cannot refrain from expressing their deep regret at the destruction by fire of the building occupied by the Rev. Mr. Labagh as a Female Seminary, and the personal loss sustained by him, yet they rejoice that the Institution has survived the loss of the building, and has become united with a Female Seminary near the city, and the Committee would express the earnest hope that the patronage extended to the former Institution may be continued to the Schools thus united.

THOMAS N. BENEDICT,
E. W. HAGER.

The result of the second ballot for Deputies to the General Convention, as announced by the tellers, showed that no one candidate had received the concurrent vote of both Orders; there was, therefore, no election, and a third ballot was ordered.

On motion, the Rules of Order were suspended, and the following resolution offered and adopted:

Resolved, That the Secretary cause to be printed 750 copies of the Journal and Bishop's Address, and send two copies to each of the members of the Convention, and one copy to every ten Communicants in each Parish, and the usual copies to the Bishops, Secretaries of Convention, and periodicals of the Church; and that he cause to be printed 500 extra copies of the Bishop's Address, in separate pamphlet form; and that every Clergyman in the Diocese be requested to read the same in his pulpit; and also, that the Secretary seek proposals from various printing-offices for the printing of the Journal and Bishop's Address, and select from the same at his discretion.

The tellers announced as the result of the third ballot, that the Hon. S. H. Treat had received a majority of the votes of both Orders for Deputy to the General Convention, and was therefore declared elected.

Amendment to Canon XIII—Third Day—Finance Committee to withdraw their Report.

On motion, the Convention voted to adjourn until 9 o'clock, Friday morning; but before the adjournment had been declared by the Bishop, special leave of the House was given for the proposal of an amendment to Canon XIII, as last adopted, and said amendment referred to the Committee on Legislation.

The House then adjourned.

THIRD DAY.

9 O'CLOCK, A. M.

Morning Prayer was said by the Rev. Messrs. Osborne and Bostwick, the Absolution and Benediction being pronounced by the Bishop.

At the close of the Morning Service the Convention came to order; the Roll was called, and the Minutes of yesterday's proceedings read, and, as amended, approved.

On motion, leave was given to the Finance Committee to withdraw their report on the Treasurer's Account with the Fund for Aged and Infirm Clergy, for the purpose of amending the same.

The Committee on Unfinished Business reported, that they had not been able to find any beyond that already acted upon by the Convention.

The Bishop then read a letter from the Secretary of the Historical Society, inviting the Convention to visit the Society's Rooms and inspect its collections of Documents and other objects of interest.

On motion, the invitation was accepted, and the thanks of the Convention returned to the Society.

Certificates of Lay Delegates from the Church of the Holy Communion, and St. Paul's Church, Hyde Park, were presented and approved, and the names of the Delegates called, but none found present.

The Committee on Finance reported as follows :

The Committee on Finance, to whom the Report of the Treasurer of the Fund for the relief of Aged and Infirm Clergy was re-committed, report the same correct as before, except that they have removed therefrom the memorandum of the Treasurer, on the explanation of the Rev. Dr. Pratt.

H. T. HIESTER,
J. W. HANSEL,
WILLIAM WILKINSON.

The Convention then balloted a fourth time for Deputies to General Convention, resulting in the election of Rev. Mr. Capron.

A fifth ballot was ordered, pending the result of which the Treasurer of Diocesan Missions made a statement of the condition of the Treasury, showing a balance due the Missionaries of nearly \$500, and soliciting from the Clergy present pledges to make up this deficiency before the 1st of October. Pledges to the amount of \$375 were given by members of the Convention.

The tellers announced as the result of the fifth ballot that the Rev. T. N. Morrison had received the votes of a majority of both Orders, and was elected.

A sixth ballot was ordered, and during the absence of the tellers,

On motion, it was

Resolved, That the Secretary cause to be printed for the use of the Diocese 2,000 copies of Canon No. XIII.

Delegation to Gen'l Convention completed—Resolution of Thanks—"North-Western Church."

The sixth ballot resulted in the election of the Rev. Samuel Chase, D.D., when,

On motion, the ballot was dispensed with, and Mr. Frederick Stahl and Mr. Henry Asbury were unanimously chosen to fill the remaining vacancies, making the Delegation to General Convention complete, as follows:—

Rev. Alexander Capron,	Mr. Henry Asbury,
" Samuel Chase, D.D.,	" Antrim Campbell,
" Rob't H. Clarkson, D.D.,	" Frederick Stahl,
" Theodore N. Morrison,	Hon. Samuel A. Treat.

On motion, it was

Resolved, That the thanks of this Convention be tendered to the Clergy, Congregations and Citizens of Chicago for their kind hospitality, and to the St. Louis, Alton and Chicago, the Galena and Chicago Union, and the Quincy and Toledo Railroads, for their favors extended to the members of this Convention.

On motion, it was

Resolved, That this Convention has heard with pleasure of the establishment in Chicago of a Church paper, called THE NORTH-WESTERN CHURCH, and cordially recommends it to the support of the Laity of the Diocese of Illinois.

The Convention went into an election for Provisional Deputies to the General Convention, and the following named gentlemen received a majority of the votes of both Orders on the first ballot:

Rev. John H. Egar,	Mr. R. B. Servant,
Mr. S. C. Judd.	

Pending the second ballot, the Committee on Legislation reported as follows:

Committee on Legislation—Afternoon Session—Provisional Deputies—Trustees of Diocese.

The Committee on Legislation beg leave to report—

That they have had under consideration the proposed amendment to the Canon relating to the Diocesan Fund, and do not recommend its adoption, on the ground that it would, in their estimation, render the Canon a practical nullity.

SAMUEL CHASE,
Chairman of Committee.

The tellers announced as the result of the second ballot for Provisional Deputies to General Convention, that the Rev. Warren H. Roberts and the Hon. George Green had received a majority of the votes of both Orders.

On motion, the Committee took a recess until 3 o'clock, P.M.

THIRD DAY—AFTERNOON SESSION.

The Convention re-assembled at 3 P.M.

On motion, the ballot was unanimously dispensed with, and the Rev. Henry T. Hiester, the Rev. George C. Street, and the Hon. William W. De Wolf, were elected as Provisional Deputies to the General Convention, completing the required number.

On motion, the ballot was dispensed with, and the Rev. S. Chase, D.D., the Rev. T. N. Benedict, and Messrs. H. S. Austin, J. W. Hansel, and R. F. Seabury, were unanimously re-elected as Trustees of the Protestant Episcopal Church in the Diocese of Illinois.

The amendment to Canon XIII, reported upon adversely by the Committee on Legislation, was called up and its adoption moved. The motion was lost.

The following preamble and resolutions were presented and unanimously adopted by the Convention :

Whereas, it appears from the accounts of the Treasurer of the Board of Trustees of the Diocese that many of the Parishes have been delinquent, either in whole or in part, in the matter of the assessment in aid of the Fund for the support of the Episcopate ; and that in consequence large arrears of salary due the Bishop have accrued ; therefore,

Resolved. 1. That the Trustees of the Diocese be and are hereby directed to ascertain what Parishes have been delinquent, and in what sums, for the past six years.

2. That the Trustees urge upon the Parishes thus delinquent the prompt payment of the same, and, in failure thereof, to press them to some form of settlement by note or otherwise, and the payment of interest, semi-annually, on the first days of January and July in each year.

3. That the Trustees be further instructed to ascertain what amount of salary remains unpaid and due the Bishop for the same time, and execute to the Bishop such bonds or obligation as may render the claim a good and valid one as against the Diocese ; and upon such arrears so found, pay from any moneys in their Treasury not otherwise appropriated, semi-annual interest at the rate of six per cent. per annum.

4. That any sums which may be collected over and above the interest due on arrears, be paid from time to time in liquidation of the principal.

5. That the Trustees make at the next Convention their report, fully setting forth the amount paid by the several Parishes—the amount unpaid, and the amount settled by note or otherwise, for the further action of this body.

On motion, it was

Resolved, That the Bishop and Secretary of the Convention be a Committee to prepare and publish 500 copies of the Revised Constitution and Canons.

On motion,

Resolved, That after the customary devotions, this Convention adjourn *sine die*.

Adjournment.

The Bishop then delivered his parting address ; the *Gloria in Excelsis* was sung by the Convention,—and after prayers and Benediction by the Bishop, the Convention adjourned *sine die*.

HENRY J. WHITEHOUSE,

Bishop of the Diocese of Illinois.

JOHN WILKINSON,

Secretary of the Convention.

TREASURERS' REPORTS.

T. N. MORRISON, *Treasurer of Diocesan Missions, in account with Convention.*

	Dr.	Cr.
Balance account, 1861,.....	\$ 3 40	
Error, St. Thomas', Amboy,	60	
St. Paul's, Warsaw,.....	10 00	
Grace Church, Galena,.....	84 41	
St. Paul's, Springfield,.....	118 99	
St. James', Chicago,.....	100 00	
St. John's, Chicago,.....	14 00	
St. Paul's, Lee Centre,.....	8 70	
Christ Church, Waukegan,.....	25 12	
Trinity, Chicago,.....	88 50	
St. Andrew's, Farmridge,.....	4 00	
Christ Church, Limestone,.....	16 31	
Calvary, Farmington,.....	80 48	
St. John's, Decatur,.....	20 13	
Grace Church, Chicago,.....	100 00	
St. John's, Quincy,.....	79 00	
Redeemer, Wilmington,.....	5 70	
St. James', Lewistown,.....	18 80	
Mr. Allis, Waverly,	5 00	
St. Paul's, Peoria,.....	76 25	
Zion, Providence,.....	4 39	
St. Jude's, Tiskilwa,.....	7 90	
Redeemer, Princeton,.....	8 58	
Christ Church, Ottawa,.....	63 72	
Griggsville,	8 50	
Trinity, Jacksonville,.....	50 00	
Christ Church, Robin's Nest,.....	20 00	
St. Mark's, Chester,.....	20 00	
Christ Church, Collinsville,	1 79	
St. Paul's, Pekin,.....	12 00	
St. Peter's, Sycamore,.....	1 00	
Carried forward,.....	\$886 72 .	

Treasurer's Report—Diocesan Missions.

	Dr.	Cr.
<i>Amount brought over</i> ,.....	\$886 72	
Christ Church, Joliet,	20 95	
Trinity, Rock Island,.....	15 00	
The Bishop's Church... ..	15 00	
St. Paul's, Peru,.....	52 40	
St. Paul's, Alton,.....	23 00	
St. Paul's, Alton, Sunday School,.....	19 68	
J. Prichett, Esq., Edwardsville,.....	4 84	
St. Stephen's, Pittsfield,.....	10 03	
St. Paul's, Carlinville,.....	18 44	
Mrs. H., Ill.,.....	5 00	
Christ Church, Chicago,.....	5 79	
St. Peter's, Chesterfield,.....	13 80	
St. Ansgarius', Chicago,.....	8 10	
Trinity, Aurora,.....	7 00	
St. Luke's, Dixon,.....	5 00	
St. John's, Knoxville,.....	4 50	
Grace Church, Galesburg,.....	5 50	
Collection, Convention, The Bishop's Church	34 30	
St. Matthew's, Bloomington,.....	5 00	
Rev. John Cauch,.....		\$ 60 00
Rev. C. P. Clarke,.....		38 40
Rev. Warren H. Roberts,.....		10 00
Rev. John W. Osborne,.....		104 00
Rev. H. T. Hiester,.....		59 00
Rev. John Benson,.....		161 79
Rev. C. A. Bruce,.....		203 24
Rev. George C. Street,.....		190 22
Rev. C. H. Albert,.....		65 00
Rev. Charles F. Loop,.....		95 00
Rev. A. P. Crouch,.....		125 00
Bill of Sec. of Board of Missions,.....		18 05
Uncurrent money, exchange, postage, &c.,...		10 85
Balance in hands of Treasurer,.....		20 00
	\$1160 05	\$1160 05

T. N. MORRISON, Treasurer.

Treasurer's Report—Contingent Fund.

*T. N. MORRISON, Treasurer of Contingent Fund, in account with
Convention.*

	Dr.	Cr.
Balance, 1861,.....	\$76 47	
St. Mark's, Chester,.....	5 10	
St. Peter's, Sycamore,.....	6 00	
St. John's, Decatur,.....	4 95	
St. Paul's, Peru,.....	6 45	
Calvary, Farmington,.....	6 00	
Christ Church, Limestone,.....	6 05	
St. Paul's, Springfield,.....	22 35	
St. Paul's, Peoria,.....	13 50	
Grace Church, Galena,.....	11 55	
St. Paul's, Pekin,.....	5 00	
Christ Church, Waukegan,.....	6 00	
St. Paul's, Lee Centre,.....	2 85	
St. Thomas', Amboy,.....	1 95	
St. Peter's, Chesterfield,.....	68	
St. Paul's, Carlinville,.....	1 00	
St. Andrew's, Farm Ridge,.....	6 15	
St. James', Lewistown,.....	1 65	
St. Jude's, Tiskilwa,.....	3 45	
Zion, Providence,.....	4 50	
Grace Church, Chicago,.....	18 00	
St. John's, Quincy,.....	20 10	
St. John's, Chicago,.....	13 50	
St. Luke's, Dixon,.....	75	
St. Peter's, Grand Detour,.....	63	
Trinity, Jacksonville,.....	9 75	
St. John's, Kewanee,.....	4 00	
St. Paul's, Manhattan,.....	8 10	
St. John's, Naperville,.....	8 45	
Trinity, Geneseo,.....	1 80	
Redeemer, Wilmington,.....	7 05	
Christ Church, Ottawa,.....	13 00	
Christ Church, Robin's Nest,...	8 18	
Atonement, Chicago,.....	1 50	
Trinity, Chicago,.....	24 00	
St. James', Chicago,.....	57 45	
Christ Church, Chicago,.....	8 40	
	\$391 26	

Treasurer's Report—Contingent Fund—Delinquent Parishes.

	Dr.	Cr.
Journal, 1861,.....		\$262 92
Bill Scott & Co., (printing,).....		11 30
Postage on Jour. and incidentals, (Sec. Con.,)		6 50
Stationery and postage, (Treas. Con.,).....		2 50
Balance,.....		108 04
		\$891 26

T. N. MORRISON, *Treasurer.*

LIST OF DELINQUENT PARISHES,**NOT ENTITLED TO REPRESENTATION IN CONVENTION.**

Albion, St. John's,
 Alton, St. Paul's,
 Belvidere, Trinity,
 Bloomington, St. Matthew's,
 Brimfield, Zion,
 Centralia, St. John's,
 Collinsville, Christ Church,
 Freeport, Zion,
 Knoxville, St. John's,

Lacon, St. John's,
 Lockport, St. John's,
 Marengo, Advent,
 Morris, St. Thomas,
 Polo, Trinity,
 Pre-emption, Rock Island Co.,
 Grace,
 Rockford, Emmanuel,
 Salem, St. Thomas.

Treasurer's Report—Episcopate Fund.

J. W. HANSEL, in account with the Trustees of the Episcopate Fund, Sept., 1862.

PARISHES.	ASSESSMENT.	AMOUNT PAID.	AM'T DUE.
Albion, St. John's.....	\$31 00	\$11 00	\$20 00
Alton, St. Paul's.....	50 00	.....	50 00
Amboy, St. Thomas'.....	9 00	.....	9 00
Arcadia, Messiah.....	6 00	.....	6 00
Aurora, Trinity.....	30 00	.....	30 00
Belvidere, Trinity.....	32 00	12 00	20 00
Bloomington, St. Matthews',	33 00	5 58	27 42
Brimfield, Zion.....	12 00	6 00	6 00
Carlinville, St. Paul's.....	6 00	6 00	.....
Centralia, St. John's.....	15 00	15 00	.....
Chester, St. Mark's.....	34 00	34 00	.....
Chesterfield, St. Peter's.....	7 00	7 00	.....
Chicago, Ascension.....	45 00	2 00	43 00
“ Atonement.....	10 00	10 00	.....
“ Christ.....	34 00	.....	34 00
“ Grace.....	120 00	46 00	74 00
“ Holy Communion.....	70 00	.....	70 00
“ St. Ansgarius'.....	46 00	.....	46 00
“ St. James'.....	\$13 00	102 00	211 00
“ St. John's.....	90 00	90 00	.....
“ Trinity.....	160 00	54 00	106 00
Collinsville, Christ.....	18 00	.....	18 00
Decatur, St. John's.....	32 00	32 00	.....
Dixon, St. Luke's.....	22 00	22 00	.....
Farmington, Calvary.....	34 00	34 00	.....
Farm Ridge, St. Andrew's..	43 00	15 00	28 00
Freeport, Zion.....	44 00	.....	44 00
Galena, Grace.....	77 00	.....	77 00
Galesburg, Grace.....	33 00	.....	33 00
Geneseo, Trinity.....	12 00	.....	12 00
Grand Detour, St. Peter's...	16 00	.....	16 00
Hyde Park, St. Paul's.....	14 00	.....	14 00
Jacksonville, Trinity.....	65 00	65 00	.....
Joliet, Christ.....	60 00	31 25	28 75
Kewanee, St. John's.....	44 00	.....	44 00
Knoxville, St. John's.....	21 00	.....	21 00
Lacon, St. John's.....	14 00	.....	14 00
Lee Centre, St. Paul's.....	19 00	.....	19 00
<i>Carried forward,.....</i>	<i>\$1,721 00</i>	<i>\$599 83</i>	<i>\$1,121 17</i>

Treasurer's Report—Episcopate Fund.

PARISHES.	ASSESSMENT.	AMOUNT PAID.	AMOUNT DUE.
<i>Brought forward</i>	\$1,721 00	\$599 83	\$1,121 17
Lewistown, St. James'.....	11 00	11 00	.....
Limestone Prairie, Christ...	36 00	36 00	.....
Lockport, St. John's.....	25 00	.....	28 00
Manhattan, St. Paul's.....	25 00	5 00	20 00
Matoon, Trinity.....	12 00	5 00	7 00
Marengo, Advent.....	53 00	.....	53 00
Morris, St. Thomas',.....	44 00	.....	44 00
Naperville, St. John's.....	24 00	11 00	18 00
Onarga, Trinity.....	22 00	.....	22 00
Ottawa, Christ.....	98 00	42 00	56 00
Pekin, St. Paul's.....	30 00	20 00	10 00
Peoria, St. Paul's.....	96 00	40 00	56 00
Peru, St. Paul's.....	20 00	11 00	9 00
Pittsfield, St. Stephen's.....	82 00	.....	32 00
Polo, Trinity.....	33 00	.....	33 00
Princeton, Redeemer.....	18 00	.....	18 00
Providence, Zion.....	30 00	.....	30 00
Quincy, St. John's.....	144 00	61 00	83 00
Robin's Nest, Christ.....	71 00	45 00	26 00
Rockford, Emmanuel.....	50 00	.....	50 00
Rock Island, Trinity.....	20 00	20 00	11 00
Rock Island Co., Grace.....	63 00	.....	63 00
Salem, St. Thomas'.....	11 00	.....	.....
Springfield, St. Paul's.....	139 00	69 00	70 00
Sycamore, St. Peter's.....	43 00	.....	11 00
Tiskilwa, St. Jude's.....	24 00	.....	24 00
Utica, St. George's.....	10 00	10 00	.....
Warsaw, St. Paul's.....	30 00	.....	30 00
Waukegan, Christ.....	52 00	28 00	24 00
Wilmington, Redeemer.....	21 00	8 00	13 00
Chicago, French Mission...	12 00	.....	12 00
Algonquin, St. John's.....	8 00	8 00	.....
Arcola, Christ.....	8 00	8 00	.....
Riverton, St. Paul's.....	5 00	5 00	.....
	\$3,041 00	\$1,042 83	\$1,966 17

Treasurer's Report—Fund for Aged and Infirm Clergymen.

Treasurer's Report continued—to whom paid.

		Dr.	Cr.
1862.	<i>Brought forward</i> ,.....	\$1042 83	
Jan. 22,	Paid for postage envelopes for H. S. Austin,.....		\$ 5 00
Jan. 29,	Paid Benjamin Foster for print- ing,.....		13 50
	Paid for postage stamps for Treas- urer,		2 00
	Paid Rt. Rev. Bishop White- house, D.D., at sundry times as per vouchers,.....		321 50
Sept. 12,	Paid Rt. Rev. H. J. Whitehouse,		710 00
		\$1042 83	\$1052 00
	Amount due Treasurer,	9 17	
		\$1052 00	\$1052 00

J. W. HANSEL, Treasurer.

MATTHEW GRISWOLD, Treasurer of Fund for Aged and Indigent Clergy.

(Omitted in Journal of 1861.)

1860.	RECEIVED.		
December	St. Paul's Parish, Peoria,.....	\$8 55	
	Christ Church, Joliet,.....	7 00	
	St. John's, Decatur,.....	3 75	
	Christ Church, Ottawa,.....	13 00	
	Trinity Church, Jacksonville,....	20 15	
	Grace Church, Chicago,.....	24 00	
	Holy Communion, Chicago,.....	17 00	
	St. John's, Lacon,.....	1 00	
	Christ Church, Limestone,.....	9 50	
	St. James', Chicago,.....	30 00	
	St. Paul's, Warsaw,.....	3 00	
	St. Paul's, Springfield,.....	26 15	
			\$163 10

Treasurer's Report—Fund for Aged and Infirm Clergymen.

1860.	PAID.		
	<i>Brought forward</i> ,.....		\$163 10
December	Rev. C. Dresser order, Trinity Church, Jacksonville,.....	\$20 15	
	Rev. C. Dresser order, St. James', Chicago,.....	30 00	
	Rev. C. Dresser order, St. Paul's, Springfield,.....	26 15	76 30
	Balance.....		\$86 80

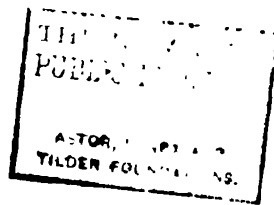
MATTHEW GRISWOLD, *Treasurer.*

PEORIA, Sept. 10, 1861.

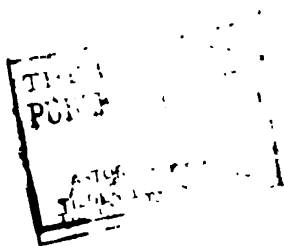
J. W. HANSEL, *Treasurer of Fund for Aged and Indigent Clergymen.*

		DR.	CR.
1861.	RECEIPTS AND DISBURSEMENTS.		
Sept. 27,	Amount received from former Treasurer,.....	\$ 86 80	
Jann. 31,	Collection, St. James', Chicago,...	30 00	
Dec. 10,	" Calvary, Farmington,.....	3 00	
	" Grace, Galena,.....	4 00	
	" Christ, Ottawa,.....	4 00	
	" Christ, Robin's Nest,.....	5 00	
Dec. 27,	" The Bishop's Church,.....	10 28	
Dec. 5,	" Grace, Chicago,.....	20 00	
Sept. 27, 1862,	By paid Rev. Chas. Dresser, D.D.		\$ 86 80
Jan. 31,	" " " " " "		30 00
	" " " " " "		3 50
		\$163 08	\$120 30
	Am't on hand subject to order,...		42 78
		\$163 08	\$168 08
	Trinity, Jacksonville,	24 00	
	Paid Rev. Dr. Dresser,.....		24 00
		\$187 08	\$187 08

J. W. HANSEL, *Treasurer.*



regular collections every Lord's Day, and we hope to have regular collections for Diocesan Missions. They will probably be



J. W. HANSEL, *Treasurer.*

PAROCHIAL AND CLERICAL REPORTS.

FOR THE YEAR ENDING SEPTEMBER, 1862.

Algonquin, St. John's, Vacant.

Church Wardens—Silas Wanzer and James Kee.

Number of families, 10; total of souls, 52.

Baptisms—infants, 1. Communicants—present number, 8.

Sunday-School—teachers: male 3; female, 3; total, 6. Scholars—male, 10; female, 11; total, 21.

Celebration of Divine Service—Sundays, 52; other days, 8.

Holy Communion—public, 1. Alms, \$2.79.

Contributions—Missions: Episcopate, \$8; Contingent expenses of Diocese, \$2; Parish purposes, \$1.07; other Church offerings, for Prayer Books and Sunday School requisites, \$5.15.

The Parish has not enjoyed the regular ministrations of a clergyman the past year. Lay reading has been regularly kept up on Sundays in the forenoon in the village of Algonquin, and in the afternoon at a country school-house, about five miles distant, and about three miles west of Dundee village. The attendance at Algonquin has been tolerably good, but irregular. Divine Service held in an upper room, gratuitously provided by the proprietor, Mr James Philp. The attendance at the country school-house above mentioned, has been very encouraging and quite regular—two families, formerly of the Church of the Redeemer, in Elgin, being constant attendants. The Parish has suffered for want of even the occasional services of a Clergyman; but an effort is now made to revive a Church-life by paying up the assessment for the Episcopate and Contingent expenses of the Diocese, and introducing regular collections every Lord's Day, and we hope to make the regular collections for Diocesan Missions. They will probably be

small; but we hope one step, though a small one, is taken in the right direction, and trust "the Lord will fulfill that which concerneth us." In the statistical amount of number of times of celebration of Divine Service, is not included Divine Service at the country school-house, as there was a doubt whether it was, strictly speaking, within the Parish of St. John's Church, Algonquin.

PETER ARVEDSON,

Lay Reader and Clerk of the Vestry.

September 9, 1862.

Alton, St. Paul's, Rev. John Foster.

Church Wardens—S. R. Dolbie and James Birdsall.

Number of families, 43.

Baptisms—infants, 24; adults, 8; total, 32. Confirmed, 17. Marriages, 3. Burials, 23. Communicants—added anew, 17; by removal, 2; died, 1; present number, 70.

Sunday School—teachers: male, 3; female, 10; total, 13. Scholars, 100.

Celebration of Divine Service—Sundays, 49; other days, 12.

Holy Communion—public, 12. Alms, \$51.65.

Contributions: Missions—Diocesan, \$59.76; Parish purposes—repairing Church, \$1,100; other Church offerings—for Sunday-School, \$38.95.

National Fast: Sept. 26, 1861—for wounded soldiers, \$18.25.

Amboy, St. Thomas, Vacant.

Church Wardens—F. J. Foot and Bernard H. Trusdell.

Number of families, 23; total of souls, 40.

Baptisms—infants, 6; Marriages, 4. Burials, 1. Communicants—removed from, 1; present number, 8.

Celebration of Divine Service—Sundays, 35.

Holy Communion—public, 8. Alms, \$2.50.

American Church Missionary Society, \$3.81.

This Report extends from September, 1861, to June 1, 1862, when I accepted a call to a charge in Peoria.

W. M. A. BRODNAX.

Arcola, Christ Church, . . . Rev. John Wesley Osborne.

Church Wardens—John T. Sylvester and James R. Smith.

Number of families, 16; individuals not thus included, 24; total of souls, 117.

Baptisms—infants, 6. Confirmed, 8. Burials, 1. Communicants: added anew, 37; present number, 87.

Celebration of Divine Service—Sundays, 26.

Contributions—Holy Communion—public, 4. Alms, 13.

We have received from the Rev. Robert H. Clarkson, the esteemed Rector of St. James' Church, Chicago, 40 Prayer-Books, as a gift. Also, from the Bishop White Prayer-Book Society, of Philadelphia, 100 Prayer-Books. Also, from the Evangelical Knowledge Society, of New York, a donation of 40 Prayer-Books. We have, in good subscription, one thousand dollars, to build our new Church. From the Illinois Central Railroad Company we have received four valuable lots, making 160 feet square—a very good situation, on the corner of two prominent streets. There is ground for the Church, Rectory, and Parish School-House. We purpose building our Church edifice immediately, and we intend to keep out of debt. The Sunday-School in this town is a union school, and it is a very large one. I deliver an address to the children once a month. I have attended all the calls for Ministerial service at different places on the line of this Railroad. Visiting the sick, burying the dead, baptizing children and adults, administering the Holy Communion, and preaching the Gospel of Christ.

Aurora, Trinity, Rev. Stephen T. Allen.

Church Wardens—P. A. Allaire and C. F. Jauriet.

Number of families, 53; individuals not thus included, 13; total of souls, about 200.

Baptisms—infants, 5; adults, 5; total, 10. Confirmed, 5. Marriages, 1. Burials, 10. Communicants—added anew, 5; removed from, 4; died, 1; present number, 32.

Sunday-School—teachers: male, 4; female, 7; total, 11. Scholars—male, 23; female, 52; total, 75.

Celebration of Divine Service—Sundays, 54; other days, 18.

Holy Communion—public, 2. Alms, \$8.93.

Contributions—Missions: Diocesan, \$7; Contingent expenses of Diocese, \$8; Parish purposes, \$319; other Church offerings, \$6.75.

Parochial and Clerical Reports—Belvidere—Bement—Bloomington.

Morning Service is held every Sunday. In the afternoon, the Minister in charge holds Service at Naperville. The attendance is good, and the prospects of the Parish are hopeful.

Belvidere, Trinity, Rev. I. P. Labagh.

Church Wardens—Nyah Hotchkiss and Samuel Rockwood.

Number of families, 26.

Baptisms—infants, 12. Confirmed, 2. Marriages, 1. Burials, 2. Communicants—added anew, 2; by removal, 1; removed from, 14; died, 4; present number, 21.

Sunday-School—teachers: male, 4; female, 4; total, 8. Public catechetical instruction—number of times, 12.

Celebration of Divine Service—Sundays, 52; other days, 3.

Contributions—Episcopate, \$12.

The Parish has suffered so much from removals, and the state of the times, that its very existence has become imperiled; and unless Missionary aid be extended to it, cannot fulfill its pecuniary obligations or support public worship.

Bement, Atonement, . . . Rev. John Wesley Osborne.

Church Wardens—George Milmine and Thomas Cooper.

Number of families, 6; individuals not thus included, 17; total of souls, 41.

Baptisms—infants, 1. Burials, 1. Communicants—added anew, 8; removed from, 1; died, 1; present number, 6.

Celebration of Divine Service—Sundays, 24.

Holy Communion—public, 4. Alms, \$11.

The Congregation is very good, and much interest taken in the Service. There is a very good Sunday-School of a union character. As our children are few in number, it is thought best to remain as we are for the present. The Catechetical instruction of our children is attended to at their respective homes during our pastoral visits. I am much encouraged in my work at this place.

Bloomington, St. Matthew's, . . . Rev. James W. Coe.

Church Wardens—C. A. Kerfoot and G. Ferre.

Number of families, 37; individuals not thus included, 30.

Baptisms—infants, 8; adults, 8; total, 11. Confirmed, 8; Marriages, 1. Burials, 4. Communicants—added anew, 10; by removal, 14; removed from, 11; died, 1; present number, 45.

Sunday-School—teachers: male, 2; female, 4; total, 6; Scholars—total, 50. Public catechetical instruction—number of times, 5. Celebration of Divine Services—Sundays, 52.

Holy Communion—public, 14; private, 2.

Contributions—Missions: Diocesan, \$5; Episcopate, \$5.58. Contingent expenses of Parish, \$123.95; Parish purposes, \$215.

Brimfield, Zion, Vacant.

Church Warden—William W. Church.

Number of families, 4; individuals not thus included, 10; total of souls, 20.

Communicants—present number, 10.

Celebration of Divine Service—Sundays, 2; other days, 2.

Contributions—Episcopate, \$6.

We have had, in the past year, two Services by Mr. Smithett—morning and evening; week day and two Sabbath Services by Dr. Chase. No collection taken during the year. Mr. Church, \$3; Mrs. Thompson and Wells, \$3—\$6, which I have handed Mr. Hansel.

WM. W. CHURCH, *Warden.*

Carlinsville, St. Paul's, . . . Rev. D. W. Dresser.

Church Wardens—M. H. Head and Wm. N. Dorsett.

Number of families, 16; individuals not thus included, 16; total of souls, 52.

Baptisms—infants, 12; adults, 2; total, 14. Confirmed, 7. Marriages, 5. Burials, 5. Communicants—added anew, 6; by removal, 2; removed from, 1; died, 1; present number, 12.

Sunday-School—teachers: male, 2; female, 5; total, 7. Scholars—male, 12; female, 18; total, 30.

Celebration of Divine Service—Sundays, 46; other days, 10.

Holy Communion—public, 5.

Contributions—Missions: Diocesan, \$18.44; Domestic, \$8.20; Episcopate, \$6; Contingent expenses of Diocese, \$1.50; Parish purposes, \$177; other Church offerings, Jubilee College, \$5.40.

The Minister of this Parish has also baptized *one adult* in the neighboring town of Gillespie, and ministered to *eight communicants* not included in the above.

Centralia, St. John's, . . . Rev. John Wesley Osborne.

Church Wardens—A. J. Wakeman and R. H. Perry.

Number of families, 7; individuals not thus included, 8; total of souls, 27.

Baptisms—infants, 2; adults, 1; total, 3. Confirmed, 4. Communicants—added anew, 2; removed from, 1; present number, 16.

Sunday-School—teachers: male, 2; female, 2; total, 4. Scholars—male, 14; female, 18; total, 32. Public catechetical instruction every Sunday.

Celebration of Divine Worship by R. H. Perry, the Lay Reader, every Sunday; by the Missionary, on Sundays, 8 times; other days, 1, by the Bishop.

Holy Communion—public, 4 times. Alms, \$7. For the Sunday-School, \$12; volumes in the Sunday-School Library, 500.

The Parish can pay one hundred dollars for the support of a resident Minister, and are very anxious to unite with St. Thomas' Church, Salem. An enterprising young Minister can do very well in building up this Church. There are a number of persons, friends of the Church, who are very willing to support a resident Minister.

J. W. OSBORNE, *Missionary.*

Chester, St. Mark's, . . . Rev. Wm. Mitchell, M.D.

Church Wardens—R. B. Servant and Wm. R. Marlin.

Number of families, 30; individuals not thus included, 45; total of souls, 75.

Baptisms—infants, 2. Confirmed, 5. Burials, 5. Communicants—added anew, 5; removed from, 9; died, 1; present number, 34.

Sunday-School—teachers: female, 6. Scholars—male, 24; female, 23; total, 47. Public catechetical instruction—number of times, 10. Catechumens, 17.

Celebration of Divine Service—Sundays, 61; other days, 11; total, 72.

Holy Communion—public, 11 ; private, 8. Alms, \$97.80.

Contributions—Missions : Diocesan, \$20 ; Episcopate, \$34 ; Contingent expenses of Diocese, \$8.50 ; other Church offerings, \$24.60.

We have cause for gratitude to the Great Head of the Church, that we have accomplished some little good by our feeble efforts to sustain the Services in the Church during the past year. The few noble souls that give and work in St. Mark's Parish to sustain public Services, deserve the highest praise. The present war has taken from us most of our young male members. We pray for better days to come. While the war-cloud hangs densely over us, we remember David's words of cheering, "He shall defend thee under His wings, and He shall be thy shield and buckler." *Qui habitat.*

Chesterfield, St. Peter's, . . . Rev. D. W. Dresser.

Church Wardens—Thos. S. Gelder and Thos. Leach.

Number of families, 15 ; individuals not thus included, 5 ; total of souls, 60.

Baptisms—infants, 6. Marriages, 1. Burials, 2. Communicants—added anew, 2 ; removed from, 1 ; present number, 8.

Celebration of Divine Service—Sundays, 45.

Holy Communion—public, 5.

Contributions—Missions : Diocesan, \$13.80 ; Episcopate, \$7 ; Contingent expenses of Diocese, \$1.75 ; Parish purposes, \$23.50.

The collections at Communion are devoted to Parish purposes.

Chicago, Ascension. . . . Rev. W. H. Cooper.

Church Wardens—Gurdon S. Hubbard and Samuel Gehr.

Number of families, 35 ; individuals not thus included, 21 ; total of souls, 162.

Baptisms—infants, 10 ; adults, 1 ; total, 11. Confirmed, 1. Marriages, 5. Burials, 4. Communicants—added anew, 2 ; by removal, 12 ; removed from, 21 ; present number, 43.

Sunday-School—teachers : male, 8 ; female, 6 ; total 9. Scholars, 60.

Celebration of Divine Service—Sundays, 104 ; other days, semi-weekly in Lent.

Holy Communion—public, 12.

Parochial and Clerical Reports—Chicago, Christ—Grace.

Contributions—Missions: Domestic, \$5.55; Episcopate, \$2; Contingent expenses of Diocese, \$6.75; Parish purposes, \$277.57; other Church offerings, \$106.22.

Chicago, Christ, . . . Rev. Chas. Edward Cheney.

Church Wardens—Allen C. Calkins and Geo. A. Sacket

Number of families, 60; individuals not thus included, 25; total of souls, 300.

Baptisms—infants, 7; adults, 7; total, 14. Confirmed, 5. Marriages, 2. Burials, 7. Communicants—added anew, 10; by removal, 7; removed from, 7; died, 1; present number, 43.

Sunday-School—teachers: male, 5; female 12; total, 17. Scholars—male, 54; female, 73; total, 127. Public catechetical instruction—number of times, 12.

Celebration of Divine Service—Sundays, 98; other days, 42.

Holy Communion—public, 9; private 1. Alms, \$50.01.

Contributions—Missions: Diocesan, \$5.79; Foreign, \$13.25; Contingent expenses of Diocese, \$8.40; Parish purposes, \$546.75; Chicago Bible Society, \$7.50; Sunday-School offerings, \$46; American Church Missionary Society, \$20.

The present condition of the Parish is as flourishing in temporal matters as could be expected. It is now entirely self-supporting, and the congregation is so steadily increasing, that the Church edifice (enlarged last year) will probably be "too strait for us" before the end of another conventional year. By God's blessing we are prospering to some extent in spiritual things, and a small class for confirmation awaits another Episcopal visitation.

Chicago, Grace, Rev. Clinton Locke.

Rev. C. H. VAN DYKE, Assistant.

Church Wardens—H. W. Hinsdale and W. G. Hibbard.

Number of families, 100; individuals not thus included, 100; total of souls, 500.

Baptisms—infants, 52; adults, 9; total, 61. Confirmed, 15. Marriages, 8. Burials, 23. Communicants—added anew, 15; by removal, 31; removed from, 27; died, 8; present number, 136.

Sunday-School—teachers: male, 12; female, 19; total, 31. Scholars—male, 90; female, 140; total, 230. Public catechetical instruction—number of times, 52.

Parochial and Clerical Reports—Chicago, Holy Communion—St. Ansgarius'.

Celebration of Divine Service—Sundays, 114; other days, 100.
 Holy Communion—public, 13; private, 1. Alms, \$170.75.
 Contributions—Missions: Diocesan, \$100; Episcopate, \$46;
 Contingent expenses of Diocese, \$34; aged and infirm Clergymen,
 \$20; Parish purposes, \$2,570; other Church offerings, \$470.50.

Other Church offerings include: Nashotah, \$230; Bishop Whipple's Schools, \$50; City Missions, \$158.50, and contributions for Hospital purposes. In January last this Parish commenced Mission Services on the west side, corner Desplaines and DeKoven streets. The Baptist Meeting-House was hired, and a large Sunday-School was soon gathered, with an increasing congregation for Lay-Reading. In August, the Rev. C. H. Van Dyne became Assistant Minister of Grace Church, with special charge of this work, and he feels very much encouraged at the interest manifested. Much of the success of this Mission is due to the efficient services of Mr. John F. Beaty, as Superintendent of Sunday-School and Lay Reader. He has indeed been a helper to his Rector.

Chicago, Holy Communion, . . . Rev. E. W. Hager.

Church Wardens—William Low and Albert E. Neeley.

Contributions—Contingent expenses of Diocese, \$10.40.

The present Rector took charge of this Parish August 1st; and such is its condition, no report can be made. The Church being in process of repairs, no regular service has yet been held. The Rector has officiated in several of the Parishes in the city, also in Joliet, Manhattan and Milwaukee. It is expected that the repairs on the Church will be completed about the first of October. They will be thorough; and we expect to see this Parish again flourish as in times of yore.

Chicago, St. Ansgarius, . . . Rev. Jacob Bredberg.

Church Wardens—John Math. Schonbeck and N. P. Loberg.

Number of families, 45; individuals not thus included, 51; total of souls, 234.

Baptisms—infants, 26. Confirmed, 10. Marriages, 6. Burials, 6. Communicants—present number, 141.

Celebration of Divine Service—Sundays, 66; other days, 70.

Holy Communion—public, 6; private, 1.

Contributions—Contingent expenses of Diocese, \$10; Parish purposes \$190; other Church offerings, \$5.90.

St. Ansgarius' Church being erected by Scandinavians, for Service in their language, has some years been without a Pastor of their own tongue up to last year, when I was appointed. Of course, the congregation is making a new start, and the prospects are very bright, notwithstanding we labor under heavy difficulties in supporting the Minister and sustaining the services, and particularly because the Church building is leased for a City Mission, and we have to wait one year more for re-occupation of our own Church for its original purpose. Now we have privilege only of the afternoon Services on Sundays, and look eagerly for the time when we can have morning Service, which will double our Congregation.

The Pastor has extended his mission to other Scandinavian settlements—Jefferson, in Cook county, and to Monee, Neoga and Effingham, along the Illinois Central Railroad, where he has a number of times preached and administered the Holy Sacraments.

Chicago, St. Ansgarius', . . Rev. Edmund B. Tuttle.

Number of families, 56; individuals not thus included, 11; total of souls, 811.

Baptisms—infants, 23; adults, 2; total, 25. Confirmed, 28. Marriages, 12. Burials, 17. Communicants—added anew, 13; by removal, 7; removed from, 13; died, 3; present number, 64.

Sunday-School—teachers: male, 7; female, 6; total, 13. Scholars—male, 30; female, 70; total, 100. Public catechetical instruction—number of times, 12.

Celebration of Divine Service—Sundays, 52; other days, 18.

Contributions—Missions: Diocesan, \$8.09; Contingent expenses of Diocese, 12.90; Parish purposes, \$189.05; subscriptions for the Poor, \$605.55.

Chicago, St. James', . Rev. Robert H. Clarkson, D.D.

Church Wardens—John Rogers and Talman Wheeler.

Number of families, 275; individuals not thus included, 120; total of souls, 1,590.

Baptisms—infants, 64; adults, 3; total, 67. Confirmed, 20. Marriages, 23. Burials, 35. Communicants—added anew, 12;

by removal, 10; removed from, 18; died, 7; present number, 315. Sunday-School—teachers: male, 12; female, 16; total, 28. Scholars—male, 120; female, 180; total, 300. Public catechetical instruction—number of times, 12; Catechumens, 300.

Celebration of Divine Service—Sundays, 104; other days, 120.

Holy Communion—public, 14; private, 8. Alms, \$346.50.

Contributions—Missions: Diocesan, \$100; Domestic, \$165; Episcopate, \$102; Contingent expenses of Diocese, \$78.75; aged and infirm Clergymen, \$30; Parish purposes, \$8,000; other Church offerings, \$650.

Chicago, St. John's, . . . Rev. H. N. Bishop, D.D.

Church Wardens—Job Carpenter and F. A. Bryan.

Number of families, 125; individuals not thus included, 25; total of souls, 650.

Baptisms—infants, 36; adults, 4; total, 40. Confirmed, 22. Marriages, 17. Burials, 28. Communicants—added anew, 26; by removal, 18; removed from, 36; died, 1; total, 97.

Sunday-School—teachers: 33; Scholars, 348.

Celebration of Divine Service—Sundays, 108; other days, 50.

Holy Communion—public, 12. Alms, \$150.

Contributions—Missions: Diocesan, \$14; Episcopate, \$91; Contingent expenses of Diocese, \$22.75; Parish purposes, \$2,456.32; other offerings, \$825.68.

The following are items included in the above sums for Parish and other Church offerings: Contributed by the Ladies' Benevolent Society, chiefly in goods for Hospital purposes, \$125; circulation of the Bible, \$18; Education of Young Men, at Kenyon College, 80; Orphans' Home, Iowa, \$10; Organ for Church, \$472.10; for Sunday-School purposes, \$283.32; Pastoral Aid Society, \$34.68; Church of the Ascension, \$58. By God's blessing, the Parish, notwithstanding almost constant removals, continues to prosper. The abounding liberality of the Congregation has enabled the Vestry to *promptly* meet all their obligations; and at present there is not a dollar's debt against the Parish.

Chicago, Trinity, . . . Rev. James Pratt, D.D.

Church Wardens—L. P. Hilliard and J. C. Fargo.

Number of families, 200; individuals not thus included, 125; total of souls, 1,125.

 Parochial and Clerical Reports—Collinsville.

Baptisms—infants, 38; adults, 5; total, 43. Confirmed, 29. Marriages, 18. Burials, 21. Communicants—added anew, 75; removed from, 34; died, 3; present number, 200.

Sunday-School—teachers: male, 15; female, 22; total, 37. Scholars—male, 70; female, 105; total, 175.

Celebration of Divine Service—Sundays, 104; other days, 60.

Holy Communion—public, 12; private, 1. Alms, \$292.64.

Contributions—Missions: Diocesan, \$38; Foreign, \$50; Episcopate, \$54; Contingent expenses of Diocese, \$24; Parish purposes, \$10,000; other Church offerings, \$831.36.

The Parish is in a most healthy and vigorous condition. United and hearty in its support of all efforts for the promotion of Christ's Kingdom, it presents an aspect more encouraging than the present Rector has ever seen before. In consequence of the pressure of the times, and the desire to cancel all claims for the new Church, the contributions of the Parish to outside objects have not been as large as in some former years.

City Missionary and Tract Society, \$150; Pastoral Aid Society, \$150; Evangelical Knowledge Society, \$25; American Church Missionary Society, \$50; Rector's discretion for Poor, beside Communion Alms, \$138.69; Chicago Bible Society, \$60; Zion Church, Freeport, \$100; special for Missions, \$53; Sunday-School of Trinity Church, \$70.87; an aged and infirm Clergyman, \$33.80. Total contributions, \$1,290.00.

The Parish is making a systematic and united effort to raise, by weekly offerings, a sum sufficient to cancel past indebtedness, and the plan is working successfully.

Collinsville, Christ, . . . Rev. Robert Trewartha.

Number of families, 20; total of souls, 100.

Communicants—removed from, 2; present number, 15.

Sunday-School—teachers: female, 7. Scholars—male, 10; female, 10; total, 20. Public catechetical instruction—number of times, 8; Catechumens, 7.

Celebration of Divine Service—Sundays, 18; other days, 8.

This Report reaches back only to the 13th day of July, of this current year. It is defective from the fact, that my predecessor withdrew from the Parish without leaving any records of many things called for. Our Congregations are large and attentive. Since my arrival in this Parish, I have seen much of the goodness of God every way; He has here raised up for Himself a few who enjoy a sense of His pardoning love. May "the little one become a thousand."

Decatur, St. John's, Rev. W. M. Steel.

Church Wardens—Cyril Fuller and D. C. Lockwood.

Number of families, 40 ; individuals not thus included, 6 ; total of souls, 180.

Baptisms—infants, 5. Confirmed, 5. Marriages, 1. Burials, 3. Communicants—added anew, 5 ; removed from, 4 ; present number, 33.

Sunday-School—teachers : male, 5 ; female, 8 ; total, 13. Public catechetical instruction—number of times, 12.

Celebration of Divine Service—Sundays, 100 ; other days, 27.

Holy Communion—public, 15 ; private, 2. Alms, \$40.64.

Contributions—Missions : Diocesan, \$18.98 ; Domestic, \$8.50 ; Foreign, \$5.80 ; Episcopate, \$32 ; Contingent expenses of Diocese, \$8 ; Parish purposes, \$18.76 ; other Church offerings, \$20.88 ; Books for Soldiers, \$3.50 ; Ladies' Sunday-School Aid Society, \$62.53.

Dixon, St. Luke's, . . . Rev. George Charles Street.

Church Wardens—James K. Edsall and James A. Hawley.

Number of families, 30 ; individuals not thus included, 15 ; total of souls, 106.

Baptisms—infants, 2 ; adults, 1 ; total, 3. Confirmed, 4. Marriages, 1. Burials, 2. Communicants—added anew, 4 ; by removal, 7 ; removed from, 1 ; present number, 32.

Sunday-School—teachers : male, 1 ; female, 8 ; total, 9.

Celebration of Divine Service—Sundays, 37 ; other days, 2.

Holy Communion—public, 7. Alms, \$10.94.

Contributions—Missions : Diocesan, \$5 ; Domestic, \$3.50 ; Episcopate, \$22 ; Contingent expenses of Diocese, \$5.50 ; Parish purposes, \$48.67.

The above Report includes only the statistics of the Parish for the last four months, being the period during which the present incumbent has had charge of the Parish.

Farmington, Calvary, Rev. John Benson.

Church Wardens—William Wilkinson and Lyman Warner.

Number of families, 15 ; individuals not thus included, 5 ; total of souls, 72.

Parochial and Clerical Reports—Farm Ridge—Freeport.

Baptisms—infants, 5; adults, 1; total, 6. Confirmed, 4. Marriages, 2. Burials, 3. Communicants—added anew, 3; removed from, 7; present number, 30.

Sunday-School—teachers: male, 2; female, 2; total, 4; Scholars—male, 8; female, 7; total, 15. Public catechetical instruction—number of times, 10; Catechumens, 10.

Celebration of Divine Service—Sundays, 37; other days, 8.

Holy Communion—public, 10. Alms, \$22.64.

Contributions—Missions: Diocesan, \$30.58; Domestic, \$8.50; Foreign, \$3.50; Episcopate, \$34; Contingent expenses of Diocese, \$7.50; aged and infirm Clergymen, \$3; Parish purposes, \$250; other Church offerings, \$30.

An illness of several weeks duration, during the season of Lent, renders the above a somewhat meager report of service. In addition to the services reported here and for Limestone Prairie, I have read Prayers and preached eight times in other places, viz.: school-houses in the country.

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Farm Ridge, St. Andrew's, . . . Rev. H. T. Hiester.

Church Wardens—Bebbee Clark and John Paul.

Number of families, 25; total of souls, 130.

Baptisms—infants, 2. Confirmed, 7. Marriages, 1. Burials, 10. Communicants—added anew, 6; removed from, 2; died, 1; present number, 45.

Sunday-School—teachers: male, 3; female, 4; total, 7. Scholars—male, 12; female, 20; total, 32. Public catechetical instruction—number of times, 8.

Celebration of Divine Service—Sundays, 62; other days, 5.

Holy Communion—public, 12. Alms, \$38.29.

Contributions—Missions: Diocesan, \$4; Foreign, \$5; Episcopate, \$15; Contingent expenses of Diocese, \$10.75; Parish purposes, \$246.80.

Freeport, Zion, Rev. S. R. Weldon.

Church Wardens—Thos. Webster and D. S. Brewster.

Number of families, 57; individuals not thus included, 20; total of souls, 225.

Baptisms—infants, 5. Marriages, 7. Burials, 11. Communicants—removed from, 1; present number, 43.

Sunday-School—teachers: male, 2; female, 4; total, 6. Scholars—male, 10; female, 25; total, 35.

Celebration of Divine Service—Sundays, 80; other days, 15.

Holy Communion—public, 8. Alms, \$17.62.

Contributions—Missions: Domestic, \$8; Parish purposes—\$2,150.

Our energies have been exerted to the utmost during the past year in rebuilding our Church. In this, by the blessing of God, we have succeeded. Our new house is nearly completed. We begin a new year full of hope for the future. We trust that as God has enabled us to build up the external, so He will give us His grace that we may be builded up with living stones.

Galena, Grace, Rev. John H. Eggar.

Church Wardens—Richard Seal and Frederick Stahl.

Number of families, 65; individuals not thus included, 10; total of souls, 250.

Baptisms—infants, 14; adults, 1; total, 15. Confirmed, 5. Marriages, 5. Burials, 4. Communicants—added anew, 4; by removal, 4; removed from, 9; erased from the list for continued non-attendance, 3; present number, 73.

Sunday-School—teachers: male 3; female, 10; total, 13. Scholars—male, 38; female, 50; total, 88. Public catechetical instruction—number of times, 45. Catechumens, the Sunday-School.

Celebration of Divine Service—Sundays, 94; other days, 50.

Holy Communion—public, 14. Alms, \$54.80.

Contributions—Missions: Diocesan, \$34.40; Contingent expenses of Diocese, \$19.15; aged and infirm Clergymen, \$4; Parish purposes, \$250; other Church offerings, \$13.65.

Galesburg, Grace, Rev. W. T. Smithett.

Church Wardens—Wm. N. Phillips and Sydney Myers.

Number of families, 30; individuals not thus included, 12; total of souls, 100.

Baptisms—infants, 16; adults, 2; total, 18. Confirmed, 3. Marriages, 3. Burials, 3. Communicants—added anew, 3; by removal, 1; removed from, 10; present number, 27.

 Parochial and Clerical Reports : Geneseo.

Sunday School—teachers : male, 1 ; female, 5 ; total, 6. Scholars—male, 8 ; female, 29 ; total, 37. Public catechetical instruction—number of times, 10 ; Catechumens, 37.

Celebration of Divine Service—Sundays, 75 ; other days, 38.

Holy Communion—public, 10. Alms, \$70.

Contributions—Missions : Diocesan, \$5.50 ; Contingent expenses of Diocese, \$4.95 ; Parish purposes, \$90.

Many of the Baptisms above recorded have been solemnized at Macomb, and some of the other Offices of the Church at Prairie City and Monmouth, where occasional services have been held by the Rector of Grace Church, from time to time, as heretofore. At Macomb, there are at present five Candidates awaiting Confirmation. When the times improve, every thing is arranged there and at Monmouth so as to secure the permanent services of a Clergyman ; but at present the financial prospects are so dark, as to preclude all possibility of successful effort. The removals, in consequence of the war, continue both in Galesburg and Knoxville, so as to seriously impair the ability of the Parishes ; and few persons arrive in these places, just at this time, to repair the losses. From various causes, well understood by all, without enumeration, and altogether beyond human control, (unfortunately, for the bad passions of men, that it should be so,) the present is the darkest period these promising Parishes have seen since their organization. The Rector has been materially assisted by the services of a faithful and energetic Lay Reader, during the past year, in his outside Missionary work, whose Report will appear in the proper place.

Geneseo, Trinity, Rev. A. Clark.

Church Wardens—W. Hinman and P. Ransom.

Number of families, 21.

Baptisms—infants, 4 ; adults, 1 ; total, 5. Confirmed, 3. Burials, 8 ; Communicants—added anew, 1 ; present number, 15.

Sunday-School—teachers : male, 2 ; female, 3 ; total, 5. Scholars, 30.

Celebration of Divine Service—Sundays, 39 ; other days, 6.

Holy Communion—public, 4.

The above report embraces the time from the last Convention to the 25th of July following. Services were held each Sunday afternoon at Cambridge, from 1st of May to July 25th. Baptisms at Cambridge—infants, 3 ; Burials, 1.

Geneseo, Trinity, . . . Rev. Samuel Goodale.

Church Wardens—Willis Hinman and Perry Ransom.

Number of families, 19; individuals not thus included, 10; total of souls, 70.

Burials, 1. Communicants—by removal, 1; present number, 19.

Sunday-School—teachers, 6. Scholars, 40.

Celebration of Divine Service—Sundays, 11.

Holy Communion—public, 1. Alms, \$3.

Contributions—Contingent expenses of Diocese, \$3.

The present Rector has had charge of this Parish since the first part of July. It is presumed the report of the former Minister will give an account of the progress of the Parish up to that time. It is proper to state, that there is a Missionary Station in connection with Geneseo, some ten miles distant, where we hold an afternoon Service on each Sunday. At this station are some seven families and ten communicants, not counted in the Parish at Geneseo.

Hyde Park, St. Paul's, . . . Rev. Thomas Smith.

Number of families, 12; individuals not thus included, 8; total of souls, 30.

Communicants—present number, 10.

Celebration of Divine Service—Sundays, 20.

Contributions—Episcopate, \$14; Contingent expenses of Diocese, \$2.

Jacksonville, Trinity, . Rev. Theodore N. Morrison.

Church Wardens—B. Gillette, M.D., and Henry Stryker, Sr.

Number of families, 35; individuals not thus included, 15; total of souls, 150.

Baptisms—infants, 8; adults, 2; total, 10. Confirmed, 4. Marriages, 6. Burials, 6. Communicants—added anew, 3; removed from, 7; died, 1; present number, 60.

Sunday-School—teachers: male, 2; female, 6; total, 8. Scholars—male, 15; female, 30; total, 45.

Celebration of Divine Service—Sundays, 96; other days, 12.

Holy Communion—public, 10.

 Parochial and Clerical Reports: Joliet—Kewanee.

Contributions—Missions: Diocesan, \$60; Domestic, \$20; Foreign, \$29; Episcopate, \$65; Contingent expenses of Diocese, \$15; aged and infirm Clergymen, \$25.50; Parish purposes, \$50; other Church offerings, \$34.50.

Joliet, Christ, . . . Rev. Charles A. Gilbert.

Church Wardens—S. W. Stone and L. A. Fuller.

Number of families, 38; individuals not thus included, 4; total of souls, 140.

Baptisms—infants, 10; adults, 4; total, 14. Confirmed, 4. Marriages, 3. Burials, 3. Communicants—added anew, 4; by removal, 1; removed from, 4; present number, 61.

Sunday-School—teachers: male, 3; female, 6; total, 9. Scholars—male, 16; female, 38; total, 54. Public catechetical instruction—number of times, 6.

Celebration of Divine Service—Sundays, 47; other days, 26.

Holy Communion—public, 13. Alms, \$21.01.

Contributions—Missions: Diocesan, \$20.95; Episcopate, \$37.61; Contingent expenses of Diocese, \$13; Parish purposes, \$704.75; other Church offerings, \$33.62.

The Parish has found it extremely difficult to meet the current expenses for the year. This will account for the small amount raised for Diocesan Missions and the Episcopate Fund; and also give the reason for making no collections for either Domestic or Foreign Missions.

Kewanee, St. John's, . . . Rev. John Bours Richmond.

Church Wardens—Rufus P. Parrish and Jeremiah Hopkins. .

Number of families, 40; total of souls, 125.

Baptisms—infants, 11. Confirmed, 1. Marriages, 2. Burials, 1. Communicants—present number, 37.

Sunday-School—teachers: male, 6; female, 5; total, 11. Scholars, 70. Public catechetical instruction—number of times, 12.

Celebration of Divine Service—Sundays, 43; other days, 11

Holy Communion—public, 11. Alms, \$23.04.

Contributions—Missions: Diocesan, \$3.50; Domestic, \$14; Parish purposes, \$60.

This Parish has been very much depressed the past year on

account of heavy failures in business; removal of families, who had greatly aided in its support; and the loss of individuals, made necessary in not a few instances by enlistments for the present war.

The Rector, from a sense of duty, on account of a severe and protracted illness, resigned his charge the 26th of June. He still remains in Kewanee, and since his recovery has performed the usual Services for the Parish on several Sundays, with the administration of Baptism and the Lord's Supper. Has preached at Jubilee College—officiated morning and evening in Grace Church, Galesburg, for the Rev. Mr. Smithett, absent, and performed similar duties in Emmanuel Church, Rockford, now vacant.

Knoxville, St. John's, . . . Rev. W. T. Smithett.

Church Wardens—J. G. Sanborn and Jno. Bubbington.

Number of families, 15; individuals not thus included, 10; total of souls, 62.

Communicants—removed from, 4; present number, 17.

Celebration of Divine Service—Sundays, 45; other days, 16.

Holy Communion—public, 4. Alms, about \$50, including weekly collections.

Contributions—Missions: Diocesan, \$4.50; Parish purposes—donation to Rector, \$55.

At Easter last, this Parish lost the use of its neat and commodious Church edifice, and since that time the Congregation has been dependent on the courtesy of other bodies for the use of their places of worship. This state of things has so discouraged the people that they have temporarily suspended stated Services; although up to this period Public Worship has been almost uniformly, every Sunday afternoon, solemnized.

La Salle, St. Mark's, . . . Rev. C. H. Albert.

Church Wardens—C. Wilson and G. H. Loecy.

Number of families, 10; total of souls, 35. Communicants, 8.

Since June, Divine Service has been celebrated here every other Sunday; previous to that time, the first Sunday of each month. An effort was made to resuscitate the Parish by electing a Vestry; and there are indications of considerable interest in the Parish

Parochial and Clerical Reports: Lee Center—Lewistown—Limestone.

welfare, which, if fostered, may eventually result in building up a permanent Congregation. The number of attendants on the public Services ranges from 15 to 75. About 30 is the average.

Lee Center, St. Paul's, Vacant.

Number of families, 9 ; total of souls, 43.
 Baptisms—infants, 7. Marriages, 3. Communicants—total, 19
 Sunday-School—Bible Class, 8.
 Celebration of Divine Service—Sundays, 33.
 Holy Communion—public, 8. Alms, \$1.56.
 Contributions—American Church Missionary Society, \$1.37.

This Report extends from September, 1861, to June 1st, 1862, when I accepted a call to a charge in Peoria.

W. M. A. BRODNAX.

Lewistown, St. James', Rev. C. A. Bruce.

Church Wardens—S. C. Judd and G. D. McManus.

Number of families, 4 ; individuals not thus included, 12 ; total of souls, 30.

Baptisms—infants, 2 ; adults, 1 ; total, 3. Confirmed, 5. Marriages, 1. Burials, 5. Communicants—added anew, 5 ; by removal, 1 ; removed from, 2 ; present number, 17.

Sunday-School—teachers : male, 1 ; female, 3 ; total, 4. Scholars—male, 6 ; female, 10 ; total, 16. Rector superintends.

Celebration of Divine Service—Sundays, 103 ; other days, Festivals and Fasts.

Holy Communion—public, 10. Alms, \$30.28.

Contributions—Missions : Diocesan, \$21.50, Parish purposes, for Sunday-School, \$2.90 ; for Church building, \$7.

Limestone Prairie, Christ, Rev. John Benson.

Church Wardens—James Clark and George Norwood.

Number of families, 17 ; individuals not thus included, 8 ; total of souls, 82.

Baptisms—infants, 2 ; adults, 1 ; total, 3. Confirmed, 7. Mar-

riages, 2, Burials, 5. Communicants—added anew, 1; removed from, 5; died, 1; present number, 31.

Sunday-School—teachers: male, 1; female, 4; total, 5. Scholars—male, 10; female, 15; total, 25. Public catechetical instruction—number of times, 9; Catechumens, 15.

Celebration of Divine Service—Sundays, 39; other days, 5.

Holy Communion—public, 8; private, 1.

Contributions—Missions: Diocesan, \$14.06; Episcopate, \$36; Contingent expenses of Diocese, \$7.75; Parish purposes, \$35.97.

Lockport, St. John's, : Vacant.

Church Wardens—Hiram Norton and John Griswold.

Number of families, 19; total of souls, 53.

Baptisms—infants, 8. Marriages, 1. Burials, 2. Communicants—added by removal, 1; removed from, 8; present number, 23.

Celebration of Divine Service—Sundays, 86; other days, 3.

Holy Communion—public, 10.

Contributions—Missions: \$6.09; Parish purposes, \$10.63; Pastoral Aid Society, \$25.

The Rector of this Parish resigned his ministrations upon the 15th of June last. During a pastorate of four years he has experienced kindness and consideration from the people. With what success his ministry has been attended, will be seen in that Day when the Lord Jesus shall make up His jewels.

The services at the Penitentiary continue as usual. The Chaplain officiates every Sunday morning, and devotes a portion of the remainder of the day to pastoral visitations at the cells of the convicts. Tracts and papers, furnished from time to time by the charitable, are distributed, and the words of Life spoken to the willing ear. The deportment of the convicts is uniformly good, and the interest in religious truth, on the part of some, frequently very encouraging.

SAMUEL COWELL.

Manhattan, St. Paul's, . . . Rev. Charles A. Gilbert.

Church Wardens—John Young and E. B. Crafts.

Number of families, 16; individuals not thus included, 6; total of souls, 80.

Baptisms—infants, 3. Confirmed, 4. Burials, 1. Communicants—added anew, 3; by removal, 6; removed from, 2; present number, 32.

Parochial and Clerical Reports: Marengo.

Sunday-School—teachers: male, 1; female, 6; total, 7. Scholars—male, 14; female, 21; total, 35.

Celebration of Divine Service—Sundays, 23; other days, 1.

Holy Communion—public, 7. Alms, \$8.90.

Contributions—Episcopate, \$15.56; Contingent expenses of Diocese, \$4.

Manhattan is supplied with Services but once in two weeks, and then only in the afternoon. The Church, however, is usually well filled. The responses are given with commendable heartiness, and the whole Congregation seem to be interested in the welfare and prosperity of the Parish.

Marengo, Advent, Rev John Cauch.

DEACON.

Church Warden—Thomas Diamond.

Number of families, 17; individuals not thus included, 5; total of souls, 67.

Baptisms—infants, 3. Burials, 2. Communicants—removed from, 12; died, 2; present number, 30.

Sunday-School—teachers: male, 3; female, 5; total, 8. Scholars—male, 16; female, 30; total, 46. Public catechetical instruction—number of times, 9.

Celebration of Divine Service—Sundays, 70; other days, 12.

Holy Communion—public, 1. Alms, \$3.35.

Contributions—Parish purposes, \$43.64.

The present Minister entered upon his duties in charge of the Parish, Dec. 20, 1861, and the above report is from that period. He has labored under considerable discouragement, owing to the heavy debt upon the Church property and the apparent impossibility of raising funds to meet the demands. He has also to report a severe loss to the Parish in the death of one of its Wardens, Mr. William H. Oakley; who was one of its most active members; and in addition to this, a great injury done to the Church building by the storm which passed through Marengo on the 4th of August last, by which much property was destroyed and several lives lost. We are thankful it did not entirely demolish our Church, and that we have been enabled to continue our Services therein; nevertheless, it will cost considerable to put it into a state of complete repair, which is most unfortunate for us under our present circumstances. Our only excuse for neglecting so many of the collections required by the Canon, is the fewness of

our numbers and the great difficulty in sustaining our weak and struggling Parish. Notwithstanding the discouragements of the past year, we have a few faithful members; and hope, with God's blessing, to see greater prosperity during the coming Conventional year.

Mattoon, Trinity, . . . Rev. John Wesley Osborne.

Church Wardens—Wm. S. Ogden and Alpheus Hasbrouck.

Number of families, 7; total of souls, 29.

Baptisms—infants, 2. Confirmed, 1. Communicants—added anew, 1; removed from, 2; died, 1; present number, 10.

Celebration of Divine Service—Sundays, 8; other days, 1, by the Rt. Rev. the Bishop.

Holy Communion—public, 4. Alms, \$9.

Contributions—Episcopate, \$5.

The financial condition of the people is such that they will not agree to pay anything for the support of regular Service. They will gladly do all they can to support it, and ought to have it.

Morris, St. Thomas, . . . Rev. T. N. Benedict.

Church Wardens—B. M. Atherton and D. G. Frary.

Number of families, 20; total of souls, 80.

Baptisms—infants, 8; adults, 2; total, 10. Confirmed, 4. Burials, 2. Communicants—removed from, 9; died, 1; present number, 30.

Sunday-School—teachers, 5. Scholars, 30.

Celebration of Divine Service—Sundays, 40; other days, 10.

Holy Communion—public, 2; private, 3; total, 5.

The Parish was vacant till January 26th, when the Rev. Albert E. Wells took charge. He remained till May 4th. From that time there were no Services till August 5th, when the Rev. T. N. Benedict assumed provisional charge of the Parish, and since that time has held regular weekly Services.

Naperville, St. John's, . . . Rev. Stephen T. Allen.

Church Wardens—S. P. Stevens and James G. Wright.

Number of families, 10; individuals not thus included, 2; total of souls, 40.

 Parochial and Clerical Reports : Onarga—Ottawa.

Baptisms—infants, 2 ; adults, 1 ; total, 3. Confirmed, 2. Burials, 1. Communicants—added anew, 2 ; removed from, 5 ; present number, 21.

Celebration of Divine Service—Sundays, 41.

Holy Communion—public, 1.

Contributions—Episcopate, \$11 ; Contingent expenses of Diocese, \$3.50 ; Parish purposes, \$56.50.

Service is held here in the afternoon of each Sunday, and there is a very considerable attendance from persons connected with other denominations.

Onarga, Trinity, Vacant.

Church Wardens—Horace Pinney and John Forbes.

Number of families, 15 ; individuals not thus included, 6 ; total of souls, 65.

Baptisms—infants, 7 ; adults, 1 ; total, 8. Confirmed, 1. Marriages 1. Communicants—added anew, 1 ; removed from, 1 ; present number, 22. Public catechetical instruction—number of times, 4.

Celebration of Divine Service—Sundays, 25 ; other days, 6.

Holy Communion—public, 1.

Contributions—Parish purposes, \$75.

The Rev. E. De Wolf had the Parish in charge from last Convention till the Sunday next before Easter. Our Sunday-School of 40 Scholars met regularly till July 6th, when it was dismissed for want of teachers. There have been no Services since the visit of our Bishop, July 9th. We gladly acknowledge a donation of \$22 from the Rev. N. H. Schenck, of Baltimore, Md.

GEORGE M. LOVELL,

Lay Reader and Clerk of the Vestry.

Ottawa, Christ, Rev. Thos. N. Benedict.

Church Wardens—J. W. Dow and Wm. Osman.

Number of families, 84 ; total of souls, 350.

Baptisms—infants, 33 ; adults, 4 ; total, 37. Confirmed, 14.

6. Burials, 18. Communicants—added anew, 12 ;

from, 14 ; died, 2 ; present number, 94.

Sunday-School—teachers: male, 3; female, 11; total, 14. Scholars—male, 40; female, 70; total, 110. Public catechetical instruction—number of times, 52.

Celebration of Divine Service—Sundays, 102; other days, 84.

Holy Communion—public, 13; private, 3. Alms, \$44.

Contributions—Missions: Diocesan, \$63.72; Domestic, \$12.41; Foreign, \$12.42; Episcopate, \$42; Contingent Expenses of Diocese, \$20; aged and infirm Clergymen, \$4; Parish purposes, \$161.25; other Church offerings, \$30.11.

Pekin, St. Paul's, Rev. C. F. Loop.

Church Wardens—William Stanbery and George H. Harlow.

Number of families, 26; individuals not thus included, 10; total of souls, 70.

Baptisms—infants, 13; adults, 8; total, 21. Confirmed, 14. Marriages, 3. Burials, 13. Communicants—added anew, 3; by removal, 2; removed from, 7; died, 2; present number, 26.

Sunday-School—teachers: male, 3; female, 4; total, 7. Scholars—male, 18; female, 15; total, 33.

Celebration of Divine Service—Sundays, 80; other days, 20.

Holy Communion—public, 10; private, 1. Alms, \$14.

Contributions—Missions: Diocesan, \$12; Episcopate, \$20; Contingent expenses of Diocese, \$7.50; Parish purposes, \$110; other Church offerings, \$3.45.

In answer to the prayers of both Pastor and people, the Divine blessing has attended the efforts put forth in this community for the spread of the Redeemer's Kingdom. Increased attendance upon public worship, and a higher appreciation of our beautiful Service, are apparent among those who were not reared in the Church.

In addition to his labors in this Parish, the Rector, in accordance with the instructions of the Bishop and Board of Diocesan Missions, has held a monthly Service at Tremont. Upon every occasion of public worship at this place a large congregation has been in attendance. Four candidates for the rite of Confirmation were presented at the recent visitation of the Bishop.

Peoria, St. Paul's, Rev. Joseph M. Waite.

Church Wardens—John W. Hansel and Alexander G. Tyng.

Number of families, 90; total of souls, 500.

 Parochial and Clerical Reports: Peru.

Baptisms—infants, 16; adults, 8; total, 19. Confirmed, 10. Marriages, 6. Burials, 13. Communicants—added anew, 10; by removal, 7; removed from, 5; died, 1; present number, 107.

Sunday-School—teachers: 19; Scholars, 131. Public catechetical instruction—number of times, 12. Catechumens, the School.

Celebration of Divine Service—Sundays, 102; other days, 30.

Holy Communion—public, 12. Alms, \$75.

Contributions—Missions: Diocesan, \$76.95; Domestic, \$9; Episcopate, \$40; Contingent expenses of Diocese, \$24; Parish purposes, \$100; Missions in Lower Peoria, \$737; aid for Volunteers in the war, \$50; aid for Jubilee College, \$14.35.

Our Mission in Lower Peoria, concerning which mention was made in the last Report, is now under the supervision of the Rev. W. M. A. Brodnax, who has been called to the charge by the Vestry of St. Paul's. Every thing in relation to the Mission promises well, as will be seen by the statistics in Mr. B.'s Report, which I append:

About eighteen months ago a Mission Sunday-School was organized by the Superintendent of St. Paul's Sunday-School, (Mr. A. G. Tyng,) in the lower part of the city. A building, capable of seating about 250 persons, was built; and subsequently an Infant School-Room was attached. Over 200 of the children of the neighborhood were gathered into the School,—the teachers being supplied, for the most part, by St. Paul's Sunday-School. The sessions of the Sunday-School were from 2 to 3 o'clock, P.M. At 3½, P.M., there were Services and a Sermon. Agreeably to a call from the Vestry of St. Paul's, I took charge of this enterprise, which has prospered so far, on June 1st. The prospects for building up a congregation are encouraging.

W. M. A. BRODNAX.

Peru, St. Paul's, Rev. C. H. Albert.

Church Wardens—Naason Young and Henry Jones.

Number of families, 23; individuals not thus included, 17; total of souls, 129.

Baptisms—infants, 14. Marriages, 2. Burials, 2. Communicants—added anew, 1; seceded from, 1; present number, 16.

Sunday-School—teachers: male, 1; female, 7; total, 8. Scholars—male, 20; female, 35; total, 55. Public catechetical instruction—number of times, 52.

Celebration of Divine Service—Sundays, 100; other days, 7.

Parochial and Clerical Reports: Pittsfield—Polo.

Holy Communion—public, 10. Alms, \$32.73.

Contributions—Missions: Diocesan, \$20.; Episcopate, \$11.

Contingent expenses of Diocese, \$4; Parish purposes, \$200.

Pittsfield, St. Stephen's, . . . Rev. A. P. Crouch.

Church Wardens—B. H. Atkinson and John Boothby.

Number of families, 30; total of souls, 200.

Baptisms—infants, 13. Confirmed, 6. Burials, 3. Died, 2.

Number of persons entitled to the Communion, about 40; number of Communicants, 15.

Holy Communion—public, 40.

Sunday-School—teachers: male, 3; female, 6; total, 9. Scholars, 50.

Contributions—Missions: Diocesan, \$3.85; Contingent expenses of Diocese, \$2.50; Parish purposes, \$95.50.

The present Rector assumed the duties of this Parish the 1st of July last. Since that time he has officiated regularly twice each Sunday, and is now visiting all the families for the purpose of ascertaining the true state of the Church. At present he is unable to give the exact number of communicants, or to say any thing in regard to its future prospects. But from the regular attendance at Divine Service, we may consider the Parish in a prosperous condition.

Polo, Trinity, . . . Rev. Samuel T. Carpenter.

Church Wardens—John R. Phelps and Charles F. Webster.

Number of families, 30; individuals not thus included, 20; total of souls, 150.

Baptisms—infants, 1. Confirmed, 2. Marriages, 1. Burials, 1. Communicants—added anew, 2; removed from, 2; present number, 32.

Sunday-School—teachers: male, 2; female, 7; total, 9. Scholars—male, 20; female, 30; total, 50. Public catechetical instruction—number of times, 20.

Celebration of Divine Service—Sundays, 90; other days, 10.

Holy Communion—public, 6. Alms, \$19.39.

Contributions—Missions: Domestic, \$3.03; Foreign, \$5; Parish purposes, \$240.

Though greatly depressed by the state of the times, yet some individuals in this Parish have liberally offered the means to complete our yet unfinished Church. The work has been commenced, for which the Church has been closed about two months. During this time I accepted an invitation to introduce the Services of our Church in Milledgeville, about twelve miles west of Polo, where I have preached for four Sundays. I expect some additions to our Communion from that place at the first opportunity.

Princeton, Redeemer, Vacant.

Church Wardens—W. Bacon, M.D., and Thos. M. Woodruff.

Number of families, 12; individuals not thus included, 5; total of souls, 60.

Baptisms—infants, 2. Communicants—removed from, 4; present number, 14.

Celebration of Divine Service—Sundays, 10; other days, 1.

Holy Communion—public, 3.

Contributions—Missions: Diocesan, \$3.53.

This Parish has been unsupplied since the late Rector left it in May last.

Providence, Zion, Vacant.

Church Wardens—L. F. Lefavour and Wm. Pilkington.

Number of families, 20; individuals not thus included, 20; total of souls, 120.

Communicants—removed from, 1; present number, 29.

Celebration of Divine Service—Sundays, 19; other days, 1.

Holy Communion—public, 3.

Contributions—Missions: Diocesan, \$4.39; Domestic, \$1.33; Foreign, \$1.

This Parish has been vacant since the early part of May.

Quincy, St. John's, Rev. Alexander Capron.

Church Wardens—F. C. Moore and H. A. Williamson.

Number of families, 107; total of souls, 500.

Parochial and Clerical Reports: Robin's Nest—Rock Island.

Baptisms—infants, 21; adults, 4; total, 25. Confirmed, 25. Marriages, 1. Burials, 25. Communicants—removed from, 6; died, 1; present number, 150.

Sunday-School—teachers: male 6; female, 12; total, 18. Scholars, 140. Public catechetical instruction—number of times, 12.

Celebration of Divine Service—Sundays, 52; other days, 50.

Holy Communion—public, 15; private, 7. Alms, \$99.18.

Contributions—Missions: Diocesan, \$61—pledged, \$30; Domestic, \$20; Episcopate, \$72; Contingent expenses of Diocese, \$36; Parish purposes, \$480; other Church offerings—for family in Kansas, \$25; orphan boy, \$75; other objects, \$25.

The Rector continues to officiate, on evenings in the week, in Zion Church, Mendon, 16 miles from Quincy, and at the school-house in Independence, 10 miles in another direction; and holds a third Service on Sunday, between morning and night Services, in Grove Chapel—Methodist—7 miles from Quincy; thus keeping up three Mission Services outside of the city. I regret that my services at these places have been seriously broken in upon during July and August, by illness in my family, which prevented me, for almost two months, from leaving home, except when urgent necessity called.

Robin's Nest, Christ, . . . Rev. Samuel Chase, D.D.

Church Wardens—H. I. Chase and W. L. Moss.

Number of families, 26; individuals not thus included, 30; total of souls, 180.

Baptisms—infants, 8. Confirmed, 6. Marriages, 2. Burials, 4. Communicants—added anew, 4; by removal, 2; removed from, 3; died, 1; present number, 72.

Sunday-School—teachers: male, 5; female, 6; total 11. Scholars, 53.

Celebration of Divine Service—Sundays, 104; other days, 16.

Holy Communion—public, 12. Alms, \$28.42.

Contributions—Missions: Diocesan, \$20; Episcopate, \$45; Contingent expenses of Diocese, \$15; aged and infirm Clergymen, \$5; Parish purposes, \$329.

Rock Island, Trinity, . . . Rev. Matthew Magill.

Church Wardens—Wm. B. Grenell and Richard Crampton.

Number of families, 25; individuals not thus included, 12; total of souls, 130.

 Parochial and Clerical Reports: Rock Island.

Baptisms—infants, 6 ; adults, 2 ; total, 8. Confirmed, 5. Marriages, 5. Burials, 6. Communicants—added anew, 2 ; removed from, 4 ; present number, 24.

Sunday-School—teachers: male, 1 ; female, 12 ; total, 13. Scholars—male, 49 ; female, 46 ; total, 95. Public catechetical instruction—number of times, 2 ; Catechumens, 13.

Celebration of Divine Service—Sundays, 104 ; other days, 19.

Holy Communion—public, 13. Alms, \$33.99.

Contributions—Missions: Diocesan, \$15 ; Episcopate, \$20 ; Contingent expenses of Diocese, \$6.75 ; Parish purposes, \$148.50 ; other Church offerings, \$86.42.

The Rector finds some difficulty in giving statistics of this Parish, owing to the fact that many who are now regular attendants at our Services, really belong or have belonged to a Presbyterian Congregation, which broke down under the weight of a Church debt ; their Minister left, and the Church has been closed for months. These persons express much approval of the Services of the Church, and the Rector has taken some pains in his preaching, to place the Church in her Orders, Doctrine and Worship before his Congregation as truly Scriptural and Apostolic, and his not without its desired results. This Parish has improved during the past Conventional year. Congregations have been generally good and decidedly attentive, and especially during the winter months, while the Rector had been delivering a course of Sermons to young men ; on several of these occasions, on Sunday evenings, the Church had been literally crammed, and there is good reason to hope that some have been benefited by these efforts. During the last month the Church building has undergone a thorough repair ; most of the old plaster has been taken off the walls, and the whole interior newly plastered and colored. The foundation has been thoroughly renewed, the roof made staunch ; and now we have the satisfaction of worshiping in one of the most comfortable Church buildings in our city ; and still better, this has been effected without having to incur debt ; the funds had been previously secured by the labor and kindness of the ladies of the Congregation. The Rector has received very marked kindness from many of his Church and Congregation. There are a few whose hearts and hands are always ready to co-operate and help in every good work, and these have had to bear no inconsiderable part in sustaining the Church here ; but they shall have their reward indeed ; even now, they are blessed while thus laboring for God. The war now raging in our afflicted country has affected this as well as other Parishes in the Diocese ; yet we have reason to "thank God and take courage." Our prospects are rather

brighter than otherwise for the coming year ; and we are looking out for the blessing of God upon the seed which has been sown here by the present and former Rectors.

Rock Island Co., Grace, . . . Rev. George Sayres.

Church Wardens—David Clarke and Robert Clay.

Number of families, 128 ; total of souls, 700.

Baptisms—infants, 41. Confirmed, 6. Marriages, 5. Burials, 4. Communicants—added anew, 8 ; died, 1 ; present number, 67. Sunday-School—teachers : male, 2 ; female, 4 ; total, 6. Scholars—male, 14 ; female, 12 ; total, 26.

Celebration of Divine Service—Sundays, 80 ; other days, 22.

Holy Communion—public, 8 ; private, 1. Alms, \$16.38.

Contributions—Missions : Domestic, \$1.20 ; Parish purposes, \$8.39.

Perhaps no Parish in the Diocese has suffered more than this, from the disasters and depressions of the times. The people, being all farmers, have been left, by the low prices of their products, nearly destitute of money. The Rector, not willing to leave the Parish unsupplied with Services, has thus far been sustained—having but few expenses and good health, with plenty of food and exercise, while visiting the families of his extensive charge. They are now well supplied with Prayer-Books—more than 200 copies having been sold or distributed among them during the last two years. About two-thirds of the Communicants reported have communed in the past year. Nearly half of the men of the Parish have gone to the war. Efforts are making to set up one or two more Sunday-Schools, at points distant from the Church, where Lay-Reading may also be kept up.

Salem, St. Thomas, . . . Rev. John Wesley Osborne.

Church Wardens—Robert H. Whittaker and J. W. Merritt.

Number of families, 5 ; individuals not thus included, 30 ; total of souls, 64.

Baptisms—infants, 1 Communicants—removed from, 2 ; present number, 9.

Celebration of Divine service—Sundays, 8; other days, 1.
 Holy Communion—public, 4. Alms, \$14.

There is considerable anxiety on the part of the people to have regular service once in two weeks, but they cannot do more than one hundred dollars to support it. If a young Minister would take charge of this parish, and St. John's, Centralia, I am quite sure he would be well sustained, and it would not be very long before the charge would be self supporting.

Springfield, St. Paul's, . Rev. Lewis P. Clover, D.D.

Church Wardens—Hon. S. H. Treat and Antrim Campbell.

Number of families, 100; total of souls, 500.

Baptisms—infants, 20; adults 9; total, 29. Confirmed, 5. Marriages, 6. Burials, 26. Communicants—added anew, 7; by removal, 13; removed from, 12; died, 5; present number, 142.

Sunday-School—teachers: male, 7; female, 16; total, 23. Scholars—male, 55; female, 75; total, 130. Public catechetical instruction—number of times, 14; catechumens, 130.

Celebration of Divine Service—Sundays, 104; other days, 23.

Holy Communion—public, 14; private, 3. Alms, \$93.31.

Contributions—Missions: Diocesan, \$114.00; Domestic, \$16.85; Episcopate, \$60.50; Contingent expenses of Diocese, \$35; Aged and Infirm Clergy, \$20.25; Parish purposes, \$650.

Sycamore, St. Peter's, . . . Rev. W. H. Roberts.

Church Wardens—Isaac Johnson and Ira G. Ketchum.

Number of families, 33; individuals not thus included, 20; total of souls, 150.

Baptisms—infants, 4; adults, 2; total, 6. Confirmed, 5. Marriages, 5. Burials, 4. Communicants—added anew, 5; removed from, 6; present number, 41.

Sunday-School—teachers: male, 1; female, 4; total, 5. Scholars—male, 10; female, 20; total, 30. Public catechetical instruction—number of times, 20.

Celebration of Divine Service—Sundays, 94; other days, 50.

Holy Communion—public, 11. Alms, \$35.52.

Contributions—Missions: Diocesan, \$1.00; Episcopate, \$30.00;

Contingent expense of Diocese, \$10.25; Parish purposes, \$100; other Church offerings, \$14.

The Services in this Church during the last Lenten season were better attended than ever before; and the same may be said of the Services on Holy and other days, when the Church was open. This may be stated as a fair indication that the interest in the Church is not diminishing in this Parish.

Tiskilwa, St. Paul's, Vacant.

Church Wardens—Lemuel Perkins and Oliver Milling.

Number of families, 14; individuals not thus included, 10; total of souls, 60.

Baptisms—infants, 4. Marriages, 3. Burials, 1. Communicants—removed from, 8; present number, 16:

Celebration of Divine Service—Sundays, 30; other days, 16.

Holy Communion—public, 7.

Contributions—Missions: Diocesan, \$7.90; Aged and infirm Clergy, \$3.

This Parish has been destitute of the services of a Minister, since early in May, which will account for the meagerness of the report.

Tuscola, St. Mary's, . . . Rev. John Wesley Osborne.

Church Wardens—John W. Wright and J. F. Colby.

Number of families, 6; individuals not thus included, 18; total of souls, 42.

Baptisms—infants, 3. Communicants—added anew, 5; present number, 5.

Celebration of Divine Service—Sundays, 16; other days, 1.

Holy Communion—public, 3. Alms, \$12.

The congregation is very large for the place, but the people seem to be very much oppressed in their financial matters. It is very difficult to make up the small amount promised. Would that some kind friends might come to our aid, and not suffer us to sink under our difficulties.

Parochial and Clerical Reports: Utica—Warsaw.

Utica, St. George's, : . . . Rev. C. P. Clarke.

Church Wardens—John Wood and G. B. Peckham.

Number of families, 20; individuals not thus included, 5; total of souls, 100.

Baptisms—infants, 7; adults, 4; total, 11. Confirmed, 7. Marriages, 3. Burials, 1. Communicants—added anew, 6; present number 16.

Sunday-School—teachers: male, 3; female, 3; total, 6. Scholars—male, 14; female, 16; total, 30. Public catechetical instruction—number of times, 6.

Celebration of Divine Service—Sundays, 53.

Holy Communion—public, 6. Alms, \$12.80.

Contributions—Missions: Episcopate, \$10; Contingent expenses of Diocese, \$2.50; Parish purposes, \$23.

St. George's Parish, Utica, is a Missionary station, although without any missionary stipend the past year. From the session of the last Convention to Easter, the present Rector officiated as a Missionary under the direction of the Bishop, when, by request of the Vestry, he assumed the charge of the Parish. Notwithstanding the evil times upon which we are fallen, the Church, in this humble locality, has given signs of real progress, having nearly doubled the number of its communicants the past year.

Warsaw, St. Paul's, . . . Rev. Wm. L. Bostwick.

Church Wardens—J. Chittenden and P. A. Barker.

Number of families, 19; individuals not thus included, 12; total of souls, 88.

Baptisms—infants, 4; adults, 2; total, 6. Confirmed, 4. Marriages, 3. Burials, 8. Communicants—removed from, 7; present number, 23.

Sunday-School—teachers: male, 5; female, 6; total, 11. Scholars—male, 35; female, 40; total, 75. Public catechetical instruction—number of times, 8.

Celebration of Divine Service—Sundays, 82; other days, 19.

Holy Communion—public, 10.

Contributions—Missions: Diocesan, \$8; Domestic, \$3; Foreign, \$3; Episcopate, \$5; Contingent expenses of Diocese, \$12; Aged and Infirm Clergymen, \$3.50; Clergymen in need—Fast day collection, \$4; Sunday-School, library and presents, \$37.50.

The Parish though losing by removals, maintains its vitality. The

Sunday School keeps up remarkably well, and gave the Candidates for Confirmation. The Ladies' Church Aid Society has put on life and vigor, and besides raising twenty-five dollars to pay the organist, has more than one hundred dollars on hand towards enlarging and improving the Church edifice. The Missionary Rector would here acknowledge many acts of kindness from his parishioners, especially during a dangerous illness of diphtheria that overtook his wife during the winter. The Ladies, after showing great care for her, got up a donation visit, liberal in money and provisions, not less in that "good will" which so binds a pastor to his people. Towards the Church improvement, which is to be a Chancel and Vestry room, I thankfully acknowledge \$5 from Mr. R. P. Johnston, of Springfield, and \$10 from my friends and parishioners, through the Rev. Mr. Steel, of St. John's, Decatur.

Waukegan, Christ, . Rev. Edward P. Wright. A.M.

Church Wardens—Ransom Steele, Esq., and B. S. Corey, M.D.

Number of families, 50; individuals not thus included, 12; total of souls, 248.

Baptisms—infants, 17; adults, 4; total, 21. Confirmed, 5. Marriages, 3. Burials, 3. Communicants—added anew, 7; by removal, 6; removed from, 11; present number, 54.

Sunday-School—teachers: male, 5; female, 11; total, 16. Scholars—male, 40; female, 60; total, 100. Public catechetical instruction—number of times, 12; catechumens, 100.

Celebration of Divine Service—Sundays, 102; other days, 30.

Holy Communion—public, 14; private, 2. Alms, \$58.86.

Contributions—Missions: Diocesan, \$25.12; Episcopate, \$28; Contingent expenses of Diocese, \$13; Parish purposes, \$510.50; other Church offerings, \$206.46.

Under the head, "other Church offerings," are included \$54, collected to purchase books for the Sunday School Library, and \$25 contributed by the Sunday School towards the purchase of a font. This Parish is now free from debt.

Besides the above services, I have officiated once every three weeks at Avon, 17 miles distant, during the summer months.

Wilmington, Redeemer, . . . Rev. Albert E. Wells.

Church Warden—Rodney S. Bowen.

Number of families, 15; individuals not thus included, 10; total of souls, 80.

Parochial and Clerical Reports: Rev. P. Chase—Rev. E. De Wolf.

Baptisms — infants, 10; adults, 3; total, 13. Confirmed, 3. Marriages, 1. Burials, 4. Communicants—added anew, 3; by removal, 1; removed from, 4; present number, 21.

Sunday-School — teachers: male, 1; female, 2; total, 3. Scholars—male, 10; female, 20; total, 30. Public catechetical instruction—number of times, 6; catechumens, 12.

Celebration of Divine Service—Sundays, 78; other days, 24.

Holy Communion—public, 8. Alms, \$11.40.

Contributions — Missions: Diocesan, \$5.70; Domestic, \$1.00; Foreign, \$1; Episcopate, \$8; Parish purposes, \$44.74.

To the Rt. Rev. H. J. Whitehouse, D.D.:

Not being in charge of any Parish, I have to report that I have preached on several occasions in other Parishes, read the burial services twice, administered Communion three times. Have also read Service nearly every Sunday in my own house, a few of the neighbors attending. We have also kept up a small Sunday School of twelve scholars and two teachers.

PHILANDER CHASE.

Rev. E. De Wolf, Deacon, Missionary.

Pursuant to a call from Trinity Parish, Onarga, through the Bishop, I returned and entered upon the discharge of my duties there immediately after Convention. I served them every other Sunday at Onarga, holding Divine Service, and preaching both forenoon and afternoon, and taking charge of the Sunday School when with them.

About the same time, pursuant to a call of the Church people of Tuscola, through the Bishop, earnestly and repeatedly made, at his request I visited them one Sunday in the month.

This relation was continued several months, or during the greater part of my stay at Onarga, and with gratifying results. At least as much so as could be expected with the long interval of a month between visits. The remaining Sunday—and sometimes two Sundays in the month—was devoted to occasional visits to the Connecticut Settlement, ten miles west of Onarga, and at Middleport, sixteen miles distant, the county seat of Iroquois county.

Early in the spring I was necessitated to abandon my extensive Missionary field in Iroquois county, and for a time all public duty, in consequence of the almost total loss of my voice. I then returned to my home in Lee county, believing it my duty to throw

myself into active out-door employment to regain my health and strength of voice. In the course of a few weeks I felt strong enough to undertake one service every Sunday, and immediately did so by alternating between St. Paul's Church, Lee Centre, (left vacant by the removal of the Rev. Mr. Brodnax to Peoria) and the School-House in China Township.

These two places, together with St. Thomas' Parish, form a large and in many respects encouraging field, with one ornate and commodious Church edifice and a neat Parsonage at Lee Centre. Verily in such a flourishing district as this, with a population at Lee Centre of several hundred, and at Amboy of a few thousand—to say nothing of the populous rural districts lying contiguous—there ought to be *at least one* zealous and faithful Missionary doing noble work for Christ and His Church. May God open the way and call such an one into this part of the great vineyard at an early day.

I also visited Milledgeville, Carroll county, where (with an interval of about four weeks between,) I spent two Sundays.

After my first visit, the Rev. Mr. Carpenter, of Polo, kindly visited them and spent several Sundays, which encouraged and comforted them not a little. At this place there is undoubtedly a fine opening for our beloved Church. The Methodists, who have hitherto occupied the ground almost exclusively, have lately become split up and divided to such an extent, that quite a number of the families most eminent for intelligence, piety, and zeal, would at once enter and become devoted members of the Episcopal Church, could its solemn and impressive Services be established among them.

Just before Convention I visited Jonesboro', Union county, and spent two Sundays, returning from there to Chicago. At this place there are a few communicants warmly and devotedly attached to the Church, but with the exception of one noble young man, I could find no zealous male members. Still, there are a few wealthy families, the heads of which are far more deeply interested in the education of their children, than in the greatest spiritual blessings and privileges for themselves and their families, and if a little school enterprise could be connected with prayer, visiting from home to home and preaching the Word, much good might be done.

Your unworthy missionary would most humbly and respectfully submit the following report of his public acts during the past year at these various places :

Baptisms—infants, 5.

Marriages, 2.

Burials, 1.

Public catechetical instruction—number of times, 6.

Celebration of Divine Service—Sundays, 60; other days, 6

Parochial and Clerical Reports: Rev. ASA Griswold—Rev. G. S. Porter—Rev. John Trimble, Jr.

NEW YORK CITY, Sept 5, 1862. .

To the Rt. Rev. H. J. Whitehouse, D.D., Bishop of the Diocese of Illinois:

RT. REV. AND DEAR SIR—During the Conventional year of 1861-2, I have occasionally (as my health would permit, and as opportunity has offered) preached and performed other ministerial service, in some of the New York City Churches, chiefly, however, in the "Church of the Messiah."

Respectfully and obediently yours.

ASA GRISWOLD.

PRINCETON, Aug. 24, 1861.

To the Rt. Rev. H. J. Whitehouse, D.D.:

DEAR SIR—In the fulfillment of the duty required of me as a Clergyman having no Parish, I desire to say, that in my locality, at Arcadia, as commonly known, no call is found for official duty, beyond a mere school-house Sunday School.

I have, at Jubilee, once aided in the Service, and taken the whole Sunday Services on another occasion, Dr. Chase and Rev. Mr. West being absent.

I am Respectfully and truly yours, &c.,

G. S. PORTER.

HYDE PARK.

To the Rt. Rev. H. J. Whitehouse, D.D.:

I beg leave to report that I am occupied as Principal of Hyde Park Seminary, and that I have preached in some of the Churches of Chicago and elsewhere, as opportunity offered.

JOHN TRIMBLE, JR.

To the Rt. Rev. H. J. Whitehouse, D.D., Bishop of Illinois:

As Missionary and Instructor at Jubilee College, I have to report that, during the Ecclesiastical year 1861-2, my time was devoted to duties in the College and the Missionary work growing out of my connection with the Institution. Instruction was given daily, and assistance otherwise rendered to Dr. Chase in his administration of the affairs of the College. His example has been a stimulus and encouragement through a period of severe trial, and what has been done to keep our Diocesan Institution open, is mainly due to the indefatigable exertions of Dr. Chase. He has

Parochial and Clerical Reports: Rev. John R. West—John K. Bashforth—James Clark.

worked through the past year with but little help and insufficient means, but with a patience and perseverance beyond all praise, to preserve it to the Church, and now, under the advice of the Bishop, goes on, under great difficulties and discouragements, with the hope that such a powerful Missionary instrumentality will not fail through want of support from the friends of Religion and Education in the West. Throughout the year I took part in the weekly Services of the Chapel, officiating morning or evening, preaching, and teaching a Bible-Class under the direction of the Rector of the Parish. I preached on half the Sundays of the year, and occasionally on week days at the College. One Sunday at Tiskilwa and Providence; and on two Sundays administered the Sacrament, and preached twice each day for the Rev. Mr. Benson, at "Limestone Prairie." And at this last named place read, over the mortal remains of a young girl, the beautiful Burial Service of the Church.

JOHN R. WEST,

Missionary at the College.

GRIGGSVILLE, ILL., September 8, 1862.

To the Rt. Rev. Bishop Whitehouse, D.D., :

In compliance with your request, I herewith send you a Report of our doings here the past year.

For near ten months we were without a Clergyman. In December last the Bishop visited us; we had a Service on Sunday, and the Communion. He also baptized one infant and confirmed two. We have had four Sunday and one week day Service by you, and Communion once. By Lay-Readers we have had forty-seven Sunday Services; every Wednesday evening in Lent and on Christmas Day—making 1 Infant Baptism, 2 Confirmed, 1 Burial, 52 Sunday Services and 9 week day Services. Communion twice. We have about 50 Scholars in our Sunday-School, and 2 male and 5 female Teachers. Our School is not so prosperous this as last year, yet it is very encouraging. I cannot say how much we raised last year for Church purposes, as we did not keep any account of them; it would be over \$100 in all.

JOHN K. BASHFORTH, *Lay-Reader.*

CHRIST CHURCH, LIMESTONE, Sept. 8, 1862.

To the Rt. Rev. H. J. Whitehouse, D.D., :

The undersigned would respectfully report, as Lay-Reader, that

Parochial and Clerical Reports : C. W. Leffingwell—Samuel Wilkinson.

Services have been held every other Sunday, and that he has attended two Funerals in the absence of the Rector.

JAMES CLARK.

GALESBURG AND KNOXVILLE.

To the Rt. Rev. H. J. Whitehouse, D.D. :

I have read Prayers and a Sermon, under the direction of the Rector, fourteen times in Galesburg and seven times in Knoxville.

C. W. LEFFINGWELL, *Lay-Reader.*

FARMINGTON, ILL., September 8, 1862.

To the Rt. Rev. Henry J. Whitehouse, D.D. :

I have to report, as Lay-Reader, under your license, that during the year past I have read the Service and a Sermon in Calvary Church, Farmington, on each alternate Sunday,—twice during the illness of the Rector, and the Service alone on two occasions during Lent.

SAMUEL WILKINSON.

ELEVENTH ANNUAL ADDRESS
OF THE
BISHOP
OF THE
DIOCESE OF ILLINOIS.

1862.

PUBLISHED BY ORDER OF THE CONVENTION.



THE BISHOP'S ADDRESS.

Among the sad thoughts which instinctively spring to the mind from any look cast backward or around us, it is pleasant to speak for a moment in a tone of congratulation. When I bid the Convention welcome to the "Bishop's Church," and the eye sees so much that is stable, reverential and churchlike in its modest forms, I may presume on some sympathy with my own thankfulness, and with my hope for its future in the history of the Diocese, and the quiet work of training souls.

It has been built in "troublous times," when even the small assistance which I had reason to expect, has been reduced by the vicissitudes so largely affecting the community. There lies before me an uncertain future for the resources to liquidate present obligations, or secure the additions requisite for the due expansion of our work. Still not a little has been gained by such a foothold for the principle; and if my life is spared, I hope each year to make it more an object of honest satisfaction to "the people committed to my charge," and a more demonstrative agent in my broad pastorate. To all that it is, and all it may be, I bid you loving welcome. Thrice welcome, dear Brethren, as you thus group around the "Cathedra" of the Bishop; and in respect for the office, forget the weakness of the man. Welcome as representatives of the struggling Diocese on that spot—emblem of your own unity—where the right to its services will ever be a common manhood, and your convocation sit in its own home in the Father's house.

Our times are sad; and in view of the terrible realities sweeping us on with all but resistless force, we can excuse any amount of

dreary depression and dark forboding. No language can properly describe the fearful change that less than two years has brought over our precious land. No eye is prophetic enough to scan the future; and the most thoughtful philosophy will be baffled among the new social combinations which will throng from the deep of our national disasters. Our childhood was a hasty though noble growth. The old world has looked in incredulity on our vigorous, intense development in material progress and national strength; and now she looks in awe on our rush into the advanced experience of centuries of her being; and the plunge, like our own Niagara, into the seething abyss of internecine war, where our forces and muniments, our energy and courage, our unyielding resources, begin to dwarf the wars of Europe over which our childhood kindled or shuddered.

We may well pardon any depression, and soothe rather than upbraid it. It is no coward heart or timid dreamer, but the manly and devout that may drop a tear on the old page as its tones are changed from the echo on the far past, to the sharp cry of agony in the ear—"a day of darkness and of gloominess, a day of cloud and thick darkness, as the morning spread upon the mountains."

Still not thus must I speak. If the man's heart fails, the Bishop's must brace itself in trust and strength. Our land was God-chosen, and it will not be God-forsaken. It may have a spirit of vain boasting and defiant atheism to be sternly rebuked; greed of gain and lust of living to be subdued; personal and political corruption to be cleansed; huge offences of national life to be recognized, repented of and forsaken. Shall not God visit for such things? There may be changes, all but subversive, in the spirit and policy of government; and society be modified to its lowest depth. Change may come consciously over us, as when childhood has passed into the hard, soiled, but resolute manhood; or when sorrow cuts on the heart its ineffaceable scars; or when anxiety, thought, and the solemn future join to trace furrows on the brow. Yet larger, grander may our

nation walk on her destiny; broader the highway of her might and influence; more sacred her responsibility; truer the voice in which she pleads for liberty, and firmer the hand which bears on its light and strength. How this shall be, it is not perhaps now for thought to conceive, nor arm of flesh in self reliance, to achieve. Godward trust may assure us that it shall be; and "though the mountains shake at the tempest," in humility we must resolutely claim and wait for the mysterious control from the pavilion of command. Patriotism thus inspired may tremble as it walks in the solemn darkness; but it will not yield to despair. From the horrors of war, fields of carnage, wasted lands, national indebtedness, agonies of private grief, from want and woe three-fold, this baptism of blood with its piercing wail, may still regenerate the national life; and on the long future our griefs and burthens for richness, only lie like the dead leaves of autumn.

The present duty of the Church is more than passive endurance, and larger than hope. As we acknowledge God, and reverently mark His footsteps, we must do it in repentance and confession, in importunate pleading, in sympathy with labor, suffering and hazard around us, the subduing of our private woes to the public sorrows with godly fellowship. We will not meet in our sanctuaries, or kneel in our families, without the remembrance of our rulers in their vast charge; the soldiers in the tent, hospital, and on the battle field; the crushed and wounded in homes from which dear ones have gone. We will pray for the return of peace and order; and offer thanksgiving for every token of its auspicious hour. The Church must stand, in devout life and holy boldness, "between the living and the dead, that the plague may be stayed," and the pardoned nation be again restored to her glorious commission for human progress and the Kingdom of God.

What applies to our national affairs in the conviction that present disorder may work ultimate effects of advance and honor, is especially a reality in the temporal vicissitudes of the Church. It would take pages to indicate the hinderance and depression in her sensible progress which times like these bring. How the popula-

tion is drawn by thousands from the sanctuaries to the camp and field. How the salaries of the ministry decrease, and the enterprise in God's work is arrested and absorbed in the outlay for war and its adjuncts. How the heart of the people is swept away from attention to anything not found within the wild circle of daily events. How awful expediency makes familiar plans, incidents and issues which once we should have loathed, but now accept with the sternness of fate. As the locusts of Egypt comes up the cloud of associations to demoralize and degrade. The ear is pre-occupied with the intense present, and the heart sick with the ominous future. The mind is numbed by excitement, or agitated by passion. There are solitudes which rouse and concentrate every affection on earthly ties, and send the whole nature back from the strife exhausted and inert. Dull then is the voice of the pulpit, unless it pander to the same sensations; wandering is the soul in prayer and praise; all but impracticable is the sobriety of devout thankfulness, or the calm searching of the tried nature. But we were early taught to fault the artificial arrangement of the History of the Church into events "*prosperous*" and "*adverse*." Human eye sees but a short distance, and cannot anticipate in persecution and martyrdom the scattering of glorious seed; nor in courtly favor and endowment, the curse of worldliness and shame. It must be a season of discouragement and suffering for the ministry. Affliction—discipline—trial—these are right words, culminating in the expressive "*tribulation*," but not necessarily "*adverse*." The laborer who has hitherto gone in and out of the vineyard with sunshine and fruits, with the master's daily recompense, and slept in peace for the morning call—may find himself now the "*watchman in the night*," with darkness into which he anxiously peers, strange sounds that he challenges, and dreariness in which he shudders with foreboding. But God is the same. His Church is dear; all worketh together for good. Whether as sunshine laborers or watchmen of the night, "*let us quit ourselves like men*," with trust in His goodness, and strength in His grace. We must "*bow to the brook in the way, but lift our head*" in the suffering

mind. The faith of the few may be deepened, and their good works increase, even if the multitude run to evil. The strife for lawful government, constitutional authority and conservative principles, will excite more reflection on their necessity and application. It may readily happen that the reflex effect of our discord and danger may cast a light on the wrong of "heresy and schism" in religion. "Secession," in its fearful effects as carried out in temporal government, may recall attention to the long existence of the same against the divine government in His Church.

Irreverence and intense individualism, the despising of government and mockery of prescript right, insensibility to the sacredness of law and order, want of respect for official station, insubordination in domestic relations, the rupture of the heart-links with the graves and homes and moral qualities of the past, the disbelief in divine appointments, and in the authority coming down from God with the sanction of His word—these, under the name of liberty, have been corrupting the principles and conduct of our responsible millions.

The discipline of this fearful trial may change this state of things; and through His Church, and for its benefit, affliction "work peaceable fruits of righteousness." The Kingship of Christ, so feebly realized in society, and even in Protestant Christianity, may gain more distinct influence in ways that we cannot anticipate. Society may be brought back to obedience to the unity of government involved in the fact, "one Lord, one faith, one baptism." If the Church, as we receive and love her, is faithful to herself, and we bear ourselves in our several vocations as men of faith and prayer, we may be assured that even in the deluge thus breaking from high places, and sweeping the drift of the valley, "the rivers of the flood thereof shall make glad the City of God; the Holy place of the tabernacle of the most Highest."

OBITUARY.

Within the "Communion of Saints," there are two losses this year, which we are allowed to separate, and record with sympathy and respect.

Bishop of Virginia—Rev. Samuel Hulbeart Turner, D.D.

In the death of the venerable BISHOP MEADE, of Virginia, the Church loses a man of marked qualities of mind and natural temperament, all developed by striking social and religious circumstances, and through a long term of years. In no situation could Bishop Meade have failed to be influential. But with his whole nature reclaimed and sanctified for the Master's use, and his manly conscience grasping a high and rigid standard of duty, self-denial, and consecration, he has exerted through a long life, an influence for the Church distinguished by vigor of action, breadth of sacrifice, firmness of will, zeal of affection and large control. It goes back so far in the religious history of his native State, and the revival of the dishonored Church within its borders, that a large portion of the "Cloud of Witnesses" who testify to his worth, have long passed beyond our sight from the earth. The work remains, and under all changes, will secure for him the honor of posterity for labors most abundant, faith unfeigned, a conscience inflexible in right, a will which subordinated men and things to its persevering energy, and a simple life of godly purpose and hope.

The Teacher of my own youth, and of some of you who now look up to me as growing old, the learned, faithful, diligent and beloved Professor of Biblical Learning in the General Theological Seminary, the Rev. SAMUEL HULBEART TURNER, D.D., has finished his long and honored course. His life from early youth has been steadily devoted to that branch of study, and a large conception of its proper tributaries. Nearly forty years were spent in the chair of that Institution. His published works rank among our most valued exegetic helps; remarkable for the extent of investigation, and the union of rigid criticism with warm expanse of spiritual truth. His severe scholarship did not absorb him from the works of the ministry and active benevolence, much less from the kindly traits of personal character which bound to him in life, and to his memory after death, the hearts of his many pupils.

THE CHURCHES VISITED.

Oct. 4: ST. PAUL'S, PEKIN. The visitations for the year began in October, on the 4th of which month I went to Pekin.

The Church there is in charge of Rev. C. F. Loop. I found the small building much improved, furnished with a large melodeon, carpets, font, and the chancel more conveniently arranged for service. I confirmed *four*. I preached, and made an address to the candidates. This will apply to every visitation made through the year, and I may forbear from noting the fact, except by this general mention.

Oct. 6: ST. JAMES', LEWISTOWN. My official duties here were on the nineteenth Sunday after Trinity, morning and evening; confirmed *five*. There is a resolute purpose in this parish—stronger in faith and christian heart than in resources—to build a church. They have a plan for a small brick one, artistic in effect and moderate in expense, but requiring help from abroad. They deserve assistance, because the few truly attached to the Church are liberal to the extent of their ability.

Oct. 13: TRINITY, CHICAGO. On Sunday, twentieth after Trinity, I fulfilled an appointment made by special request of the Rector. It embraced, with the sermon, the confirmation of *eight*, the administration of the Holy Eucharist, and a short address pertinent to the appropriation of the Offertory to Diocesan Missions. The church was well filled, and throughout all the services, which were of course long, the congregation was reverent and attentive. Just before the Offertory some persons rose, which movement gradually extended until a considerable portion left before and during the collection. Others retired at the interval before the Communion, for the reception of which probably about fifty remained. While grieved at the irregularity, which, I believe, was to some extent of common occurrence, I should not have regarded it in any light of personal or official disrespect, if the Rector had not, at the time and subsequently, given to it this construction. In consequence of this, when, a few months after, another visit from me was requested, I thought it obligatory to lay a succinct account of the matter before the Standing Committee, asking their advice in connection with the facts thus presented. The unanimous judgment of that body was given to me in the following letter:

Churches Visited : Trinity, Chicago.

To the Rt. Rev. Henry J. Whitehouse, D.D., Bishop of the Diocese:

The undersigned, members of the Standing Committee of the Diocese of Illinois, in answer to your inquiry as to the propriety of a further visitation, and the usual administration of Episcopal services in Trinity Church, Chicago, under the circumstances in which that parish has seen fit to place itself, by its extraordinary conduct on the occasion of your last visitation, respectfully submit the following :

We have carefully examined the statement of facts as set forth in your application for counsel and advice, and find the following material points :

1. That your recent visitation of that parish was sought after, and asked for at your hands.

2. That it was expressly arranged between yourself and Rev. Dr. Pratt, Rector of the parish, that the "offerings" on the occasion should be devoted to Diocesan Missions.

3. That at the conclusion of the address you made, touching missionary operations in the Diocese, and the relation of Trinity Church to the same in the matter of contributions, a large and considerable portion of the congregation, either by a preconcerted arrangement, or suggested by the movement of a few, rose and left the church. It should be observed that the departure of the congregation occurred just as the "Offertory" commenced in the usual administration of the Communion.

The undersigned find it difficult to characterize in appropriate and suitable terms, such conduct on the part of the congregation, but the construction put upon it by themselves and their Rector, by correspondence and otherwise, leave no doubt as to their estimate of the act, and what was really intended and involved in it.

But whatever of personality may have been intended in the way of discourtesy to yourself, seems merged and lost in the greater offense in the time, occasion and place.

It can scarcely be supposed that you should neglect, under the circumstances, to make a plea for the cause which you then and there represented; nor is it unreasonable to expect that your plea should be pertinent, and while it exhibited the canonical obligations of the Diocese, it should, at the same time, set forth the duty of those whom you addressed, and in reminding them of their duty, show what they had done in past years. Nor could it be justly regarded as a matter of offense, that your address should, in its statistics, touch upon the matter of the contributions of the parish for the support of the Episcopate.

Your address seems to have been listened to with apparent interest, and, so far as we are advised, has not been faulted for fact or manner.

Churches Visited: Trinity, Chicago.

Indeed, we fail to find anything in your address, either in the matter or manner, that can be considered as justifying such disorderly, and as we believe, in the church, unprecedented conduct.

While, then, we fully appreciate your willingness, on personal grounds, to pass by the offense, yet we are constrained to advise you, for the sake of your office, the honor of the Church, and the good order of the Diocese, to decline visiting officially the parish of Trinity Church, Chicago, until such time as they shall make such reparation as will protect yourself, your office and the Diocese for the future; and in the event of the parish failing to make such reparation in this respect as shall be satisfactory to yourself, we would advise you to seek redress and protection at the hands of our next Diocesan Convention.

All of which is respectfully submitted.

SAMUEL CHASE,
LEWIS P. CLOVER,
T. N. BENEDICT,
S. H. TREAT,
A. CAMPBELL.

In consonance with this opinion, I conveyed my decision to the authorities of the Church, with full copies of all the papers, under date of February 27th, 1862. I thus wrote:—

To the Wardens and Vestrymen of Trinity Church, Chicago:

GENTLEMEN—An application to me, on the part of your Rector, for a special visitation of the parish of Trinity Church, Chicago, "on the second or third Sunday in March," has obliged me to weigh carefully the painful responsibility imposed upon me by the indignity to which I was exposed on my late visitation, on the twentieth Sunday after Trinity, Oct. 13th, 1861.

I have, therefore, with the advice of the Standing Committee of the Diocese, declined to comply with the request for official service, and have informed the Rector,—and now inform the corporation—that I cannot visit Trinity Church for any Episcopal acts, until satisfactory reparation shall have been made for the indignity offered to myself and the Diocese, on the visitation held Oct. 13th, the twentieth Sunday after Trinity.

In order that the case may be fairly before you, in the view taken of it by myself and the Standing Committee, I send, herewith, copies of the several papers,

Remaining, respectfully,

Your servant in the Church,

HENRY J. WHITEHOUSE,
Bishop of Illinois.

Churches Visited: Trinity, Chicago.

The result was honorable to the Vestry, who, in the paper of which I subjoin a copy, expressed to me their conviction that no personal or official disrespect, either to myself or the object, was involved in the movement, and assured me of their kind and honorable regards. In consequence of this, I immediately responded, and as soon as other engagements allowed, fulfilled my appointment, with the most gratifying results in every respect. The incident, which wore at first so threatening an aspect, has thus, by God's grace, produced in many minds,—I am sure it has in my own,—a feeling of heartier fellowship, and the confidence that the noble resources of this parish, in numbers, wealth and liberality, will pour a vigorous influence through the channels of Diocesan love and work.

CHICAGO, March 10th, 1862.

Rt. Rev. Henry J. Whitehouse, D.D.,

RT. REV. AND DEAR SIR:

The undersigned, Rector, Wardens and Vestrymen of Trinity Church, deeply regret the indecorous conduct of those persons who left the church before the Offertory, on the occasion of your last visitation.

By many it is claimed, that if the announcement had been made, that those desirous of leaving could do so after the "Prayer for the Church Militant," all would, or nearly all, have retained their seats. This is, at least, a charitable view of the occurrence. But if, as some have intimated, any member of the congregation intended that demonstration as an expression of disrespect to yourself, either in your official or personal relations, we hereby disclaim any such intention as a parish, and we also tender to you the requisite apology and reparation for the objectionable conduct of such members.

Profoundly desirous to be reconciled with the Diocese, and especially with yourself, as its talented and efficient head, we pledge to you for the future, those evidences of consideration and respect which your commanding position in the Church should uniformly receive.

It is our earnest prayer that we hereafter harmoniously work together in Christian fellowship, for the good of the Church and the glory of our Heavenly Father.

Very truly and respectfully yours,

J. PRATT, *Rector,*

L. P. HILLIARD,
A. H. PITKIN,
W. C. D. GRANNIS,
THOMAS B. BRYAN,

J. D. SMEDLEY,
SAMUEL HAWK,
W. H. ADAMS.

Churches Visited: Trinity, Chicago—Jubilee College—Springfield—Decatur.

I, SAMUEL HAWK, Secretary and Treasury of Trinity Church, Chicago, do hereby certify that the foregoing is a true copy of an original letter, unanimously adopted and signed by the Rector, Church Wardens and Vestrymen, at a special meeting held in the Vestry Room of said Church, on the 10th day of March, 1862.

Witness my hand this 11th day of March, 1862.

SAMUEL HAWK, *Secretary.*

UNION PARK, March 12th, 1862.

To the Rector and Vestry of Trinity Church, Chicago:

DEAR BRETHREN:

I have received from your Secretary a certified copy of the action of your body, in relation to "the indecorous conduct of certain persons, in leaving the Church on the occasion of my visitation on the twentieth Sunday after Trinity."

I beg to express my satisfaction with the apology and reparation thus conveyed, and my grateful sense of the expressions of personal respect with which you honor me.

I reciprocate, with all my heart, its closing sentiments, and appreciate the controlling influence for the work, and love of our Diocesan Church, which a parish so large and liberal as your own may concentrate.

Very faithfully,

Your friend and servant,

HENRY J. WHITEHOUSE.

JUBILEE COLLEGE. From the 13th to the 18th, I went to Jubilee College, with relation to the missionary work of the Diocese, and the special affairs of the College.

BISHOP'S CHURCH. On the evening of the twenty-first Sunday after Trinity, I confirmed *three* in my own Church, by request.

Oct. 21: SPRINGFIELD. On Monday I left for Springfield to attend a meeting of the Missionary Board. The business was important, and will be detailed in the proper place. Much of it was published to the Diocese in the form of a Circular, which has been responded to with an improvement in the parochial system in collecting, and the amount contributed.

Nov. 28: ST. JOHN'S, DECATUR. I spent Thanksgiving day in this parish, where I confirmed *six*. I found it in its usual order; the Church building much improved by permanent black wal-

Churches Visited : Springfield—Alton—Collinsville—Marine.

nut seats ; and the self-denying Rector, with salary reduced by the pressure of the times, determined " to abide " with them, and " continue with them all for their furtherance and joy of faith." The evening was passed in instructing a French family desirous of coming to the Holy Communion.

Nov. 30 : SPRINGFIELD. St. Andrew's day in Springfield, on Missionary business ; and in the evening, passed to Alton, where I met for the first time the Rev. JOHN FOSTER, the effective pastor.

Dec. 1 : ST. PAUL'S, ALTON. Officiated morning and evening of the first Sunday in Advent. The Church so seriously injured by a violent tornado is repaired, and the congregation is reviving under the systematic training and able diligence of its head. It is very weak in male communicants, and for want of co-operation, the growth must be hard and slow. Much to be done is only in the beginning, and the fruits must be waited for in patience.

Dec. 2-3 : CHRIST'S CHURCH, COLLINSVILLE. Rev. A. P. Crouch, deacon, I found working here and in the neighborhood with "good report." All looked revived ; and I enjoyed some close and pleasant intercourse with the parishoners. I officiated in the evening, and also the next morning, confirming *two*, and administering the Holy Communion.

Dec. 4 : MARINE. From Collinsville we went fourteen miles to Marine, where there can hardly be said to be a Church ; but there remains a few Episcopalians who enjoy services as occasionally furnished to them from Collinsville. It was stronger in the past, when Dr. Darrow was the Rector.

The same must be said of Edwardsville, where I went next ; which is really a decayed Church. The building is there, but scarce an Episcopalian left. It was built in very different relations from the present ; when the town was a centre of influence, and with public business long since changed and removed. I lament the seeming uselessness of a building consecrated to the service of God, but deprecate the sale of it, preferring rather to hold it in faith of a revived use which God's Providence may order in ways unknown to us.

Churches Visited: Belleville—Chester—Carlinville—Pittsfield.

Dec. 5: BELLEVILLE. For the first time I officiated in Belleville, an old town of 10,000 inhabitants—largely German—but increased by the impulse of a few years back. There are a few warm-hearted church families; and principally by the activity of the ladies, they have built a small neat Church of wood, but feel too weak to venture a settled pastor. Dr. Schuyler, of St. Louis, has done much for them. I preached in the evening, and baptized an adult, and again the next morning, when also, at the proper place in the services, I baptized two infants, and confirmed *two* persons, celebrating also the Holy Communion. In the afternoon I again administered it in the sick room of a young lady, since released from her sufferings, endured long with lovely submission, gentleness and hope.

Dec. 8: ST. MARK'S, CHESTER. After some detention in St. Louis, where I baptized at home the infant child of a friend, I was kindly provided with a passage down the river to Chester, and a proper order for my return, the few boats being at the time all in the service of the Government. We were late on Sunday morning in reaching my destination, but in time to meet a full congregation, as ever harmonious and loyal; confirmed *five*, and preached again on Monday morning.

I waited until Wednesday evening for a boat up, and reached St. Louis in a small one returning from Cairo.

Dec. 12: ST. PAUL'S, CARLINVILLE. I preached and confirmed *eight* in the evening at Carlinville.

Dec. 14-15: ST. STEPHEN'S, PITTSFIELD. The next appointment was at Pittsfield. I arrived in time to hold services on Saturday evening, in which, and those on the following day, I was assisted by the Rev. Dr. Worthington, who resided near the town, but is ecclesiastically connected with Missouri.

At a special service at 9 A. M., Sunday, the third in Advent, I baptized ten children. In the regular morning service, after sermon, I confirmed *six*, and celebrated the Lord's Supper.

GRIGGSVILLE. In the evening I availed myself of the kind offer of the Methodist Church at Griggsville; preached and

Churches Visited: Tuscola—Arcola—Mattoon—Salem—Centralia.

again administered the Holy Communion. The building was thronged, so that there was difficulty in reaching the pulpit through the crowded aisle. Probably nine hundred persons were present, a large number standing through the whole service. The congregation remained through the Communion, and I have rarely officiated to one so quiet and attentive throughout.

On Monday morning I baptized a child; and then visited a sick girl in an afflicted household, where death had recently taken two young in years, but ripe for Paradise.

1862.

Jan. 17: TUSCOLA. Went for the first time to this place, in Douglas county, on the line of the Illinois Central R. R. Held service and preached in the Court-House. There are a few anxious for Episcopal ministrations.

Jan. 18: ARCOLA. The second Sunday after Epiphany was given to another new point of peculiar promise. It is known as "Okaw Station," on the Illinois Central, and owes its Church relations to the Rev. Mr. Osborne, who continues in charge. There are several zealous and active men engaged, and they are preparing this season to build a Church. I confirmed *eight*, and baptized a child, with services morning and evening. They had at that time twenty-nine communicants.

TRINITY CHURCH, MATTOON. From Arcola I went to Mattoon, and preached in the Methodist Church; confirmed *one*, and next morning baptized two infants.

Jan. 22: SALEM. Salem was the next appointment, where I preached in the evening, and baptized a child.

Jan. 23: CENTRALIA. Jan. 23 in Centralia. Preached, confirmed *four*, baptized one adult and two infants.

In this trip I was accompanied and assisted by the Rev. J. W. Osborne, the father of all the work for the Church along that line, and contiguous points on the intersecting road. There is scarcely a place in which there are not Episcopalians, and occasional ministrations are rendered in addition to those of the missionary, but there is not a single point where, either in means or numbers, the

Churches Visited : Jonesboro'—Cairo—Christ Church, Chicago.

Church seems to have attained a permanent hold. There is not a building belonging to us from Chicago to Cairo. The latter place and Arcola will soon, I trust, prove honorable exceptions.

Jan. 24: JONESBORO'. I proceeded from Centralia to this place, and performed service in the Town Hall. The next day being the "Conversion of St. Paul," after Prayers, celebrated the Lord's Supper. The Willard family desire to procure a clergyman who would also instruct, by which means it might be made a centre of some missionary influence.

Jan. 26: CAIRO. The Third Sunday after Epiphany was given to Cairo, the centre, then, of a large field of military operations, thronged with troops, and all the ordered confusion incident to the scene of active warfare. The Rev. Dr. McMasters, the indefatigable chaplain of the Twenty-seventh Regiment, had, with zealous kindness, devoted a portion of his Sunday hours to the Episcopal congregation in the city, for the use of which the temporary occupation of the Presbyterian place of worship had been granted. To his assiduous attention I owe the arrangements for my visit, the preparation of Candidates for Confirmation, and the administration of such pastoral acts as for several months had been required. My own services were held in the morning in the Methodist House, where I administered the Holy Communion. In the afternoon I preached in the theatre, to Col. (now Gen.) Buford's regiment, and in the evening in the Presbyterian edifice, where I confirmed *five*. The frame of a Church building is up, the exterior well advanced, and they have the services of a lay reader. I do not think it will go on with an energetic spirit until a clergyman is called, and the influence of a settled pastor felt. It is a most important point, but at present very difficult rightly to administer.

Feb. 9: CHRIST CHURCH, CHICAGO. In the afternoon of the Fifth Sunday after Epiphany I confirmed *five* in Christ Church. The building has been enlarged and much improved since my last visit. It occupies a part of the city with material

Bloomington—St. James' and Trinity, Chicago—Joliet—Manhattan—St. John's, Chicago.

for growth so vigorous and abundant, that, with faithful management, it must become influential and strong.

BLOOMINGTON. On Quinquagesima Sunday I fulfilled an appointment made for St. Matthew's, Bloomington. The Holy Communion formed a part of the morning duty, and in the evening I confirmed *eight*. The weather proved blustering and slippery, which somewhat affected the attendance. The place of worship was well filled, and the esteemed efforts of the Rev. Mr. Coe are retrieving former disasters, and infusing life and hope for the future.

May 18: ST. JAMES AND TRINITY, CHICAGO. My next visitation commenced in May, on the 18th of which month, the Fourth Sunday after Easter, I enjoyed pleasant visitations in St. James' and Trinity Parishes, Chicago; the one in the morning, the other in the evening. In St. James' *seventeen* were confirmed, and in Trinity, *twenty*.

May 21: JOLIET. May 21st I preached, and confirmed *four* in Christ Church, Joliet.

May 22: MANHATTAN. On Thursday, 22nd, rode with Rev. Mr. Gilbert to Manhattan, where *four* were confirmed, and **WILMINGTON.** returning to Joliet, took the cars for Wilmington, where I preached and baptized an adult; *three* were confirmed here on that occasion.

MORRIS. On Friday morning administered the Holy Communion, went to Morris, officiating there in the evening, when the Rev. Mr. Wells, deacon, who had been supplying this vacant place for a few weeks, in connection with his charge at Wilmington, presented again *four* for the same ordinance.

May 25: ST. JOHN'S, CHICAGO. Fifth Sunday after Easter confirmed *twenty-two* in St. John's Church, Chicago.

ST. ANSGARIUS. In the afternoon visited the Swedish Congregation at the Church of St. Ansgarius, under the pastoral care of Rev. Jacob Bredberg. The services were in that language, translated by Mr. B. from our liturgical services, and modified by

St. Ansgarius—Grace, Chicago—Pre-Emption—Rock Island—Geneseo—Ottawa—Utica.

the omission of the Canticles and Versicles, where response is required. The sermon was also in Swedish. The candidates, *nine* in number, understood enough of our own tongue to follow the Confirmation office and address.

In the evening I preached in the same building, and confirmed *twenty-three* for the mission in charge of the Rev. Mr. Tuttle.

June 1: GRACE CHURCH, CHICAGO. Sunday after Ascension Day confirmed *thirteen* and administered the Holy Communion. The Offertory on this occasion, as in nearly every case through the year, was applied to the Missions of the Diocese, in accordance with the request of the Convention.

June 15: PRE-EMPTION. On the morning of Trinity Sunday I preached, confirmed *six*, and celebrated the Lord's Supper in Grace Church, Rock Island County. The number present at Confirmation fell much below the expectation of the Rector. The Church building is in use, but not finished.

TRINITY, ROCK ISLAND. In the evening held service in Trinity Church, Rock Island, the prospects of which have much revived under the charge of Rev. M. Magill. *Five* were presented for Confirmation.

June 16: GENESEO. Trinity Church, Geneseo, then under the charge of Rev. Anson Clark, was my next duty, in fulfilling which *three* were confirmed. I found resident here the Rev. S. Goodale, its former pastor, who left about two years ago for a mission in Iowa, but has now, on the resignation of Mr. Clark, resumed his old charge, where he is much esteemed.

June 17: OTTAWA. Service in the evening at Christ Church, Ottawa, at which I baptized the infant of the Rector and confirmed *thirteen*. Accompanied by him, the next day went to Farmridge. It was a day of heavy rain, which affected the number of the congregation. *Seven* were, however, confirmed.

June 22: UTICA. On my visitation to St. George's, Utica, I preached in the evening of Saturday, when the Rev. Charles P. Clarke, who is regularly supplying the place, baptized

Churches Visited: La Salle—Peru—Marengo—Belvidere.

three adults, and on the morning of the first Sunday after Trinity, I confirmed *eight*—one from Ottawa.

LA SALLE. Went in the afternoon to La Salle, where the Rev.

Mr. Albert met me and assisted; and in the evening I **PERU.** officiated in Peru. There were no Candidates for Confirmation in either place, but full congregations.

JUNE 29: MARENGO. The Church at Marengo, since the resignation of Mr. Waterbury, is served by Rev. J. Cauch, deacon. He read prayers on the occasion of my visitation, on the Second Sunday after Trinity. In the morning there was the Holy Communion with the usual services. In the afternoon I catechized the Sunday Schools, and distributed some gifts prepared for each child by the teachers. I baptized two children, and in the evening preached again.

The Church property here has become involved in a lien, which threatens to alienate it, and proceedings, which I much regret, have been commenced. The Vestry, however, promise their utmost effort to settle the matter favorably.

The interest we all feel in Female Education has induced me to refer, on two previous occasions, to "Euphemia Hall," in charge of the Rev. Isaac P. Labagh, and to commend his exertions in behalf of the daughters of the Church. Since our last meeting, disaster has arrested all that promising enterprise, and the noble building lies a shapeless ruin. The pecuniary loss has been serious to its proprietor, and after mature reflection he has deemed it inexpedient to attempt to rebuild. But I am glad to say, that, connecting himself with the Rev. Dr. John Trimble, in charge of the Hyde Park Seminary, that Institution will be carried on vigorously, supplying the loss sustained, and securing increased facilities for the training our girls in sound learning, in connection with the teaching and worship of the Church.

JUNE 30: BELVIDERE. The Church at Belvidere feels the general depression. On my visit there I preached, baptized an infant, and confirmed *two*. Emmanuel Church, Rockford, was not pre-

Churches Visited: Galena—Polo—Aurora—Waukegan—Onarga—Springfield—Gillespie.

pared for a visitation, the Rev. Mr. Scofield having recently resigned. The same of Freeport, where the Church, a year ago swept away by a tornado, is not yet completed; although, by their own liberal exertions, and kind assistance where the tale of their disaster has excited sympathy, a large advance has been made towards the restoration.

July 2: GALENA. In this Parish I confirmed *five*. The Church is undergoing repairs externally.

July 3: POLO. In Trinity Church, Polo, on the evening of July 3, I baptized the infant of the Rector, and after sermon, confirmed *two*.

July 6: AURORA. In Trinity Church, Aurora, Rev. S. T. Allen is working effectively. I confirmed *five* persons, and administered the Communion, and in evening held services NAPERVILLE. and confirmed *two* in Naperville.

WAUKEGAN. Visited Christ Church, which is advancing in the charge of Rev. Mr. Wright, and confirmed *five*.

July 7: ONARGA. From Waukegan I passed to Onarga, on the Illinois Central road. The public services here in the evening were rendered nearly ineffectual, owing to the violence of the rain. I baptized during my visit, five children, and confirmed *one* person. It has enjoyed no services since Mr. De Wolf left.

July 11: SPRINGFIELD. In St. Paul's, Springfield, on Friday evening, July 11, a large congregation was present—*seven* were confirmed.

July 12: GILLESPIE. My next service was at Gillespie, a town on the Terre Haute & Alton Railroad, about fourteen miles across from Carlinville. Rev. D. W. Dresser has been preaching here, as missionary work, on week days, and has met with very encouraging response to his efforts. The services are held in an old building called the "Town Hall;" but several of the families in the neighborhood were educated Episcopalians, and although they have long acquiesced in the deprivation of the Church from the

Churches Visited: Alton—Jacksonville—Warsaw—Galesburg.

difficulties in their way, are now zealously affected, have begun to build, and will probably persevere and secure the services of a settled pastor, into whose hands Mr. Dresser will gladly transfer his charge.

July 13: ALTON. On the fourth Sunday after Trinity, I made a second visit to St. Paul's, Alton; officiated morning and evening. In the morning I admitted to the Priesthood, Rev. A. P. Crouch, deacon, now in charge of St. Stephen's, Pittsfield, and confirmed *seven*.

There was on this, as on the previous visit, a collection for Diocesan Missions—and besides the Offertory, contributions from the Sunday School, a precious gift of their persevering charity, and especially, in this form, from the hands of "little ones," "God ordaining praise."

JACKSONVILLE. By way of Springfield, where I spent a few hours, I reached Jacksonville for the evening service on Monday, July 14, and confirmed *four*. Taking the night train for Quincy, I spent there Wednesday, officiating in the evening. In consequence of the sickness of the Rector last year, although I was twice in the city, there was no visitation. It was fully redeemed on this occasion, when a very interesting class of *twenty-five* were presented, a part only of those really prepared, but prevented from being present by a heavy rain, and other incidental hinderances. Judging from the number and character of the persons brought forward, on my three visits, during the present Rectorship, I feel assured that his pastoral influence must be assiduous and faithful. The whole number far exceeds that of any other parish in the Diocese.

WARSAW. On Thursday I went by boat up the river to Warsaw, where the evening service was well attended and *four* were confirmed. I spent also here the next day, and in the evening preached again. Another of the violent showers, which have been so frequent this season, lessened the number able to attend.

July 20: GALESBURG. From Warsaw I crossed to the C. B. & Q. R. R., and by it reached Galesburg Saturday evening.

Churches Visited: Jubilee College—Pekin—Tremont—Peoria—Mission School.

On Sunday morning, Fifth after Trinity, I preached and confirmed *three*, two of them children of the Rector. In the afternoon went to Knoxville and preached, but there were none to be confirmed. Mr. Smithett has resigned this charge.

FARMINGTON. In Calvary Church, Farmington, confirmed *three* in an afternoon service on Monday, July 21; and from **ROBIN'S NEST.** there passed to Jubilee College, holding service in the Chapel in the afternoon. Several of the clergy who are trustees were present, Rev. Messrs. Benson, Benedict, Richmond, P. Chase, besides the resident officers. I confirmed *eight*, presented by the Rev. Dr. Chase, of the parish of Robin's Nest.

JUBILEE COLLEGE. The day following was devoted to the business of the College in the annual meeting of the Trustees. The state of the Institution will be reported at length in its appropriate place in this Address.

July 25: **PEKIN.** Tuesday evening held service and confirmed *seven* in St. Paul's, Pekin. During the day previous, I was able to call on most of the congregation. The parish is sedulously attended to, and thrives in proportion to its means and difficulties.

July 26: **TREMONT.** On Saturday I rode to Tremont, where we have a good Church Building, built before my own Episcopate, but which has been little used for the last ten years. The Episcopalians had nearly all removed, and the growth of the place has been arrested. The Rev. Mr. Loop now renders his services from Pekin, and I was pleased to find how encouraging the response was to his zealous efforts.

July 27: **PEORIA.** Sixth Sunday after Trinity, preached and confirmed in St. Paul's, Peoria, *ten* persons. In the afternoon preached at the Mission Sunday School of the Parish which located in South Peoria, where a building of neat appearance and convenient dimensions has been put up, a large Sunday School collected, and other charitable work grouped around it. It is far from the present Church, in a neighborhood already populous, which must, at

Churches Visited : Limestone—Chicago—Sycamore—Dixon—Kewanee.

an early period, become much more so. The local means for support will be small for some time to come, and religious services must be essentially missionary in their support. There is material however for a new parish when collected and combined, and the Rev. W. M. A. Brodnax is now engaged in the experiment. Its present success is due, under God, to an earnest and diligent zeal on the part of a few, which will not grow "weary in well doing."

LIMESTONE. In the evening I rode to Limestone Prairie, stopping on the way to administer Confirmation to a young man near death from lingering disease. Afterwards in the Church *six* were confirmed, making the whole number *seven*. This is a small rural parish, able only in an inadequate manner to secure the work of its loved pastor on alternate Sundays; at times it has been deprived of any minister, but sustaining itself with constant lay reading; and yet I never have visited it without finding Candidates well prepared. In six visits the number has been *forty*.

AUG. 3: CHICAGO. On Sunday, seventh after Trinity, I held an ordination in St. James' Church, Chicago, and admitted to the Diaconate, Chas. H. Van Dyne. The candidate was presented by the Rev. Dr. Clarkson, who, at my request, preached the sermon. There were present and assisting in the services, Rev. Henry Lookwood, of W. N. Y., Dr. Strong, of Michigan, W. Herbert Smythe, of Arkansas, and Rev. Mr. Gilbert of our own Diocese.

SYCAMORE. Thursday, August 21, was spent at Sycamore, and service held in St. Peter's Church, the number confirmed being *five*.

AUG. 22: DIXON. The next day was in Dixon, where I met several of the clergy, and found the parish consciously advancing in strength and order, under the experienced efforts of its new pastor. There were *four* confirmed.

KEWANEE. In Kewanee, St. John's did not present as encouraging an appearance. After long illness, the Rector felt it a necessity to resign, in view of an entire change of climate, and did so from July last. I have reason to hope that Mr. Richmond will still afford his valuable services to the Diocese. *One* was presented

for Confirmation ; I baptized two infants, and administered the Holy Communion.

MISSIONARY.

The amount from the Domestic Committee has been generously continued through the year, and distributed with the following appointments :

ALBION, Rev. Robert Ryall.

CARLINVILLE AND CHESTERFIELD, Rev. D. Walker Dresser.

DECATUR, Rev. William M. Steel.

DIXON, Rev. George C. Street.

GRAND DETOUR AND STERLING, Rev. A. J. Warner.

ILLINOIS CENTRAL R. R., Rev. J. W. Osborne.

KEWANEE, Rev. John B. Richmond.

PRE-EMPTION, Rev. George Sayres.

WILMINGTON, Rev. Albert E. Wells.

In our Diocesan efforts the following have been in active duty :

Rev. C. H. ALBERT, La Salle.

“ JOHN BENSON, Calvary, Farmington.

“ C. A. BRUCE, St. James', Lewistown.

“ JOHN CAUCH, Church of the Advent, Marengo.

“ A. P. CROUCH, Collinsville, transferred to St. Stephen's,
Pittsfield.

“ C. F. LOOP, St. Paul's, Pekin.

“ G. C. STREET, Tiskilwa, part of year.

The Missionary Board this year made some new regulations for the conduct of their work, and placed them, with suggestions and appeal, before the Diocese in a circular letter. While the Board felt bound to assume the arrearages of the previous year, amounting to \$592, they were determined to arrest the possible recurrence of such a fatal legacy for the succeeding, and therefore adopted the following among other Resolutions :

That inasmuch as the existence of arrears passed from year to year is a serious embarrassment to the Missionary work, and an impeachment of Diocesan integrity, the present Board will only pledge itself to make “pro rata” payments on the stipends assigned,

Missionary—All "Pastoral Aid"—Difficulty from that Form.

according to the amount of funds contributed and paid to the Treasurer.

The Board will authorize the Treasurer to pay the Missionaries on account, whenever the balance in his hands will allow an average of *ten per cent.* on the stipulated salaries.

Adhering to this principle, the Board yields its trust without arrears or debt. They have distributed with exact equality the amount placed in their hands by the Church, as soon as the balance in the Treasury amounted to *ten per cent.* on the stipends assigned. The experiment has been only partially tested this year, in consequence of the heavy arrears from the preceding; but for the next, it will be found, I think, as much a stimulus to the charity of the Church as efficient to guard its honor in the exact fulfilment of pledge. Each year will show its own work and benevolence; and though she may be justly shamed for want of loyal "communication," and for the parsimony with which the great claim is met, the Church cannot be faulted as before for breach of common integrity, and a mean indifference to corporate pledge. The form of our Missionary work, as frequently before stated, is entirely Pastoral or Parochial aid. To this our efforts have always been too closely confined, and we have attempted little in any stricter aggressive relations. We are coerced by the necessity of the case into the dominant form of assisting feeble Parishes. In reality, the large majority may be characterized by this epithet; and hence the trying crisis of diocesan life when it passes from the pioneer with its romance and enterprise—its stories of individual zeal and suffering, coming from the waste unknown in the sharp cry of daily adventure and sacrifice—into that condition of self-support and dignity, exacted from us by the social advance around, and our numerical strength in the sisterhood of the Dioceses. In this condition we inevitably outgrow our means; new parishes are created faster than we can support them; and in spite of ourselves we make a statistic show which compels us to live more and more beyond our income. As the proper missionary work,—which always involves the sending from a stronger centre men and means,—in proportion as this identifies itself with the parochial, so

it becomes less interesting and exciting. The impulse from the romance and hopefulness of a new territory, and pioneer enterprise sobers down into a business contribution to salary—money given to the somewhat questionable effort to call in the missionary from his broader way, and concentrate him in the exclusive charge of a single small congregation. For this appropriation nothing of a distinct exciting character can be returned; there is no place for the ideal; often, on the contrary, much that is very disheartening in the slowness of growth, the compulsive necessity for the same advance year after year to keep it alive, and redeem the whole from utter loss,—and oftentimes vicissitudes in the history of the parish more capricious and destructive than in a large and consolidate congregation.

The condition of things in this respect may not be bright and imaginative for sentiment, or satisfactory to business thrift. I admit it, for the most part, to be hard, cold duty, as far as concerns the current return for the majority, even though it may be invested sometimes with an aureole brighter than poetry in the inner life of the Cross-trained soul. Whatever it may be in its shape or nature, it is the strict necessity of our Christian work. It is instinct with the normal law of divine progress, but takes an inevitable shape from the reflex action of our social life. We cannot shape it at our fancy, nor invest it with natural force and attractiveness. We must deal with the great complex matter of "pastoral aid" in Gospel wisdom, trust, patience, and sacrifice, to stand at last before the tribunal of worldly prudence, "fools for Christ's sake."

Still, as Christian men, we cannot commute our whole duty by simply giving to this work. We must think upon its real principles, brace ourselves against discouragement in order to contribute a fuller portion of our thoughtful interest to the specific plan of sustaining and spreading the Church in the surest and heartiest manner, in connection with our organic unity, and the sacred obligations of our whole Church life. As far as possible, such aid should always be rendered from the heart and through the hand of

the Diocesan Church, lest a false dependence should be created, and there should be the intrusion of a class of influences into the generous brotherhood where individuality is lost in Christ,—to poison “the communication of the saints” with the least taint of a truculent mendicancy, or the merchandise of a selfish patronage.

But most of all must we struggle to advance beyond this, too cramped, and under its close bounds, sickly parochial work, into the open fields of missionary acquisition. We must press out and around to explore, and try the experiment of our services even in places where it can find no welcome in bygone memories, or reclaim from less improving friendships by its old tones of childhood love. But where it may and would meet with some such response lies our clear call,—hard and weary as the way may be to fulfil it. There are Episcopal families scattered every where, from English Churches, the faithful parochial life of Ireland, and our own East. For them we should try to do more, reclaiming them for the fellowship which removal seems to have hopelessly broken; baptizing their “little ones” into the same fold; loosening the apathy which has concreted around them; and giving them gleams of the cheerful truth that the whole world has not sunk into isolate labor since they left their birthright home; nor the voice of the Liturgy been utterly hushed since the church bell ceased for their ear, and surpliced priest vanished into the dream land of youth.

And then, too, our new towns—villages that seem marvelously tossed down by the road side, like sparks from the wild train as it has cut its daily track through the wilderness. How poor they are in present resources,—what a battle of life to gain foothold, and stand up against the difficulties of maintenance and shelter, heat, cold, sickness; and create in miniature, town life on that flat spot, with the naked, unbroken prairie for miles on miles around them. How rich, too, they are in energy and hope. How quickly and effectively they work; and how wonderful it is to see, in a score months, school and meeting house rise, and representatives group together of half a dozen religious denominations. There, in fifty such young, struggling, ambitious villages, stands work

for us. We all know it—we all feel it; and from the burthened heart of the speaker, through all the clergy in their several stations, we are compelled to lament how little we can do, and how little really is done, for the effective religious culture of these small towns, and the scattered neighborhood.

There are two ways in which this state of things can be to a certain degree met, and religious service and sympathy conveyed to the Episcopalians "scattered abroad."

The first is, for the *Parishes that have a settled pastor to allow the minister one Sunday in the month for this work*, and to supply him with means and encouragement to undertake it. The clergy are in many cases ready, but the expense is more than they can incur. If the parishioners would supply each with a conveyance of his own, or some zealous Churchman drive him a few miles for an evening service, the area of influence would be greatly extended, and the parish itself not unfrequently gather direct increase. To some extent this is done, but to very limited degree.

The second is, by the *direct and systematic assistance of our Railroad Companies*—deprived of which we can do little, and by their judicious co-operation, could accomplish very much. There is force enough which could be sent weekly from this city to supply with services—for example, the whole line of the "Illinois Central Railroad." If the minister could be carried to his place of duty on Saturday, and returned from it on Monday, a Missionary work could be sustained, not without material value to the interests of the Company itself. My remarks are made with general application, although I venture to select, for obvious reasons, a specific illustration.

No modern invention has wrought the wide social change that have the iron tracks with the swift locomotive. The influence permeates society; is moulding it in many respects; diffusing it with rapid progress; blending it in homogenous character; and disclosing relations, yet undeveloped, of amazing extent and potency. Run down that indicated line, and behold the glorious creations of its power. See how the wilderness and solitary place is glad for

the enterprise. Reclaimed from indefinite solitude, the land springs into large merchantable value; population flocks to buy and settle it; towns spring up along it, and the increase in numbers and thrift makes tributary return of profit to the great thoroughfare, along which comes and goes the life of thousands. There are many bonds of interest between the Company and the population colonized along its way; but none more certain, more comprehensive, than that its great expanse shall be thick with Christian homes, and its population industrious and virtuous, free and good. Hence it is the interest of the Corporation that every village should become a nucleus of churches; and for this end they must act, without reference indeed to theological systems, but still for a common Christianity, so that the settler may be attracted by finding the representative of his own religious preferences, and be held by the continuation of the privilege.

Railroads have created a new branch of law, and each year opens wider the complicated cases of their legal rights and obligations. In the same way have they opened and carry vast moral obligations both of restraint and action; and in the same degree, as they transcend the condition of "common carriers," and create a great equity and legal system of their own, so do they rise from mere soulless corporations, into responsible, highly endowed agents in civilization, social happiness, and public virtue. They are now wielding an immense influence; but it is only the shadow of coming aggregate power, which, as it is exercised, is to be the curse of a selfish monopoly in tyrannical combination, a tax upon industry, dangerous to political freedom, or a blessing to labor, the regulator of demand and supply, generous in conception of real interests, liberal in meeting claims of justice and charity, and employing their incidental force for general refinement, comfort and virtue. Railroad companies are responsible for more than the safe transport of passengers and produce. They have an army under their control, for the moral government of which they are responsible. They have a literature, which they are broadcasting, for which they are responsible. They have a police to observe in every department,

so that order and self-respect, propriety of manners and language shall be enforced in every shop, and depot, and train. They have a vast complicated work, dealing with tremendous energies, dependent on God for His blessing, and bound to acknowledge Him in His providence and institutions. They have countless wayside homes, where the whistle, that stops the headlong speed, is signal for the daily impulse and material for intelligence, discipline, and growth,—homes they have not only made, but which would perish if they were to diverge their track a single mile from its existent course. So will these homes and their interests be dwarfed and crippled, or perish just as Railroad management diverges from the track of right principle, generous brotherhood, and Godward allegiance. It will be a day of woe, when along any such line, the idea of a divorce of interests shall be ratified, and a sense of wrong, oppression, selfish neglect and grinding monopoly begins to exasperate the people. These places are each the Child of the Railroad, and have a heart claim on the protection, interest, and training of the Company. Each place in its childhood struggle, has a claim paramount to all other, to be helped in its provision for religious training and christian growth. I do not mean for a moment to regard this as outside of the legitimate business spirit and duty of the Railways. It is not in the light of a tax to be paid, as the State might exact it, because they represent capital and property. Not so. It is to be regarded as integral part of the true corporate life; a claim so intrinsic, that whether shaped as duty or privilege cannot be sharply defined, or peremptorily discharged. I do not mean to intimate that hitherto there has been an indifference to these obligations, or a neglect to recognize the ministry and establishment of religion. But I must say that it has been done with too little business ability and care; without a principle, or on a false one; with lavish carelessness, instead of watchful economy; and the result has been popular abuse, from which there is a reaction now, in some respects just, and a policy restless and capricious which does harm to the whole interest involved, pecuniary and moral. "Free Passes" heads a fretful and not very honorable chapter of

Railroad history. But in that chapter, in reality, the privilege given to the working minister—the conveying him within bounds of actual labor, and for that labor—should not be included. It stands by itself, the act of a great, true moral impulse, which, with the want in your villages pleading, the commissioned man ready to meet and supply it, cannot be stifled; and would be degraded if classed in the category of mere “complimentary.”

The clergy have been regarded in Railroad favors as a “*privileged class*.” Within certain limitations this may be true, and more than courtesy may readily be discerned, when means of travel are supplied to restore an exhausted frame, or to visit a distant home, from which indulgence, narrow means might otherwise debar. But it is not as a “privileged class,” that I would ask for those in the Missionary work, considerate kindness. There has been a latitude given to the title of “Minister,” degrading to its honest and rightful claimants, and use been made of the gratuity mean and dishonorable. I have no apology to offer for this misuse, and no rebuke for the withdrawal of such a breadth of privilege. All I ask is, that my ministers shall be regarded as “operatives,” ready for Christ’s sake, to do a share of the work, which deep moral realities demand that to a certain extent these Companies shall fulfil; and that in that character the Company will carry them, and set them down where it is to be done, and then bring them home again, where by labor in other vocations, or by benevolent aid, the band of preachers may be supported for this itinerant call, who could not find means to live as settled Pastors. We will do the work without asking other wages.

The Railroad officers have a right to require that this exact relation shall be made clear to them; that guarantee shall be given for the men and the duty; that responsible superintendence shall preside over the whole, so that they themselves may not be burthened with undue imposition of new business, nor hindered in what is their legitimate engagement.

Where this can be reasonably secured, then is the moral obligation brought into practical shape. It becomes a specific claim, a

solemn duty, which cannot be passed without delinquency, or pushed aside under any smarting from previous abuse, any stern expediency of business, or official indifference to record other than the monthly returns. Nor do I believe there is any general disposition in those who manage these important concerns, to regard this matter in other than a generous and Christian light, if rightly understood. Nor do I believe that Stockholders would utter one word of grudge if railroad favors were reduced to such a principle, and expended in such cheap service for God, religion, and human happiness. Much less do I believe that the effort to recognize God and His Church, would be without a blessing, shed like the silent dew, for prosperity of management and protection among the wild forces of the iron way. "THE LORD SAITH, THEM THAT HONOR ME WILL I HONOR."

CHANGES AMONG THE CLERGY.

Letters Dimissory have been requested by *two* only, and given accordingly; viz:

Rev. KENSEY JOHN STEWART, to the Ecclesiastical authority of Massachusetts.

Rev. JULIUS H. WATERBURY, to the Ecclesiastical authority of Minnesota.

Total, Two.

The following have been received with Letters Dimissory:

Rev. ALBERT EDWARD WELLS, deacon, from Ecclesiastical authority of Wisconsin.

Rev. JOHN TRIMBLE, D.D., from Ecclesiastical authority of Kentucky.

Rev. SAMUEL GOODALE, from Ecclesiastical authority of Iowa.

Rev. ELLIJAH W. HAGER, from Ecclesiastical authority of Massachusetts.

Rev. ROBERT TREWARTHA, deacon, from Ecclesiastical authority of Indiana.

By Ordination, CHARLES H. VAN DYNE.

Total, Six.

Changes among the Clergy—Parochial Changes

The clergy added to the Diocese, are engaged as follows :

Rev. SAMUEL GOODALE, Rector of Trinity Church, Geneseo and Cambridge.

Rev. ELIJAH W. HAGER, Rector of Holy Communion, Chicago.

Rev. ROBERT TREWARTHA, deacon, officiating in Christ Church, Collinsville.

Rev. JOHN TRIMBLE, D.D., Principal of "Hyde Park Seminary."

Rev. CHARLES H. VAN DYNE, deacon, assistant Grace Church, Chicago.

Rev. ALBERT EDWARD WELLS, deacon, Church of Redeemer, Wilmington.

PAROCHIAL CHANGES.

Rev. W. M. A. BRODNAX, resigned Amboy and Lee Centre, and officiates in Peoria.

Rev. ANSON CLARK, resigned Trinity, Geneseo, residing in Dement.

Rev. CHARLES P. CLARKE, resigned Chaplaincy, minister of St. George's, Utica.

Rev. SAMUEL COWELL, resigned St. John's, Lockport, residing there.

Rev. A. P. CROUCH, resigned Christ Church, Collinsville, and become Rector of St. Stephen's, Pittsfield.

Rev. ERASTUS DE WOLF, deacon, left Onarga, and officiates in Lee Centre.

Rev. CHARLES A. GILBERT, Rector of Christ Church, Joliet.

Rev. FREDERICK A. JUNY, St. Anne, Kankakee county.

Rev. ROBERT RYALL, resigned St. John's, Albion.

Rev. GEORGE O. STREET, resigned Tiskilwa, &c., Rector of St. Luke's, Dixon.

Rev. ABRAHAM J. WARNER, resigned Dixon, and is Chaplain in the Army.

Rev. JOHN WILKINSON, Chaplain to the Bishop and Missionary, has resigned Christ Church, Joliet, and St. Thomas', Morris.

Lay Readers—Candidates for Holy Orders—Deacons, Candidates for Priesthood—Ordinations.

LAY READERS.

PETER ARVEDSON, Algonquin.

JOHN K. BASHFORTH, Griggsville.

JOHN F. BEATTY, Grace Church, Chicago; Rev. O. LOCKE.

BENTLEY BUXTON, San Jose.

JAMES CLARK, Limestone; supervision, Rev. J. BENSON.

GEORGE M. LOVELL, Onarga.

CHARLES W. LEFFINGWELL, Galesburg; Rev. W. T. SMITHETT.

RUFUS P. PARRISH and JEREMIAH HOPKINS, Kewanee.

R. H. PERRY, Centralia.

JOHN ROSENBERG, Cairo.

L. W. SHORRY, Galesburg; Rev. W. T. SMITHETT.

SAMUEL WILKINSON, Farmington; Rev. J. BENSON.

Dr. WRIGHT, Tuscola.

Total, FOURTEEN.

CANDIDATES FOR HOLY ORDERS.

PETER ARVEDSON.

ALFRED CAULDWELL.

JOHN HARRIS KNOWLES.

CHARLES W. LEFFINGWELL.

BENARD MCGANN.

JAMES MCGOWAN.

J. WAINWRIGHT RAY.

CHARLES H. VAN DYNE, ordained.

Present number, SEVEN. Whole number, EIGHT.

DEACONS, CANDIDATES FOR PRIESTHOOD.

Rev. ERASTUS DE WOLF.

Rev. ALBERT EDWARD WELLS.

Rev. CHARLES H. VAN DYNE.

ORDINATIONS.

PRIESTHOOD.

July 18th, fourth Sunday after Trinity, in St. Paul's Church, Alton, Rev. A. P. CROUCH, deacon. Candidate presented by Rev. JOHN FOSTER.

Ordinations: Diaconate—Notices of Discipline—The Bishop's Church—Statistics.

DIACONATE.

August 3d, Seventh Sunday after Trinity, in St. James' Church, Chicago, CHARLES H. VAN DYNE. Candidate presented by Rev. Dr. CLARKSON.

NOTICES OF DISCIPLINE.

Rev. JOHN R. THOMPSON, deacon, deposed by Bishop of Wisconsin.

Rev. WILLIAM A. LEACH, Tit. II, Can. V, Sec. 1, by Bishop of Massachusetts.

Rev. HENRY O. G. SMEATHMAN, Tit. II, Can. V, Sec. 1, Bishop of California.

THE BISHOP'S CHURCH STATISTICS.

The worship of this, in one sense, has been regular throughout the year, but not in place. Since March, during the completion of the interior of the edifice, the Sunday worship has been held in the morning at Bryan Hall; in the afternoon, at the Third Presbyterian Church; the Sunday School has been kindly accommodated in the Sunday School room of the Second Universalist Church. I owe the expression of my sincere thanks for the courtesies extended to us in the offer of the use of these fine buildings.

The statistics of services by myself and chaplain, Rev. John Wilkinson, who has been active in missionary duty as well, involves the following particulars for which I seek here a record.

The services here and in the Church of the Holy Communion—which I kept open for several months—were in number, *two hundred and twenty-three*, divided as follows:

Sunday—"Church of the Holy Communion," *twenty-eight*.

" Bishop's Church, *one hundred and one*.

Other days, *ninety-four*.

Total, *two hundred and twenty-three*.

Communicants—whole number during the year—*one hundred and fifty-three*.

There have been added anew, *six*.

By removal, *twenty-seven*.

Left, *nineteen*. Died, *one*.
 Present number, *one hundred and thirty-three*.
 Baptisms—Infants, *seventeen*. At Loda—Infants, *nine*.
 “ Adults, *three*. Total, *twenty-nine*.
 Funerals, *seventeen*.
 Marriages, *seven*.

THE NORTH-WESTERN CHURCH.

A religious paper has been published for a few months past in this city, called “*The North-Western Church*.” It is designed for what its title imports, and is devoted to the combined interests of all the Dioceses west of Ohio. It is generously sent to every clergyman, and consequently becomes a convenient organ of communication with them. As such I shall use it. From the present ability and right spirit with which it is conducted, and the assurances of an undeviating adhesion to the same course, I would recommend it to the full patronage of the Diocese, and hope that it may be liberally sustained in its useful career.

STATISTICS OF DIOCESE.

Number of Clergy, *seventy*.
 Presbyters in duty, *fifty-seven*.
 Deacons in duty, *six*.
 Entitled to seats in Convention, *fifty-four*.
 Clergy—added by letters dimissory, *five*; by ordination, *one*.
 Total, *six*.
 Clergy transferred, *two*.
 Ordinations—Priesthood, *one*; Diaconate, *one*. Total, *two*.
 Candidates for Orders, *seven*.
 Lay Readers, *twelve*.
 Confirmations—number of times public, *sixty*; private *two*
 number confirmed, *three hundred and ninety-eight*.
 Bishop's record of other acts on visitations :
 Baptisms—Infants, *thirty-two*; Adults, *three*. Total, *thirty-five*
 Funerals, *two*.
 Marriages, *three*.
 Holy Communion, in all, *twenty-seven*.

JUBILEE COLLEGE

The social changes in the country since the foundation of this Institution, especially since the death of Bishop Chase, and the vesting its management in a Board of Trustees, have rendered it indispensable that there should be modification in the purposes and conduct of its whole economy. The express Collegiate form and course—not at any time fully developed—passed into one more simply Academic; and for a time met in a more effective manner the motley demand from the acquirements, age, restricted period of study, and immediate objects of life in those who entered its walls. But gradually the demand for this decreased. Popular education became a free gift near home; and the advance in the Public Schools offered advantages more real than the mere saving of expense. The claim of the Church upon it, in the growth of the Diocese and the West, enlarged, and pressed closer. There was less chance for competition in general education with the numerous Colleges and Academies springing up in the new towns; and it became a more emphatic want and claim to bring all training within the influence of our Church life, and the ultimate increase of the Ministry. We then, under this influence, passed quietly into the form of a Training School, by confining our range of pupils to an earlier and more plastic age, and embracing only those more advanced, whose chosen aim was the Ministry, and their holy ambition patiently and laboriously to gain a meetness for it. At each step we reduced our chance for broad popular support; we incurred more pressing demand for modified term bills, and beneficiary gratuity, became less self-supporting and more dependant on the sympathy and gifts of the Church in the Diocese and abroad. The experience of the last three years has not been encouraging. The number of pupils able to pay has dwindled, and the application of aspirants to the ministry has increased. The plea and cry sent abroad from the anxious pressure thus imposed, seems to have fallen on unheeding ears; and no pecuniary assistance has been granted in any degree adequate to the eleemosynary burthen under which we were staggering. We have hitherto paid our way, in-

curring no direct incumbrances, done good as occasion presented, and striven to be faithful to the stewardship for which, in our several places, we were accountable. But for this limited and anxious trust we have been in reality expending capital. Income was utterly inadequate for the support of eight or ten dependants. Of charitable assistance there has been little, while the small earnings from pupils, difficult at best to collect, have decreased to all but nothing in the pecuniary distress and social confusion of our present crisis.

Through these changes in practical administration, it did not escape the attention of the Trustees that the original government of the College, marked by its founder, might be narrower and less popular than the Church would prefer. Of their own accord the Trustees proposed an enlargement of the Board; tendered to the Diocesan Convention the election of several additional members; and procured the legislation requisite to carry into effect the permanent change and franchise.

At their late meeting in July, the Trustees freely examined and discussed the condition of the College in connection thus with its original purpose, its past history and existent state, with direct reference to the policy and duty of the present. The Collegiate department is in full abeyance. The Academic is very limited in number, and wanting in many characteristics which the popular taste, not to say ordinary efficiency, demands. The Theological is, in reality, rather a Training School, preparatory to the systematic course of Divinity, than a sufficient provision for the same; and therefore the students, whenever it is practicable, pass to the General or other endowed Seminaries. In addition, we are necessarily doing our work, which is mainly beneficiary, by a large annual draft upon the actual capital of the Institution.

It is apparent that at such an exigency it behooves us to consider deeply what ought to be done, and to weigh the facts and claims with view to more than a temporary expediency.

Shall we close the doors, disband all educational provisions, and wait for a more auspicious season? Against such a bankruptcy in

our life and work, feeling, prudence and duty alike protest. Practically speaking, there is no act in our case which can respond literally to this idea of absolute inertness and cessation. The property must be cared for in due occupation, or it will dilapidate. The affairs of the domain must be superintended, or severe loss ensue. The religious center in the College Chapel—the Church of the neighborhood, a model of parish order and influence—must be sustained in its pastorate; and the hallowed graves on the soil be kept in their wonted guardianship. There is nothing to be gained, and much forfeited, by the admission of an expedient so lache and crude. We must not find our refuge from care and responsibility in suicide. It were better to go on and use up our means—converting it into ministers in the best way we can, until all should be alienated piece by piece, rather than to stop and wait, in fatal delusion, for a better future which would never come. I feel that in meeting the question, “What shall we do?” there must be plans more manly, expediency higher toned, and a reality before us of honorable usefulness which we can grasp and hold. But this will involve, I admit, fundamental changes; the remodeling of the whole; the discrimination of the distinct parts of our work, and the practical degree in which each may be suspended, modified, or pressed. On these it is my duty to submit my views.

I venture to express as the cardinal idea in the handling of the whole matter, that the College will not thrive—I might say, will not exist—unless removed from its present location to some city; and my natural affinity would incline to Chicago, metropolitan, not in the limited ecclesiastical sense, but in its unchangeable social magnitude and influence. The feeling is decided against an isolated country College; and except when from situation and ample funds such an Institution can aggregate a population, create a town in its immediate vicinity, provide by individual enterprise for relief in its domestic economy, and expansion in its social life, it cannot command a patronage large enough to sustain its expenses, or fill its successive classes. There are inherent difficulties in the family economy of the officers, in the whole matter of “commons,”

in the erection of adequate buildings, the obtaining of supplies, domestics, and superintendence, the entertainment of visitors, the provision for extra occasions of Commencements and Society celebrations, which must exact a large capital as preliminary outlay, a ruinous loss unless very largely sustained. The ultimate and not very remote experience must be, that no inducement can be offered strong enough to attract and hold in the center of an isolated domain, removed from all social excitement and convenience, a body of young men, sufficiently large to supply continuously the classes of a University. Removed to a city, the Collegiate obligations may be confined to instruction, and the discipline of the hours of study; leaving the charge of boarding; and all its impracticable detail, if concentrated in the Institution, to the enterprise of individuals and the choice of the parties interested.

But in reality, the charter and the practical working of Jubilee College, recognize four departments. The College proper—the Academic department tributary to it, the Theological Seminary, and a Female School.

With the required modification of the Charter in respect of locality, which would probably be readily granted, provision might be made for each of these independently, and yet retaining the present University Government.

If the College should be removed to Chicago, and there established with proper site and buildings, then the landed domain in Peoria County lying outside and around the Hill, would form, by sale or exchange, a portion of its endowment.

But the "Hill," with its buildings, should be permanently retained, and furnish as they could do, the beautiful site and convenient arrangement for the Female Department, the Principal of which, as a Clergyman, might sustain also the Pastoral relation to the parish of "Robin's Nest." The Academic department, preparatory to the Collegiate, would in that event be located in Peoria, or in this city, or in both; and in its inception and establishment might precede the renovation of the College itself.

For the Theological Seminary there can be but little doubt that

Chicago would present higher advantages than could possibly be afforded in its present location. The city Clergy, or a portion of them, would in that event render their services gratuitously in different branches of instruction; while a single Professor, devoting to it all his time and exertions, might bear the burthen of its general oversight, and of its Biblical and Critical Studies.

The valuable Library, placed at a point thus accessible, would become an assistance to the body of the Clergy at large, available for reference to all who might visit our city.

I subjoin to these extended suggestions the Triennial Report of the Institution, and commend the whole subject to the thoughtful sympathy and energy of the Church in the Diocese. This demands that all these several departments should be vigorously established and maintained; and that our existing University, with its comprehensive Charter, its property, experience and past work should be rescued from the depression consequent upon circumstances beyond control, and brought out into a "fair place" for demonstrative life and enduring utility. If I have justly exposed its present condition and coerced inactivity, and if the changes suggested contain the form or the germ of a truer existence, then let the Trustees be encouraged to go forward at once, and open the Female Department; establish, if even as an experiment only, the Theological Department in this city; and in Peoria, or here, or in both places, start the Academic, with such reference to Classical and General Education, and the aesthetics which may make the form of it popular and attractive, as may render it alike preparatory to the College, and a suitable provision for the earlier demands of active life. These steps would prepare the way for the College itself—the time, place and arrangement for which must depend on the liberality and proposed endowment which may emanate from the enlightened principle and consecrated means of the Church.

I append the Triennial Statements, recognized by the charter of the Institution as to be made to this Convention.

Triennial Statement of the Finances of Jubilee College.

JULY 1st, 1860.

LIABILITIES.

Total amount due sundry persons on Book account	\$3,084 08
Amount due the Treasurer.....	1,044 82

ASSETS.

Total amount due from sundry persons on Book account*		\$2,182 57
Amount of Bills receivable and interest....		8,707 64
Amount of Assets over Liabilities.....	1,761 86	
	<hr/>	<hr/>
	\$5,890 21	\$5,890 21

JULY 1st, 1861.

LIABILITIES.

Total amount due sundry persons on Book account	\$3,098 22
Amount due the Treasurer.....	1,320 24

ASSETS.

Total amount due from sundry persons on Book account		\$1,058 60
Amount of Bills receivable and interest.....		4,070 32
Amount of Assets over Liabilities.....	715 46	
	<hr/>	<hr/>
	\$5,128 92	\$5,128 92

JULY 1st, 1862.

LIABILITIES.

Total amount due sundry persons on Book account	\$3,946 46
Amount due the Treasurer.....	1,341 76

ASSETS.

Total amount due from sundry persons on Book account		\$1,444 91
Amount of Bills receivable and interest.....		4,892 87
Balance of Assets over Liabilities.....	1,049 56	
	<hr/>	<hr/>
	\$6,337 78	\$6,337 78

* About \$360 of this item may be regarded as "doubtful."

The foregoing statements do not embrace Real Estate or movable property. The movable property, consisting of Library—some 8,000 volumes—Apparatus, Furniture, Stock, and Farming Implements, cannot well be estimated.

The College now owns the following Real Estate lying in Peoria County, and constituting the College Domain proper, viz.:

S. $\frac{1}{2}$ 26, 10 N., 6 E.,.....	320 acres.
S. $\frac{1}{2}$ 25, 10 N., 6 E.,.....	320 "
N. E. 35, 10 N., 6 E.,.....	160 "
S. $\frac{1}{2}$ N. E., 27, 10 N., 6 E.,	80 "
	<hr/>
	880 "

OUT-LYING LANDS.

N. E. 2, 5 S., 7 W., Pittsfield, Pike Co., Ill.,.....	160 acres.
W. $\frac{1}{2}$ N. W. 15, 7 N., 13 W., Jerseyville,.....	80 "
N. W. 2, 14 N., 7 E., Toulon, Stark Co.,.....	160 "
Pt. N. W. N. E. 29, 40 N., 5 E., Hillsborough, Jeffer- son Co., Mo.,.....	20 "
	<hr/>
	420 "

The out-lying lands are of less value, and some of them are defective in titles.

During the year ending July 1st, 1860, there was received for the education of Theological Students the sum of \$70; during the same time board and tuition was afforded gratuitously in the case of two Students to the amount of \$159 70.

During the year ending July 1st, 1861, \$506 58 was received, and \$883 32 was expended in the case of six Students.

During the year ending July 1st, 1862, \$382 65 was received, and \$750 was expended in the case of five Students.

*Report of Auditing Committee appointed at the meeting of the Trustees,
July 23d, 1862.*

Your Committee, to whom was referred the accounts of the Rev. Samuel Chase, as Treasurer of Jubilee College, beg leave to report,

That they have examined the said accounts and books of the College, and that they find the statements of the accounts so rendered, correct, the books satisfactorily kept.

Conclusion—Personal Identity with Christ's Kingdom—Church not Sectarian.

In examining the separate items of expense, your Committee cannot but express their satisfaction at the economy exhibited in the management of the affairs of the Institution.

They find the finances of the Corporation in better condition than might have been expected in such a condition of the country, and *flattering*, when we consider the small amount of patronage extended to the Institution as compared with former years.

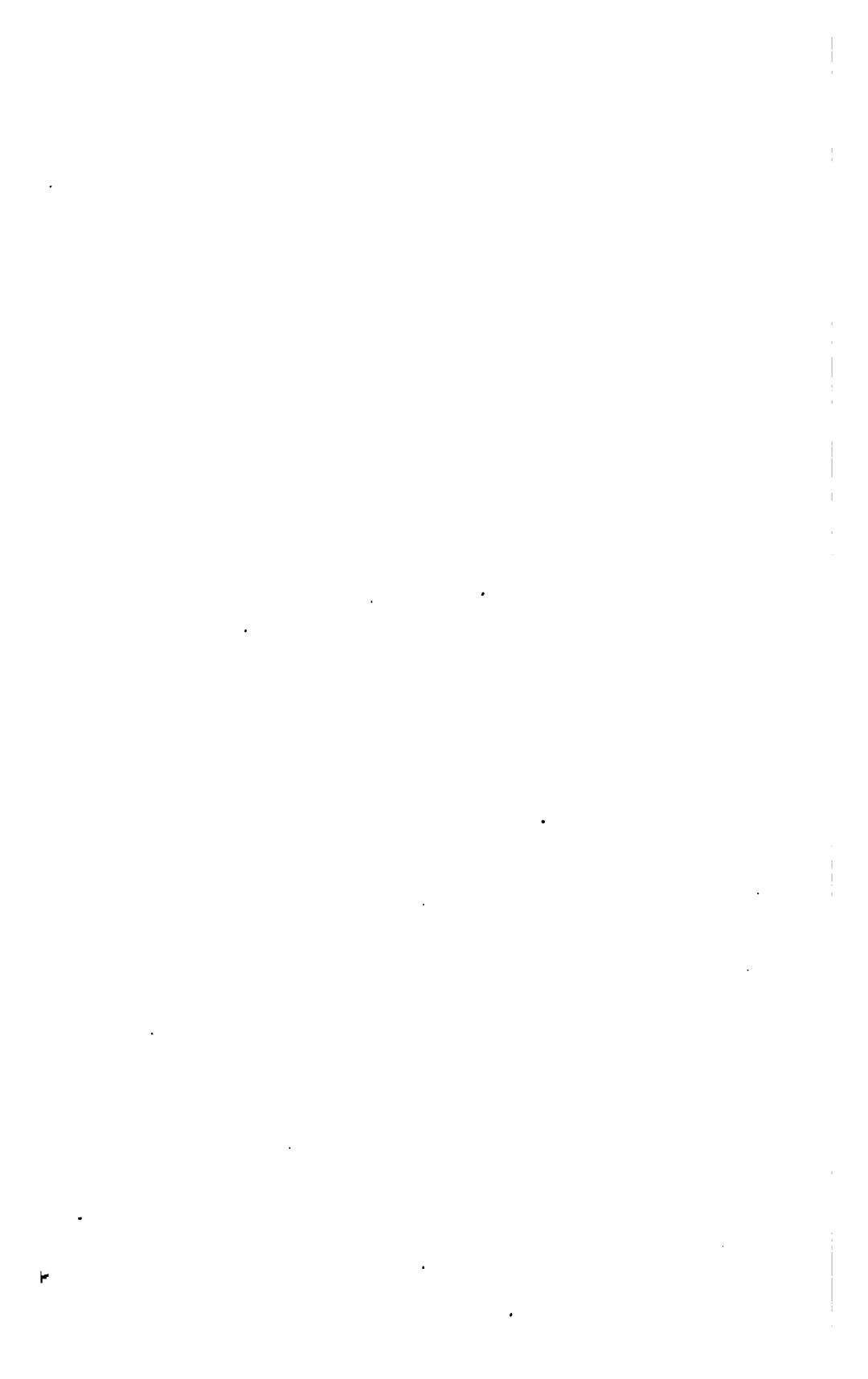
T. N. BENEDICT,
P. R. K. BROTHERRSON,
H. S. AUSTIN.

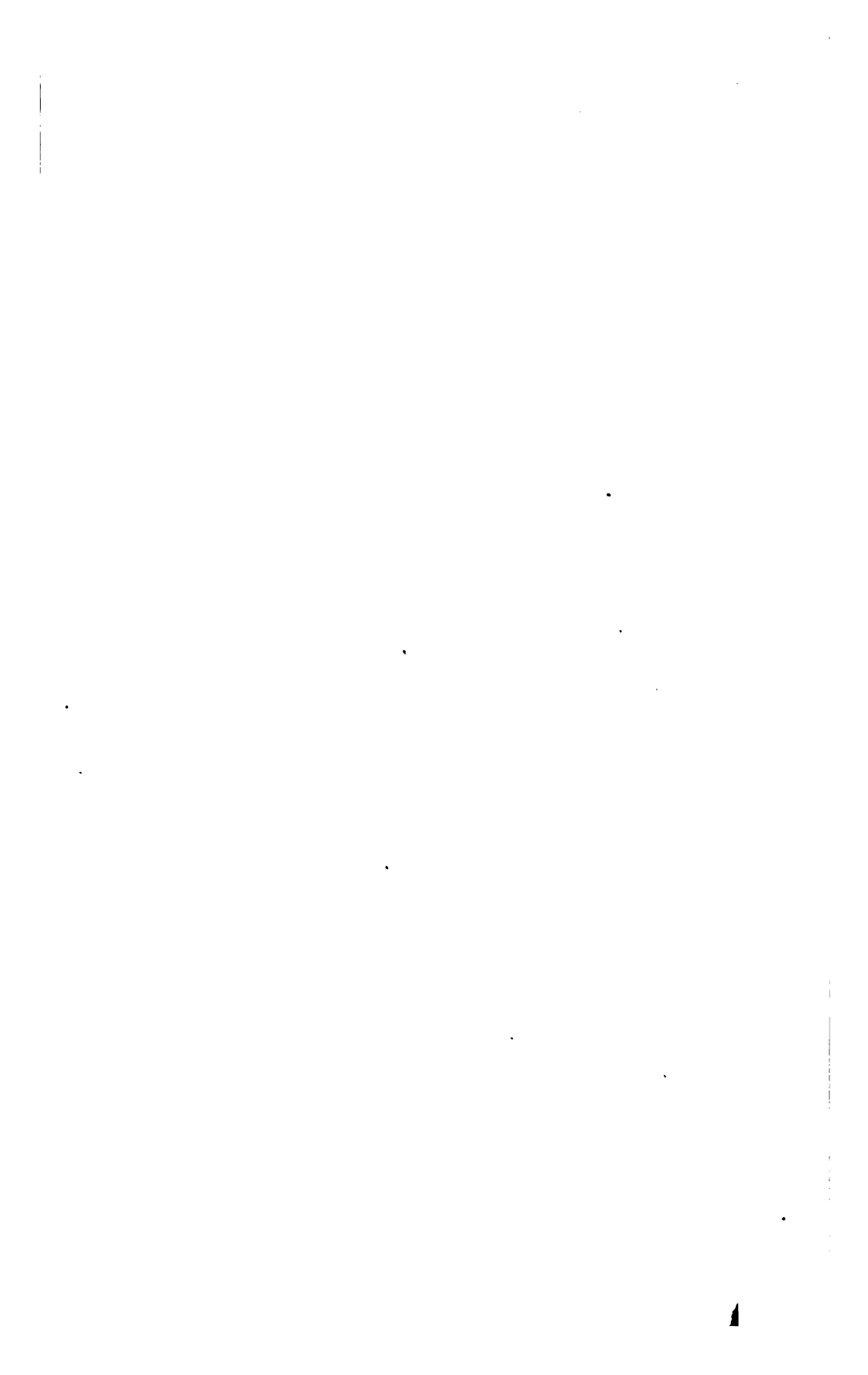
CONCLUSION.

Every aspect under which we can regard our field of labor and interest is an appeal to us to be demonstrative and real in the identity of our every interest with the Church of Christ. The true impulse to extend this must be our love for the Redeemer Himself, sympathy with His plans, and the affectionate charge which we have received from Him. It is our interest, our honor, our triumph that His Kingdom may come. The brilliant promise is to sit with Him, as He is set down with the Father on His throne. Christ identifies Himself with us in our sin, and bears it away; with our sorrows, and opens His breast to receive them; with our temptations, and goes before us with a voice of consolation, and surrounds us, by His Spirit, with enduring strength. He invites us to identify ourselves with Him in His work and His reward; and so to cast our affections, plans and hopes into the Ark of the Church, riding now upon a stormy sea, that we may be borne with it in triumph, where its landed pilgrims may be at home in the Better Land. This sympathy, this identity, this hope, is the spring of a desire to spread the Church we love; the knowledge of salvation which we rejoice in, the Sacraments by which it is sustained, the Ministry of reconciliation by whom it is preached, the Ritual in which our fathers worshiped, and where millions join their voices to ours as its prayer and song girdle the world. The cause of the Church is no sectarian effort. It is the only form in which we discern an unadulterated Gospel. It is the form in which Christ established it, Apostles taught it; Martyrs sealed it in blood, and the unity of many generations has perpetuated it. We neither alter

it from expediency, nor contrive it to suit our views and purpose. Right or wrong, our principle is, to hold and diffuse precisely what Christ taught and Apostles exhibited in doctrine and fellowship, and the primitive Church of the first three centuries left recorded in volumes of sacred learning and ritual facts. We must bear on with heart and soul evangelical faith—the deep spiritual truth as it is in Jesus. And as this cannot be dissevered in practice from ministry, sacraments and forms of worship, we must cling to those which, as scriptural in our sight, we dare not depreciate; which, as our own selected means for conscience' sake, we cannot but estimate as a precious boon for others. While as Christians we must anxiously seek the spiritual good of the fellow heirs of our sin and shame, and we labor practically that Christ's Kingdom may come, and in sympathy with all that upholds, advances or adorns it,—we are constrained to seek and labor for that which we believe and know to constitute this Kingdom, to be the Body to which belongs the promises—the Ministry which is appointed in direct succession from its great Head,—the Ministry which Christ began and has perpetuated in His Church—the bond of visible fellowship with the unseen Minister of the True Tabernacle,—the Ministry so real in historic truth as well as precious to the devout soul. It is the fulfillment of promise, the pledge of the divine indwelling and of sacramental life, the unbroken bond which connects present believers with each precedent generation, and the last with the ascending Lord in creed and sacrament, the inspired Word, teaching and government, in personal communion as direct and real as when sight was the accident of the Disciples' adoring love. The discretionary forms of our worship and discipline are hallowed by the piety of centuries,—the holy and martyr fidelity of the Anglican Church; the prudence of the true-hearted Fathers of our American Episcopancy; an adaptation to our civil government and political privileges truly surprising; with vital application to every grade of society settled or unsettled; and conservative of the truth in every trial to which it can be subjected by the weakness of friend or the madness of opponents. God forbid that we

should ever be swayed by a spirit that deserves the name of Sectarian. Catholicity is the antagonism to all such in fact and temper. May we be kept from ever being indifferent to the truth, or undemonstrative in our fidelity to it in all its height, breadth and depth, through fear of the false charge of such a name and spirit, or the morbid confusion of our own emotions. May we ever love and spread in its visible, its spiritual, its heavenly, its enduring reality,—**THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.**





NOTICE.

THE TWENTY-SIXTH ANNUAL CONVENTION OF THE DIOCESE OF ILLINOIS, will be held in THE BISHOP'S CHURCH, on Wednesday the 16th day of September, A.D., 1863.

JOHN WILKINSON,
Secretary of the Convention.

JOURNAL

OF THE

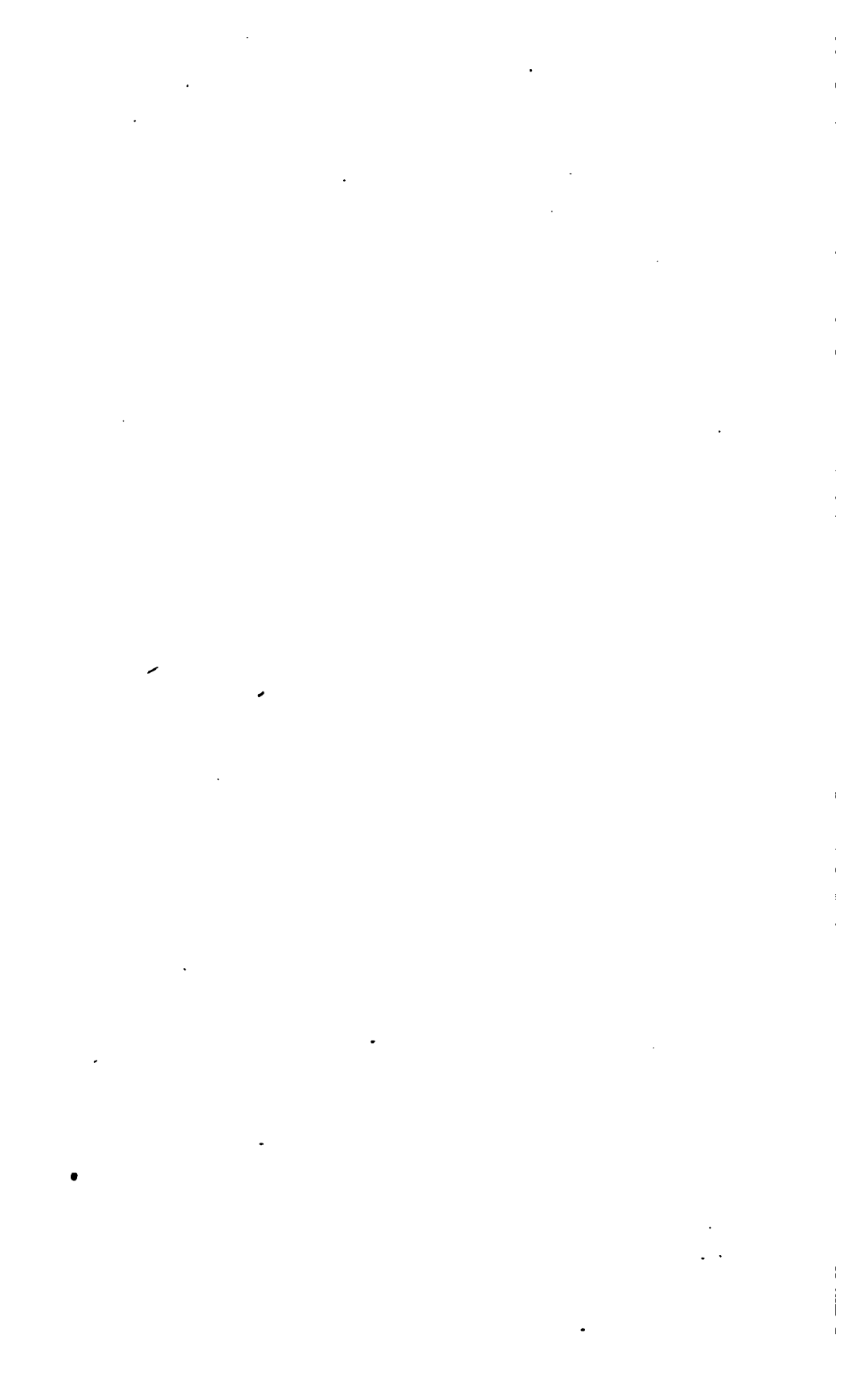
TWENTY-SIXTH

Annual Convention

OF THE

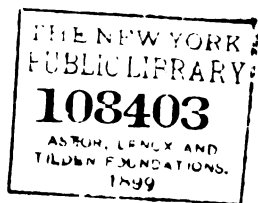
DIOCESE OF ILLINOIS.

1863.



JOURNAL
OF THE
TWENTY-SIXTH ANNUAL CONVENTION
OF THE
PROTESTANT EPISCOPAL CHURCH,
IN THE
DIOCESE OF ILLINOIS,
HELD IN
THE BISHOP'S CHURCH, CHICAGO,
SEPTEMBER 16 AND 17, 1868.

CHICAGO:
PRINTED FOR THE CONVENTION.
1868.



S. P. ROUNDS, PRINTER,
No. 46 State Street, Chicago.

LIST OF THE CLERGY OF THE DIOCESE OF ILLINOIS,

FOR THE CONVENTION OF 1863.

- Rev. Rev. HENRY JOHN WHITEHOUSE, D. D., Bishop of the Diocese, and President of Jubilee College, Chicago.
- Rev. ALBERT, CHARLES H., Rector of St. Paul's Church, Kankakee.
- Rev. ALLEN, STEPHEN T., Rector of Trinity Church Aurora, and St. John's Church, Naperville.
- Rev. BENEDICT, THOMAS N., Rector of Christ Church, Ottawa.
- Rev. BENSON, JOHN, Rector of Calvary Church, Farmington, and Christ Church, Limestone.
- Rev. BISHOP, HIRAM N., D. D., Rector of St. John's Church, Chicago.
- Rev. BREDBERG, JACOB, Swedish Minister of St. Ansgarius' Church, Chicago.
- Rev. BRITTAIN, WILLIAM, Missionary at Jonesboro, Du Quoin and Carbondale.
- Rev. BRODNAX, WILLIAM M. A.,* Officiating in Peoria.
- Rev. BRUCE, CALEB A., Officiating in Pittsfield, and Rushville. P. O. Lewistown.
- Rev. CARPENTER, SAMUEL T.,*
- Rev. CAUCH, JOHN, Deacon, Officiating in the Church of the Advent, Marengo.
- Rev. CHASE, PHILANDER, St. Luke's Church, Wyoming. P. O. Princeville.
- Rev. CHASE, SAMUEL, D. D., Vice President of Jubilee College, and Chaplain of 14th Reg. Illinois Cavalry.
- Rev. CHENEY, CHARLES E., Rector of Christ Church, Chicago.
- Rev. CLARK, ANSON,* Residing at Dement.
- Rev. CLARKE, CHARLES P., Rector of St. George's Church, Utica. P. O. Ottawa.
- Rev. CLARKSON, ROBERT H., D. D., Rector of St. James' Church, Chicago.
- Rev. CLOVER, LEWIS P., D. D., Rector of St. Paul's Church, Springfield.
- Rev. COE, JAMES W., Rector of St. Luke's Church, Dixon.
- Rev. COOPER, WILLIAM H., Officiating in St. Paul's Church, Hyde Park, and St. Peter's Church, Sycamore. P. O. Chicago.
- Rev. COWELL, SAMUEL, Officiating St. Paul's Church, Manhattan. P. O. Lockport.
- Rev. CUMMINS, GEORGE D., D. D., Rector of Trinity Church, Chicago.
- Rev. DE WOLF, ERASTUS, Deacon, Minister of the Church of the Redeemer, Wilmington.
- Rev. DRESSER, CHARLES, D. D., Residing in Springfield.
- Rev. DRESSER, DAVID WALKER, Rector of St. Paul's Church, Carlinville, and St. Peter's Church, Chesterfield.
- Rev. FOSTER, JOHN, Rector of St. Paul's Church, Alton.
- Rev. FREEMAN, LYMAN N., Rector of Grace Church, Galesburg.
- Rev. GILBERT, CHARLES A., Rector of Christ Church, Joliet, and St. John's Church, Lockport.
- Rev. GOODALE, SAMUEL, Rector of Trinity Church, Geneseo.
- Rev. GREEN, JONAS,* Deacon, Missionary at Manteno, Monee, etc., I. C. R. R. P. O. Chicago.
- Rev. GRISWOLD, ASA, Residing in New York.

*Not entitled to seat in Convention.

List of the Clergy of the Diocese of Illinois, for the Convention of 1863.

- REV. HAGER, ELIJAH W., Rector of the Church of the Holy Communion, Chicago.
 REV. HIESTER, HENRY T., Rector St. Andrew's Church, Farm Ridge.
 REV. HUTCHINS, BENJAMIN,* Residing at Albion.
 REV. JONES, SILAS RUSSELL,* Rector of the Church of the Ascension, Chicago.
 REV. JUNY, FREDERICK A.,* Residing at St. Anna, Kankakee County. Officiating to the French Population.
 REV. KERFOOT, RICHARD T., Rector of St. Matthew's Church, Bloomington.
 REV. LABAGH, ISAAC P.,* Officiating in Cairo.
 REV. LOOKE, CLINTON, Rector of Grace Church, Chicago.
 REV. MAGILL, MATTHEW, Rector of Trinity Church, Rock Island.
 REV. McCULLOUGH, J. W., D. D., Rector of St. James' Church, Lewistown.
 REV. MCGANN, BYRON, Deacon, Officiating in Trinity Church, Polo.
 REV. MCGOWAN, JAMES S., Deacon, Officiating in Belvidere.
 REV. MITCHELL, WILLIAM M. D., Rector of St. Mark's Church, Chester.
 REV. MORRISON, THEODORE N., Rector of Trinity Church, Jacksonville.
 REV. NASH, FRANCIS B., Rector of St. Jude's Church, Tiskilwa and Zion Church, Providence.
 REV. NIGLAS, JOHN,* Residing in Peoria.
 REV. OSBORNE, JOHN WESLEY, Missionary at Arcola, Bement and Edgewood. P. O. Chicago.
 REV. PARK, ROSWELL, D. D.,* Principal of Immanuel Hall, Lake View. P. O. Chicago.
 REV. PEDELUPÉ, JOHN B. M., Missionary at Paris, Shelbyville, and other places. T. H. and A. R. R.
 REV. PORTER, GEORGE S.,* Residing near Princeton.
 REV. ROBERTS, WARREN H., Rector of Grace Church, Galena.
 REV. RYALL, ROBERT,* Residing in Missouri.
 REV. SAYRES, GEORGE, Rector of Grace Church, Rock Island County.
 REV. SMITH, THOMAS, B. D.,* Proprietor of *The Northwestern Church*, Chicago.
 REV. SMITHETT, WILLIAM T., Rector of Emmanuel Church, Rockford.
 REV. STEEL, WILLIAM M.,* Residing at Hamlin, McLean County.
 REV. STREET, GEORGE C., Minister of St. Mark's Church, Geneva. P. O. Chicago.
 REV. STRONG, HENRY N., D. D., L. L. D., Rector of St. John's Church, Quincy.
 REV. TREWARTHA, ROBERT, Deacon, officiating in Christ Church, Collinsville.
 REV. TRIMBLE, JOHN JR.,* D. D., Residing in Chicago.
 REV. TUTTLE, EDMUND B., Rector of St. Ansgarius' Church, Chicago, and Post Chaplain at Camp Douglas.
 REV. UNONIUS, GUSTAF,* Residing in Sweden.
 REV. VANDYNE, CHARLES H.,* Rector of St. Stephen's Church, Chicago.
 REV. WAITE, JOSEPH M., Rector of St. Paul's Church, Peoria.
 REV. WARNER, ABRAHAM J., Chaplain of the 12th Regiment Illinois Cavalry.
 REV. WELDON, SALMON R., Rector of Zion Church, Freeport.
 REV. WELLS, ALBERT E., Rector of St. John's Church, Kewanee.
 REV. WEST, JOHN R., Missionary and Instructor in Jubilee College.
 REV. WILKINSON, JOHN, Chaplain to the Bishop, Chicago.
 REV. WILLIAMSON, CHARLES H.,* Residing in Kankakee.
 REV. WOODWARD, JAMES A.,* Residing at Farm Ridge.
 REV. WRIGHT, EDWARD P., Rector of Christ Church, Waukegan.
 REV. ARVEDSON, PETER,* Deacon, Officiating in Algonquin.

RESIDENT IN THE DIOCESE.

- REV. JOHNSON, PHILIP A., Officiating in Missionary work. P. O. Decatur.
 REV. WORTHINGTON, J. T., D. D., Residing in Pittsfield, Officiating in Missouri.
 REV. F. G. HAWLEY, D. D., of Louisiana, Officiating temporarily in Trinity Church, Chicago.

Whole number of Clergy,.....	78	Present but not entitled to seats,.....	6
Entitled to seats,.....	55	Absent entitled to seats,.....	14
Present,.....	41	Absent not entitled to seats,.....	18

LIST OF LAY DELEGATES.

ALGONQUIN, St. JOHN'S—*Peter Arvedson.*
 AURORA, TRINITY—*Charles Wheaton, E. A. Wilson.*
 CARLINVILLE, St. PAUL'S—*M. H. Head, Wm. W. Dorsett.*
 CHESTER, St. MARK'S—*E. D. Servant, J. Swanwick, J. P. Jones.*
 CHESTERFIELD, St. PETER'S—*T. S. Gelder, Robert Oliver.*
 CHICAGO, ASCENSION—*S. Gehr, J. H. Eatten, Moses Bacon.*
 " ATONEMENT—*L. P. Cheney, George P. Lee, Euben Taylor.*
 " CHRIST—*G. A. Sackett, A. C. Oakins, E. Benedict.*
 " GRACE—*H. C. Ranney, S. Powell, F. C. Smith.*
 " St. ANNE'S—*C. H. Anderson.*
 " St. JAMES'—*J. P. Clarkson, S. A. Goodwin, John Rogers.*
 " St. JOHN'S—*C. H. Jordan, H. Plicher, Jr., S. Johnson.*
 " TRINITY—*L. B. Otis, J. C. Fargo, Geo. R. Chittenden.*
 DECATUR, St. JOHN'S—*O. Fuller, H. Prather, L. Burrows.*
 DIXON, St. LUKE'S—*W. T. House, James K. Edsall, Wm. W. De Wolf.*
 FARMINGTON, CALVARY—*Wm. Wilkinson, S. Wilkinson, H. P. Rogers.*
 FARM RIDGE, St. ANDREW'S—*James Chase, A. Griffith, John Elliot.*
 FREEPORT, Zion—*F. E. Dakin, D. S. Brewster.*
 HYDE PARK, St. PAUL'S—*W. K. Ackerman, F. O. Boyd.*
 GALENA, GRACE—*Frederic Stahl, E. W. Carson.*
 GALESBURG, GRACE—*Sidney Myers, Josias Grant, T. E. Coots.*
 JOLIET, CHRIST—*Wm. Smith, S. W. Stone, W. B. Caswell.*
 JACKSONVILLE, TRINITY—*I. L. Morrison, H. Stryker, John Fleck.*
 KANKAKEE, St. PAUL'S—*Benjamin B. Beach, William Sibley.*
 KEWANEE, St. JOHN'S—*E. P. Furish, J. Hopkins, George A. Morse.*
 LEWISTOWN, St. JAMES'—*E. C. Judd, James M. Davidson, D. W. O. Bryant.*
 LIMESTONE PRAIRIE, CHRIST—*Groves U. Hotchkiss.*
 MAPERVILLE, St. JOHN'S—*James G. Wright, William B. Green.*
 OTTAWA, CHRIST—*J. W. Dow, William Osmen, E. M. Wade.*
 PEORIA, St. PAUL'S—*Charles Urlicson, A. G. Tyng, John Johnson.*
 PERU, St. PAUL'S—*Noason Young.*
 QUINCY, St. JOHN'S—*F. C. Moore, H. A. Williamson, C. W. Meade.*
 ROBIN'S NEST, CHRIST—*Joseph Mayo, Charles Mayo, E. F. Seabury.*
 ROCKFORD, EMANUEL—*R. P. Lane, H. P. Stockton, Horace Starkey.*
 ROCK ISLAND, TRINITY—*W. B. Grinnell, Richard Grampton.*
 SPRINGFIELD, St. PAUL'S—*S. H. Treat, Frederick George, G. S. Thomson.*
 TIEKILWA, St. JUD'S—*Lemuel Perkins, Aaron E. May.*
 WAUKEGAN, CHRIST—*Thomas Bidwell, William Bealey, C. R. Steel.*
 WILMINGTON, REDEEMER—*D. L. Batchelor, Barnabas Bradt.*

Those present in Convention in Italics.

OFFICERS OF THE DIOCESE AND CONVENTION.

BISHOP OF THE DIOCESE AND *ex-officio* PRESIDENT OF THE CONVENTION,

RT. REV. HENRY J. WHITEHOUSE, D. D.

SECRETARY OF THE CONVENTION,

REV. CHARLES A. GILBERT, JOLIET.

TREASURER OF THE CONVENTION AND OF THE MISSIONARY FUND,

REV. T. N. MORRISON, JACKSONVILLE.

STANDING COMMITTEE,

REV. T. N. BENEDIOT, *Pres't*, Ottawa.

" CLINTON LOCKE, *Secretary*, Chicago.

" LEWIS P. CLOVER, D. D.

MR. F. A. BRYAN,

" N. B. KIDDER.

HON. L. B. OTIS.

DEPUTIES TO THE GENERAL CONVENTION,

REV. S. CHASE, D.D.

" G. D. CUMMINS, D.D.

" W. H. ROBERTS,

" H. N. STRONG, D.D., L.L.D.

HON. GEORGE GREEN.

MR. S. CORNING JUDD.

" R. B. SERVANT.

HON. F. H. TREAT.

TRUSTEES OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF ILLINOIS,

REV. SAMUEL CHASE, D.D.

" T. N. BENEDICT.

MR. H. S. AUSTIN.

" J. W. HANSEL.

MR. R. F. SEABURY.

TRUSTEES OF JUBILEE COLLEGE,

REV. L. P. CLOVER, D.D.

MR. H. S. AUSTIN.

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY,

REV. T. N. BENEDICT.

" H. N. BISHOP, D.D.

" R. H. CLARKSON, D.D.

" E. B. TUTTLE.

REV. JOHN WILKINSON.

MR. ANTRIM CAMPBELL.

" C. E. LARRABEE.

HON. L. B. OTIS.

JOURNAL.

THE BISHOP'S CHURCH, CHICAGO, }
September 16, 1863. }

The Twenty-sixth Annual Convention of the Diocese of Illinois, assembled for Divine Worship in the Bishop's Church, Chicago, on Wednesday, the 16th day of September, A. D., 1863, at 10 o'clock, A. M.

Morning Prayer to the *Venite Exultemus* was read by the Rev. David W. Dresser. The Fifth selection of the Psalter was chanted antiphonally by the Clergy and Congregation. The Rev. Samuel Goodale read the first Lesson; the Rev. T. N. Morrison, the second. The Rev. John Benson read the Creed and the opening Collects, and the Rev. T. N. Benedict, the Litany.

The Ante Communion Service was read by the Bishop, the Rev. William Mitchell, M. D., reading the Epistle.

The Convention Sermon was preached by the Rev. Clinton Locke, from St. John's Gospel, eighth chapter and thirty-second verse. The Offertory was read by the Rev. John Wilkinson, and the alms were appropriated to Diocesan Missions.

The Bishop then proceeded with the Holy Communion, consecrating the elements, and administering them to the Clergy, Lay Delegates and Congregation present.

Meeting for Business—Clergy Present—Quorum—Call of Parishes.

At 3 P. M., the Convention met for organization and business. The Assistant Secretary of the Convention called the names of the Clergy entitled to seats, and the following were found present :

Rt. Rev. Henry John Whitehouse, D. D.,	Rev. Clinton Locke,
Rev. Stephen T. Allen,	" Matthew Magill,
" Thomas N. Benedict,	" J. W. McCullough, D. D.,
" John Benson,	" Byron McGann,
" Hiram N. Bishop, D. D.,	" James McGowan,
" Jacob Bredberg,	" William Mitchel, M. D.,
" William Brittain,	" T. N. Morrison,
" John Cauch,	" Francis B. Nash,
" Charles P. Clarke,	" John W. Osborne,
" Lewis P. Clover, D. D.,	" Warren H. Roberts,
" James W. Coe,	" William T. Smithett,
" Erastus De Wolf,	" George C. Street,
" John Foster,	" H. N. Strong, D. D., L. L. D.,
" Lyman N. Freeman,	" E. B. Tuttle,
" Charles A. Gilbert,	" Albert E. Wells,
" Samuel Goodale,	" John R. West,
" Elijah W. Hager,	" John Wilkinson,
" Henry T. Hiester,	" Edward P. Wright.
" Richard T. Kerfoot,	

Whole number entitled to seats, 55. Present, 87.

There being the canonical number of Clergymen present, the list of Parishes entitled to representation was called. The certificates of the Lay Delegates were then placed upon the Secretary's table and referred to a Committee, consisting of the Rev. T. N. Benedict, the Hon. S. H. Treat and the Assistant Secretary.

The Committee reported as correct the following :

St. John's, Algonquin, Peter Arvedson.

Trinity, Aurora, { Charles Wheaton,
R. A. Wilcox.

St. Paul's, Carlinville, { M. H. Head,
William W. Dorsett.

List of Parishes Entitled to Representation.

<i>St. Mark's, Chester,</i>	{ R. B. Servant, John Swanwick, James P. Jones.
<i>Ascension, Chicago,</i>	{ Samuel Gehr, John H. Batten, Moses Bacon.
<i>Atonement, Chicago,</i>	{ L. P. Cheney, George P. Lee, Reuben Tayler.
<i>Christ, Chicago,</i>	{ George A. Sackett, A. C. Calkins, Russell Benedict.
<i>Grace, Chicago,</i>	{ H. C. Ranney, Samuel Powell, F. C. Smith.
<i>St. James', Chicago,</i>	{ John Rogers, S. A. Goodwin, J. P. Clarkson.
<i>St. John's, Chicago,</i>	{ C. H. Jordan, H. Pilcher, Jr. S. Johnson.
<i>Trinity, Chicago,</i>	{ L. B. Otis, J. C. Fargo, George R. Chittenden.
<i>St. Luke's Dixon,</i>	{ Willis T. House, James K. Edsall William W. DeWolf.
<i>Calvary, Farmington,</i>	{ William Wilkinson, Samuel Wilkinson, Henry P. Rogers.
<i>St. Andrew's, Farm Ridge,</i>	{ James Chase, Alexander Griffith, John Elliot.
<i>Grace, Galena,</i>	{ Frederick Stahl, Robert W. Carson.
<i>Grace, Galesburg,</i>	{ Sidney Myers, Josias Grant, T. E. Coote.

 List of Parishes Entitled to Representation.

<i>Christ, Joliet</i> ,	{ William Smith, S. W. Stone, W. B. Caswell.
<i>Trinity, Jacksonville</i> ,	{ Isaac L. Morrison, Henry Stryker, Jr., John Flack.
<i>St. John's, Kewanee</i> ,	{ Rufus P. Parrish, Jeremiah Hopkins, George A. Morse.
<i>St. James', Lewistown</i> ,	{ S. C. Judd, James M. Davidson, D. W. C. Bryant.
<i>Christ, Limestone Prairie</i> ,	Grove U. Hotchkiss.
<i>St. John's, Naperville</i> ,	{ James G. Wright, William B. Green.
<i>Christ, Ottawa</i> ,	{ Joseph W. Dow, William Osman, Edward M. Wade.
<i>St. Paul's, Peoria</i> ,	{ Charles Ulricson, Alexander G. Tyng, John Johnson.
<i>St. Paul's, Peru</i> ,	Naasson Young.
<i>St. John's, Quincy</i> ,	{ F. C. Moore, H. A. Williamson, C. W. Meade.
<i>Christ, Robin's Nest</i> ,	{ Joseph Mayo, Charles Mayo, R. F. Seabury.
<i>Trinity, Rock Island</i> ,	{ W. B. Grinnell, Richard Grampton.
<i>St. Paul's, Springfield</i> ,	{ S. H. Treat, Frederick George, G. S. Thomson.
<i>St. Jude's, Tiskilwa</i> ,	{ Lemuel Perkins, Aaron E. May.

List of Parishes Entitled to Representation—Lay Delegates Present.

<i>Christ, Waukegan,.....</i>	{ Thomas Bidwell, William Besley, Charles R. Steele.
<i>Redeemer, Wilmington,.....</i>	{ D. L. Batcheler, Barnabas Brant.

The Committee also reported that they found two Certificates of Election of Lay Delegates from the Parish of St. Ansgarius' Church, Chicago; and the right of seat being thus in doubt, they returned the Certificates to the Convention.

The names of the Lay Delegates as reported by the Committee were then called, and the following found to be present:

Peter Arvedson—*St. John's, Algonquin.*
R. A. Wilcox—*Trinity, Aurora.*
R. B. Servant—*St. Mark's, Chester.*
Samuel Gehr, John H. Batten—*Ascension, Chicago.*
L.P.Cheney, George P. Lee, Reuben Tayler—*Atonement, Chicago.*
A. C. Calkins—*Christ, Chicago.*
H. C. Ranney, Samuel Powell, F. C. Smith—*Grace, Chicago.*
S. A. Goodwin, J. P. Clarkson—*St. James', Chicago.*
C. H. Jordan, H. Pilcher, Jr., S. Johnson—*St. John's, Chicago.*
L. B. Otis—*Trinity, Chicago.*
William W. De Wolf—*St. Luke's, Dixon.*
William Wilkinson—*Calvary, Farmington.*
Frederick Stahl—*Grace, Galena.*
Sydney Myers—*Grace, Galesburg.*
William Smith—*Christ, Joliet.*
R. P. Parish, Jeremiah Hopkins—*St. John's, Kewanee.*
S. Corning Judd—*St. James', Lewistown.*
Grove U. Hotchkiss—*Christ, Limestone Prairie.*
Charles Ulricson, A. G. Tyng—*St. Paul's, Peoria.*
Naasson Young—*St. Paul's, Peru.*
F. C. Moore, H. A. Williamson—*St. John's, Quincy.*
Charles Mayo—*Christ, Robin's Nest.*
S. H. Treat, Frederick George—*St. Paul's, Springfield.*
Thomas Bidwell—*Christ, Waukegan.*
D. L. Batcheler—*Redeemer, Wilmington.*

Quorum Present—Convention Organized—Election of Secretary and Treasurer.

Whole number of Parishes entitled to representation,.....	44
Whole number of Certificates approved,.....	89
Number of Parishes represented,.....	28

On motion, Mr. C. H. Anderson, whose name was upon both certificates from the Parish of St. Ansgarius' Church, Chicago, was admitted to a seat in the Convention.

There being present the Canonical number of Lay Delegates, thus constituting a quorum of both Orders, the Bishop declared the Convention organized.

After which the Assistant Secretary read the "Rules of Order."

The election of Secretary and Treasurer being next in order, Tellers were appointed by the Bishop, as follows :

For Secretary :—

Clerical Votes.

Rev. Wm. T. Smithett,
Reuben Tayler.

Lay Votes.

Rev. J. W. Coe,
H. Pileher, Jr.

For Treasurer :—

Clerical Votes.

Rev. F. B. Nash,
Samuel Gehr.

Lay Votes.

Rev. Albert E. Wells,
H. A. Williamson.

It was moved and seconded that the ballot be dispensed with, and the present Secretary be re-elected *viva voce*. The Chair announced that the Secretary declined a re-election, and the Convention proceeded to ballot for Secretary and Treasurer, when the Rev. Charles A. Gilbert was elected Secretary, and the Rev. T. N. Morrison, Treasurer.

 Resolution of Courtesy—Standing Committees.

On motion, it was then

Resolved, That Clergymen present, not entitled to seats in this Convention, Clergymen from other Dioceses, and Candidates for Holy Orders, be admitted to the sittings of the Convention.

Whereupon the following Clergymen attended the sittings of the Convention :

Rev. Wm. M. A. Brodnax, Diocese of Illinois.		
" S. R. Jones,	"	"
" Thomas Smith,	"	"
" John Trimble, D. D.,	"	"
" C. H. Vandyne,	"	"
" C. V. Kelly, M. D.,	"	Wisconsin.
" Stephen C. Millett,	"	"
" H. G. Wood,	"	Western New York.
" A. E. Bishop,	"	Indiana.
" F. G. Hawley, D. D.,	"	Louisiana.
" Joseph S. Large,	"	Kentucky.
" George Sheets,	"	Missouri.
" James Bonnar,	"	Ohio.

On motion, both Certificates of Election in reference to the contested seats of the Parish of St. Ansgarius' Church, Chicago, were referred to the Committee on Privilege, when such Committee shall be appointed.

The Bishop then appointed the following Standing Committees.

I. *On the Incorporation of Churches*—Rev. T. N. Morrison, S. Corning Judd, A. C. Calkins.

II. *On Finance*—Rev. John Benson, L. B. Otis, Frederick Stahl.

III. *On Privilege*—Rev. Henry N. Strong, D. D., L. L. D., Rev. D. W. Dresser, W. W. De Wolf, George P. Lee.

IV. *On Legislation*—Rev. T. N. Benedict, Rev. W. H. Roberts, S. H. Treat, R. B. Servant.

V. *On the Extension of the Church*—Rev. L. N. Freeman, Rev. J. W. Osborne, F. C. Moore, William Wilkinson.

VI. *On Unfinished Business*—Rev. John Wilkinson, T. E. Coote.

The Bishop next appointed the Inspectors of Elections, as follows :

For Standing Committee :—

Clerical Votes.

Rev. J. W. McCullough, D. D.,
Rufus P. Parish.

Lay Votes.

Rev. George C. Street,
John H. Batten.

For Deputies to General Convention :—

Clerical Votes.

Rev. Clinton Locke,
Grove U. Hotchkiss.

Lay Votes.

Rev. Samuel Goodale,
Charles Ulricson.

For Trustees of the Protestant Episcopal Church in the Diocese of Illinois :

Clerical Vote.

Rev. H. N. Bishop, D.D.,
Charles Mayo.

Lay Vote.

Rev. H. N. Strong, D.D., L.L.D.,
D. L. Batcheler.

MISCELLANEOUS BUSINESS.

On motion, it was unanimously

Resolved, That the next Annual Convention of this Diocese be held in the Bishop's Church, Chicago.

Notice was given of a proposed substitute for Canon XX, "Of the Trial of a Clergyman not being a Bishop," which was read, and, on motion, referred to the Committee on Legislation.

Notice was also given a proposed amendment to the same Canon, Section 4, which, on motion, was referred to the Committee on Legislation.

On motion, the Convention then adjourned to meet again on Thursday morning at nine o'clock.

SECOND DAY.

THURSDAY, *September 17*, 1863.

The Convention met pursuant to adjournment, at nine o'clock, A. M.

Morning Prayer was read by the Rev. Matthew Magill and the Rev. J. W. Coe; the Lessons being read by the Rev. Stephen T. Allen.

The Convention was called to order by the Bishop.

The Roll being then called by the Secretary, the following Clergy, not present the day before, answered to their names:

Rev. C. H. Albert,
" David W. Dresser.

Rev. William H. Cooper,

The following Lay Delegates, not present the day before, also answered to their names:

Moses Bacon, *Ascension, Chicago*.
C. H. Anderson, *St. Ansgarius, Chicago*.
S. W. Stone, W. B. Caswell, *Christ, Joliet*.
James G. Wright, *St. John's, Naperville*.

The minutes were then read and approved.

The Certificates of Lay Delegates being called for, the following were presented and approved by the Committee:

St. Peter's, Chesterfield, { Thomas S. Gelder,
Robert Oliver.

St. John's, Decatur, { C. Fuller,
H. Prather,
L. Burrows.

St. Paul's Church, Kankakee—Reading of the Bishop's Annual Address.

<i>Zion, Freeport,</i>	{ F. E. Dakin, D. S. Brewster.
<i>St. Paul's, Hyde Park,</i>	{ W. K. Ackerman, F. O. Boyd.
<i>Emmanuel, Rockford,</i>	{ Robert P. Lane, H. P. Stockton, Horace Starkey.

The names of Lay Delegates were then called, and the following found to be present :

Thomas S. Gelder, *St. Peter's, Chesterfield.*

F. E. Dakin, *Zion, Freeport.*

Robert P. Lane, H. P. Stockton, *Emmanuel, Rockford.*

The Committee on the Incorporation of Churches made the following report :

The Committee on the admission of Churches into union with the Convention, report that one Parish—*St. Paul's, Kankakee*—has applied for admission. The papers accompanying their petition are in accordance with the requirements of Art. XIII of the Constitution. The Committee, therefore, recommend the admission of this Parish into union with the Convention.

T. N. MORRISON,
S. CORNING JUDD,
A. C. CALKINS.

On motion, it was

Resolved, That the Parish of *St. Paul's, Kankakee*, be admitted into union with this Convention.

The Certificate of Lay Delegates was then presented and approved; and the following names being called—*Benjamin B. Beach* and *William Sibley*—*Mr. Beach* answered to his name and took his seat.

The hour appointed for the Bishop's Address having arrived, the Bishop read to the Convention his Twelfth Annual Address.

After which the Convention took a recess until three o'clock, P. M.

SECOND DAY—AFTERNOON SESSION.

The Convention re-assembled at 3 o'clock, P. M.

The Standing Committee of the Diocese made the following report :

REPORT OF THE STANDING COMMITTEE OF THE DIOCESE OF ILLINOIS, 1862-63.

I. The Standing Committee of the Diocese of Illinois, beg leave to report to the Convention that the Committee was organized in the Bishop's Church, Chicago, on the 11th day of September, 1862, by the election of Rev. Samuel Chase, D. D., as President, and Rev. Lewis P. Clover, D. D., as Secretary.

The following is an abstract of the proceedings of the Committee during the Conventional year :

II. Sept. 11th, Committee met in the Bishop's Church. On motion, it was ordered, with the consent of the Bishop, that the Treasurer of the Fund for Aged and Infirm Clergy pay to Rev. Dr. Dresser the balance of said Fund in his hands.

III. Dec. 9th, 1862, the Committee convened as the Board of Missions. Met in the Rectory of St. Paul's Church, Springfield.

On motion, the following nominations by the Bishop, of Missionaries and Stations, for the year, from October 1st, 1862, to October 1st, 1863, were confirmed by the Board, and the following appropriations made :

Rev. C. H. Albert, Missionary at Peru and LaSalle,....	\$150
" John Benson, " " Farmington,.....	150
" C. A. Bruce, " " Lewistown,	150
" John Cauch, " " Marengo,	100
" A. P. Crouch, " " Pittsfield,	150
" J. B. M. Pedelupé, " " Griggsville,.....	125
" C. F. Loop, " " Pekia,.....	150
" George C. Street, " " Dixon,	150
" Matthew Magill, " " Rock Island,.....	150
" Wm. L. Bostwick, " " Warsaw,.....	150
" Samuel Goodale, " " Geneseo and Cambridge,.....	150
" Robert Trewartha, " " Collinsville,.....	150

IV. May 20th, 1863, Testimonials were signed by the Committee, recommending Rev. Albert E. Wells, Deacon, to the Bishop, for Priest's Orders.

V. May 25th, Rev. Charles H. Vandyne, Deacon, was recommended for Priest's Orders.

Report of the Trustees of the Diocese.

VI. June 8th, Mr. Byron McGann, was recommended for Deacon's Orders.

VII. July 20th, William M. Reynolds, Doctor in Divinity, late Clergyman of the Lutheran denomination, was recommended to the Bishop for Deacon's Orders.

VIII. August 20th, Mr. James S. McGowan, was recommended for Deacon's Orders.

IX. September 7th, Mr. Albert Augustus Fiske, was recommended to be received as a candidate for Holy Orders.

LEWIS P. CLOVER, *Secretary*.

SPRINGFIELD, September 14, 1863.

The Trustees of the Diocese presented the following report, which, on motion, was referred to the Committee on Finance.

REPORT OF THE TRUSTEES OF THE PROTESTANT EPISCOPAL CHURCH IN THE
DIOCESE OF ILLINOIS.

The undersigned, in behalf of the Trustees of this Diocese, (in the absence of the Rev. Samuel Chase, D.D., President of the Board of Trustees,) begs leave to make the following report, viz :

That a meeting of the Board of Trustees was held November 28, 1862, at which the matter of the balances due from the different Parishes to the Episcopate Fund was considered, and the amount of balance due, for the past six years, to the Rt. Rev. H. J. Whitehouse, Bishop of the Diocese of Illinois ; and on investigation of accounts, the balance found due the Rt. Rev. H. J. Whitehouse, for the past six years' salary, to the 10th day of September, 1862, amounted to the sum of seven thousand two hundred and thirty-two dollars and fourteen cents, (\$7,232 14.) A circular was then adopted, including the resolutions to be found on page 33 of the Journal of the Convention of 1862, and sent to the several Parishes, showing the balance due the Episcopate Fund for each of the past six years, from the respective Churches, and requesting their immediate attention to the adjustment thereof, according to the requirements of the Convention ; and also a form of note for the adjustment when Parishes could only pay the interest. It was also ordered at said meeting by said Trustees, that the Secretary draw up an obligation to the Rt. Rev. H. J. Whitehouse, Bishop of the Diocese, in pursuance of the resolutions of the Convention of 1862 aforesaid, to be signed by all the members of the Board of Trustees, binding the Diocese for the payment of the said balance so found

due to the said Bishop for the past six years' salary as aforesaid, together with six per cent. interest, payable semi-annually.

On the 6th day of February, 1863. the Board of Trustees again met, adopted a common corporate seal, making the impress "P. E. Church, Ill." The bond to the Bishop of the Diocese, in pursuance of the order passed at the meeting of November 28, 1862, was then submitted and signed by all the members of the said Board of Trustees, and sealed with the corporate seal of the Board, and duly forwarded to the Rt. Rev. H. J. Whitehouse, Bishop, &c. Said bond was made payable three years from the 25th day of September, 1862, with six per cent. interest, payable semi-annually on the first day of January and July of each year.

In regard to the circular of the Board of Trustees to the different Parishes, the undersigned, on behalf of the Board, regrets to say that but few of the Parishes have paid any attention to the call made upon them. In some instances mistakes were found in making up the statement of amount for the several years against the Parishes, and such have been noticed and corrected. The correspondence is herewith submitted for reference to and examination by an appropriate committee.

The Parishes of Christ Church, at Robin's Nest, and Christ Church, at Ottawa, are the only Parishes which have fulfilled their obligations, by executing notes for the amounts found due from them. Some of the Parishes have settled, by paying the amount due to your Treasurer, and some have made partial payments, for which reference may be made to the report of your Treasurer, on file. St. Paul's Church, at Carlinville, has paid balance in full. St. John's Church, Algonquin, St. Mark's Church, Chester, and Christ Church, Limestone Prairie, have paid each a trifle over the amount found due on revision of the accounts, as will appear by comparing the Report hereto attached with the Treasurer's account. Some others have promised compliance, but have, as yet, failed to do so; while others, again, have repudiated the obligation.

Appended will be found a tabular statement showing the delinquencies of the several Parishes for the years therein set forth, and the sum total due from each, on some of which the amount has been reduced by payments reported by the Treasurer.

Respectfully submitted for the Board of Trustees.

H. S. AUSTIN, *Secretary.*

Report of the Trustees of the Diocese.

LIST OF PARISHES, and amounts due from each to the Fund for the Support of the Episcopate.

LOCATION.	CHURCHES.	1857.	1858.	1859.	1860.	1861.	1862.	Cumt.	TOTAL.
Albion,	St. John's,		\$17 00		\$57 00	\$20 00	\$20 00	\$2 00	\$92 00
Algonquin,	St. John's,				7 00	12 00			19 00
Alton,	St. Paul's,			\$58 00	60 00	12 00	50 00		260 00
Amboy,	St. Thomas',				15 00	12 00	9 00		50 00
Belvidere,	Trinity,		\$23 00	17 00	27 00	37 00	30 00		146 00
Bloomington,	Trinity,		6 00	66 00	40 00	58 00	30 00		199 00
Brimley,	St. Andrew's,	\$10 00	24 00	40 00	20 00	40 00	27 42		181 42
Carrollville,	Zion,		16 00	16 00	16 00	4 00	6 00		54 00
Centerville,	St. Paul's,		2 00						2 00
Chester,	St. John's,				7 00	9 00			16 00
Chesterfield,	St. Peter's,		3 00						3 00
	Ascension,			20 00	26 00	37 00	43 00		126 00
	Christ,			20 00	120 00	120 00			270 00
	Grace,		11 00		7 00	22 00	24 00		64 00
	Grace,		81 70	139 00	61 00	62 00	74 00		459 70
Chicago,	Holy Communion,				120 00	97 00	70 00		287 00
	St. Augustine,		142 00	100 00	100 00	40 00	46 00		428 00
	St. James',		165 00	307 00	310 00	310 00	211 00		963 00
	St. John's,		72 00	50 00	91 00	71 00			284 00
	Trinity,		29 00	226 00	284 00	200 00	106 00		116 00
	Christ,		5 50	15 40	29 00	29 00	18 00		134 00
Collinsville,	St. John's,	5 00			24 00	18 00	1 00		22 00
Decatur,	St. Luke's,		8 00	28 00	9 00	10 00			57 00
Dixon,	Calvary,	5 00		28 00	9 00	10 00			19 00
Farmington,	St. Andrew's,		6 00	9 00	24 50	29 50	23 00		96 00
Farm Ridge,	Zion,				15 34	47 00	44 00		112 34
Freeport,	Grace,			102 00	80 00	74 08	77 00		323 00
Galesburg,	Grace,					31 00	23 00		64 00
Geneseo,	Trinity,		8 00	12 00	12 00	12 00	12 00		56 00
Grand Detour,	St. Peter's,	5 00	18 00	7 50	18 00	9 00	16 00		73 50
Hyde Park,	St. Paul's,			64 00		14 00			28 00
Jacksonville,	Trinity,				70 00				134 00
Joliet,	Grace,				12 75	30 15	23 75	8 46	68 25
Kewanee,	St. John's,				14 00	43 00	44 00		101 00
Knoxville,	St. John's,					37 00	21 00		48 00

Report of Com. on Privilege—Ballot for Standing Com.—Resolution of Thanks.

The Committee on Privilege made the following report:

The Committee on Privilege, to whom the two Certificates of Lay Delegates from St. Ansgarius' Parish, Chicago, have been referred, would respectfully report as follows:

That the statements of the parties are so conflicting that your Committee are unable to determine as to the validity of either certificate, and would therefore recommend that Mr. C. H. Anderson, who is declared elected by both Certificates, retain his seat in this Convention as sole Lay Representative from said Parish.

HENRY NOBLE STRONG,
D. W. DRESSER,
WM. W. DEWOLF,
GEORGE P. LEE.

On motion, the recommendation contained in the above report was adopted.

The next business in order being the Elections, the Convention proceeded to ballot for members of the Standing Committee.

Pending the result of the Election, the following resolution was offered and adopted.

Resolved, That the Secretary cause to be printed eight hundred and fifty copies of the Journal and Bishop's Address, and send two copies to each of the members of the Convention, and one copy to every ten Communicants in each Parish, and the usual copies to the Bishops, Secretaries of Convention, and periodicals of the Church; and that he cause to be printed five hundred extra copies of the Bishop's Address, in separate pamphlet form; and that every Clergyman in the Diocese be requested to read the same in his pulpit; and also, that the Secretary seek proposals from various printing-offices for the printing of the Journal and Bishop's Address, and select from the same at his discretion.

On motion, it was

Resolved, That the thanks of this Convention be tendered to the Clergy, Congregations and Citizens of Chicago, for their kind hospitality, and to the St. Louis, Alton and Chicago, and the

Standing Com. Elected—Ballot for Deputies to Gen. Con.—Com. on S. S. Instruction.

Galena and Chicago Union Railroads, for their favors extended to the members of this Convention.

On motion, it was

Resolved, That the thanks of this Convention are hereby tendered to the Rev. John Wilkinson for his long and efficient services as Secretary of this Convention.

The Inspectors of Election for the Standing Committee then reported the following as having received a majority of the votes of both Orders :

Rev. T. N. Benedict,
“ L. P. Clover, D. D.,
“ Clinton Locke,

F. A. Bryan,
N. B. Kidder,
L. B. Otis.

They were therefore declared duly elected.

The Convention went into an election for Deputies to the General Convention.

Pending the result, the Committee on Unfinished Business, stated through the Chairman, the Rev. John Wilkinson, that they find nothing to report.

On motion, it was

Resolved, That a Committee of three Presbyters and two Laymen, be appointed by the Bishop, who shall report at the next Convention with reference to the present system of Sunday School instruction in the Diocese, in its relations to the Family and the Church; and that so much of the Bishop's Address as relates to Sunday Schools, be referred to said Committee.

The Bishop appointed as such Committee, Rev. T. N. Benedict, Rev. W. H. Roberts, Rev. John Wilkinson, and Messrs. John F. Beaty and Geo. P. Lee.

On motion, it was

Resolved, That so much of the Bishop's Address as refers to the argument of Hon. A. W. Arrington, and the opinion of

Election of Dep.'s to Gen. Con. and of Trustees of the Diocese—Report of Com. on Legislation.

Chief Justice John M. Wilson, in the Injunction case of the Rev. E. W. Hager, *vs.* the Right Rev. H. J. Whitehouse, *et alios*, be referred to a Committee of three, who shall solicit copies of the same for publication; and if the same shall be furnished, it is hereby ordered that they be published in connection with the Journal of the Convention.

Resolved, That the Bishop's answer in the said Injunction case be also published in connection with the Journal of the Convention.

Rev. John Wilkinson, S. Corning Judd and George P. Lee were appointed as such Committee.

The Inspectors of Election for Deputies to General Convention then reported the following as having received a majority of the votes of both Orders, and they were therefore declared elected:

Rev. S. Chase, D. D.,	George Green,
" G. D. Cummings, D. D.,	S. Corning Judd,
" W. H. Roberts,	R. B. Servant,
" H. N. Strong, D. D.	S. H. Treat.

On motion, the ballot was unanimously dispensed with, and the Rev. Samuel Chase, D. D., Rev. T. N. Benedict, Messrs. H. S. Austin, J. W. Hansel, and R. F. Seabury, were re-elected Trustees of the Protestant Episcopal Church in the Diocese of Illinois.

The Committee on Legislation then made the following report:

The Committee on Legislation beg leave to report, that they have had before them the two proposed alterations of Canon XX, one substituting therefor an entirely new Canon, the other amending Section 4, by striking out all after the words, "Clergymen canonically resident in the Diocese," thereby depriving both the presenters and the accused in the trial of a Clergyman of the choice of lay advocates. In regard to both these alterations, the Committee, from the brief consideration they have been able to give them, find them open to weighty objections. The changes are of such a

Report of Committee on Finance—Church of the Holy Communion.

nature as to involve very important principles, and should not be adopted, if at all, without mature deliberation. Such deliberation the Committee believe cannot be had at the present sitting of this Convention; they would therefore propose the following resolution:

Resolved, That the whole matter be referred back for consideration at the next Convention.

T. N. BENEDICT,
W. H. ROBERTS,
S. H. TREAT,
R. B. SERVANT.

The resolution of the Committee being under discussion, on motion, the whole matter was laid upon the table.

The following resolution was then offered:

Resolved, That Article V, Section 2, of the Constitution be so amended that after the words "Institution of the State," the following shall be inserted, "or engaged as Editor of a Church Paper recognized by the Bishop as his organ of communication with the Diocese."

On motion, the resolution was laid on the table.

The Committee on Finance made the following report:

The Committee on Finance beg leave to report that they have examined the Reports of the Treasurer in the matters of the Episcopate Fund, and the Fund for the Relief of Aged and Infirm Clergy, and find the same correct.

The Committee have also examined the Report of the Treasurer of the Diocese, and find his accounts to be correct.

They have also examined the Report of the Trustees of the Diocese, and believe the same to be correct.

JOHN BENSON,
F. STAHL,
L. B. OTIS.

The Church of the Holy Communion, Chicago, asked that its dues to this Convention be so remitted as to allow its delegates to be admitted to the privilege of a seat; which, on motion, was referred to the Committee on Finance.

Expenses of the Ecclesiastical Trial—Adjournment *sine die*.

On motion, it was

Resolved, That the necessary traveling expenses of the Assessors in the trial of Rev. E. W. Hager, be paid out of any unappropriated money in the hands of the Treasurer.

The bill of the Rev. E. W. Hager against the Diocese for expenses in the above-named trial; and also the bill of J. W. Chickering, Esq., for services rendered the Diocese in said trial, were presented to the Convention, and, on motion, referred to the Committee on Finance to report to the next Convention.

The Committee on Finance then made the following report :

The Committee on Finance, to whom was referred the application of the Church of the Holy Communion, Chicago, beg leave to report, that the Church of the Holy Communion is not in arrears to the Diocesan Fund under the present Canon, and that their indebtedness under the old Canon can be settled with the Trustees of the Diocese.

JOHN BENSON,
F. STAHL,
L. B. OTIS.

The reading of the minutes was dispensed with, and, on motion, it was

Resolved, That after the usual religious exercises, the Convention adjourn *sine die*.

The Bishop then made a closing address: the *Gloria in Excelsis* was sung by the Convention, and, after prayers and the Benediction by the Bishop, the Convention adjourned *sine die*.

HENRY J. WHITEHOUSE,

Bishop of the Diocese of Illinois.

CHARLES A. GILBERT,

Secretary.

TREASURERS' REPORTS.

T. N. MORRISON, *Treasurer of Missionary Fund, in account with Convention.*

	Dr.	Cr.
Balance account, 1862,.....	\$ 20 00	.....
Bishop Whitehouse,.....	25 00	.....
Miss Sherman, Elgin,.....	10 00	.....
St. James' Chicago,.....	122 00	.....
Grace, Chicago,.....	82 55	.....
St. John's, Decatur,.....	15 25	.....
St. Luke's, Dixon,.....	36 00	.....
St. Stephen's, Pittsfield,.....	12 80	.....
Christ Church, Ottawa,.....	60 95	.....
Redeemer, Wilmington,.....	5 00	.....
Christ Church, Joliet,.....	13 15	.....
St. Paul's, Manhattan,.....	10 00	.....
Trinity, Rock Island,.....	20 65	.....
Christ Church, Robin's Nest,.....	48 00	.....
St. Peter's Chesterfield,.....	24 35	.....
St. Paul's, Carlinville,.....	22 75	.....
St. John's, Quincy,....	45 50	.....
Trinity, Jacksonville,.....	75 00	.....
— Griggsville,.....	2 00	.....
St. Andrew's, Farm Ridge,.....	5 00	.....
St. Paul's, Peru,.....	26 00	.....
St. Paul's, Pekin,.....	14 00	.....
St. Paul's, Alton,.....	50 50	.....
Calvary, Farmington,.....	32 85	.....
Christ Church, Limestone,.....	17 85	.....
St. Paul's, Springfield,.....	128 20	.....
St. Paul's, Warsaw,.....	10 00	.....
Christ Church, Collinsville,....	7 80	.....
St. Paul's, Peoria,.....	84 70	.....
Trinity, Chicago,.....	31 30	.....
<i>Carried forward</i> ,.....	\$1059 15	.....

Treasurer's Reports—Missionary Fund, Continued.

	Dr.	Cr.
<i>Brought forward</i>	\$1059 15	.....
Advent, Marengo,.....	3 00	.....
St. Paul's, Sunday School, Alton,.....	18 50	.....
St. Mark's Chester,.....	36 50	.....
Christ Church, Waukegan,.....	17 00	.....
St. James' Lewistown,.....	3 00	.....
Rev. E. C. Benson,.....	10 00	.....
Mr. Allis, Waverly,.....	5 00	.....
Emmanuel, Rockford,.....	12 75	.....
St. John's, Chicago,.....	12 00	.....
St. John's, Kewanee,.....	9 95	.....
Mrs. N. B. N.,.....	1 00	.....
St. John's, Lockport,.....	4 05	.....
Christ Church, Arcola,.....	7 80	.....
Mrs. Mitchell, Alton,.....	2 00	.....
Trinity, Geneseo,.....	5 00	.....
Grace Church, Galena,.....	11 00	.....
Grace Church, Galesburg,.....	4 35	.....
Mrs. Buckmaster, Alton,.....	5 00	.....
St. John's, Naperville,.....	3 03	.....
Collection at Convention,.....	39 80	.....
Rev. U. A. Bruce,.....		\$ 168 00
Rev. G. C. Street,.....		142 65
Rev. John Benson,.....		146 30
Rev. A. P. Crouch,.....		127 50
Rev. John Cauch,.....		65 00
Rev. H. T. Hiester,.....		27 50
Rev. John W. Osborne,.....		32 46
Rev. C. F. Loop,.....		132 50
Rev. C. H. Albert,.....		80 50
Rev. John B. M. Pedelupé,.....		64 50
Rev. M. Magill,.....		66 15
Rev. W. L. Bostwick,.....		87 50
Rev. Samuel Goodale,.....		67 77
Rev. Robert Trewatha,.....		52 50
Contingencies,.....		9 05
<i>Balance</i> ,.....	\$1269 88	\$1269 88

T. N. MORRISON, *Treasurer*.

CHICAGO, Sept. 16, 1868.

Treasurers' Reports—Contingent Fund.

T. N. MORRISON, *Treasurer of Contingent Fund, in account with Convention.*

	Dr.	Cr.
Balance, 1862,.....	\$ 108 04	.....
St. Mark's, Chester,.....	8 50	.....
Trinity Church, Jacksonville,.....	15 00	.....
St. John's, Decatur,.....	8 00	.....
St. Paul's, Peru,.....	4 00	.....
St. Stephen's, Pittsfield,.....	2 50	.....
St. John's, Quincy,.....	36 00	.....
St. Paul's, Warsaw,.....	16 50	.....
Trinity, Geneseo,.....	3 00	.....
St. John's, Naperville,.....	8 50	.....
Trinity, Aurora,.....	7 50	.....
St. Paul's, Peoria,.....	24 00	.....
St. Peter's, Chesterfield,.....	1 75	.....
St. Paul's, Carlinville,.....	1 50	.....
St. Paul's Pekin,.....	6 50	.....
Christ Church, Waukegan,.....	18 00	.....
St. James', Lewiston,.....	2 75	.....
Ascension, Chicago,.....	6 75	.....
Christ Church, Limestone,.....	7 75	.....
Calvary, Farmington,.....	7 50	.....
St. Luke's, Dixon,.....	5 50	.....
St. Ansgarius', Chicago,.....	00 00	.....
St. John's, Algonquin,.....	2 00	.....
St. Mark's, La Salle,.....	75	.....
Trinity Church, Rock Island,.....	6 00	.....
Grace Church, Chicago,.....	34 00	.....
St. Paul's, Springfield,.....	35 00	.....
Grace, Galesburg,.....	4 95	.....
Christ Church, Ottawa,.....	20 00	.....
Redeemer, Wilmington,.....	5 00	.....
St. Andrew's, Farm Ridge,.....	10 75	.....
Grace Church, Galena,.....	19 25	.....
St. John's, Chicago,.....	22 50	.....
St. Peter's, Sycamore,.....	10 00	.....
Christ Church, Joliet,.....	12 00	.....
St. Paul's, Manhattan,.....	4 00	.....
Christ Church, Robin's Nest,.....	15 00	.....
Holy Communion, Chicago,.....	10 40	.....
Carried forward,.....	\$511 14	.....

Treasurers' Reports—Contingent Fund, Continued.

<i>Brought Forward</i> ,.....	\$ 511 14	.....
St. Paul's, Hyde Park,.....	1 30	.....
Trinity Church, Chicago,.....	50 00	.....
Christ Church, Chicago,.....	10 25	.....
St. James', Chicago,.....	69 06	.....
Premium Treasury Notes,.....	85	.....
Printing Journal, 1862,.....		\$258 58
Treasurer General Convention, 1862,.....		140 00
Printing Canons,.....		70 04
Printing Parochial Reports, etc.,.....		5 00
Printing Circulars,.....		5 00
Contingencies, (Secretary,).....		19 58
Contingencies, (Treasurer,).....		5 25
Balance,.....		139 15
	\$642 60	\$642 60

CHICAGO, Sept. 16, 1863.

T. N. MORRISON, *Treasurer*.

Treasurers' Reports — Diocesan Fund.

T. N. MORRISON, *Treasurer of Diocesan Fund of Illinois, in account with Convention.*

PARISHES.	ASSESSMENT.	AMOUNT PAID.	AMOUNT DUE.
Algonquin, St. John's.....	\$8 00	\$8 00	.....
Alton, St. Paul's.....	70 00	70 00	.....
Arcadia, Messiah .....	.....	.....	.....
Amboy, St. Thomas'.....	8 00	.....	\$8 00
Arcola, Christ.....	37 00	10 10	26 90
Aurora, Trinity.....	32 00	32 00	.....
Belvidere, Trinity.....	21 00	.....	21 00
Bement, Atonement.....	6 00	5 00	1 00
Bloomington, St. Matthew's.	45 00	11 00	34 00
Brimfield, Zion.....	12 00	12 00	.....
Carlinville, St. Paul's.....	12 00	12 00	.....
Centralia, St. John's	10 00	.....	10 00
Chester, St. Mark's.....	34 00	34 00	.....
Chesterfield, St. Peter's.....	8 00	8 00	.....
Chicago, Ascension.....	43 00	43 00	.....
“ Atonement.....	10 00	10 00	.....
“ Christ.....	43 00	43 00	.....
“ Grace.....	136 00	136 00	.....
“ Holy Communion.....	.....	.....	.....
“ St. Ansgarius'.....	19 49	19 49	.....
“ “	12 05	12 05	.....
“ St. James'.....	315 00	315 00	.....
“ St. John's.....	97 00	97 00	.....
“ Trinity.....	200 00	200 00	.....
Collinsville, Christ.....	15 00	5 00	10 00
Decatur, St. John's.	33 00	26 25	6 75
Dixon, St. Luke's.....	32 00	32 00	.....
Farmington, Calvary.....	30 00	30 00	.....
Farm Ridge, St. Andrew's..	40 00	40 00	.....
Freeport, Zion.....	43 00	43 00	.....
Galena, Grace.....	73 00	73 00	.....
Galesburg, Grace.....	27 00	27 00	.....
Geneseo, Trinity.....	19 00	19 00	.....
Hyde Park, St. Paul's.....	10 00	10 00	.....
Jacksonville, Trinity.....	60 00	60 00	.....
Joliet, Christ.....	43 00	43 00	.....
Kewanee, St. John's.....	37 00	37 00	.....
<i>Carried forward..</i>	\$1,640 54	\$1,522 89	\$117 65

Treasurers' Reports—Diocesan Fund, Continued.

PARISHES.	ASSESSMENT.	AMOUNT PAID.	AMOUNT DUE.
<i>Brought forward.</i>	\$1,640 54	\$1,522 89	\$117 65
Knoxville, St. John's.....	17 00	.....	17 00
Lacon, St. John's.....	14 00	.....	14 00
La Salle, St. Mark's.....	3 00	3 00	.....
Lee Centre, St. Paul's.....	15 00	15 00	.....
Lewistown, St. James'.....	17 00	17 00	.....
Limestone, Christ.....	31 00	31 00	.....
Lockport, St. John's.....	23 00	2 60	20 40
Manhattan, St. Paul's.....	32 00	5 00	27 00
Marengo, Advent.....	30 00	1 00	29 00
Mattoon, Trinity.....	10 00	.....	10 00
Morris, St. Thomas'.....	30 00	.....	30 00
Naperville, St. John's.....	15 82	15 82	.....
Onarga, Christ.....	22 00	.....	22 00
Ottawa, Christ.....	94 00	94 00	.....
Pekin, St. Paul's.....	26 00	.....	26 00
Peoria, St. Paul's.....	107 00	107 00	.....
Pera, St. Paul's.	16 00	16 00	.....
Pittsfield, St. Stephen's.....	15 00	15 00	.....
Polo, Trinity.....	30 00	.....	30 00
Princeton, Redeemer.....	14 00	.....	14 00
Providence, Zion.....	29 00	.....	29 00
Quincy, St. John's.....	150 00	150 00	.....
Robin's Nest, Christ.....	35 00	35 00	.....
Rockford, Emmanuel.....	50 00	50 00	.....
Rock Island, Trinity.....	24 00	24 00	.....
" " Co., Grace....	67 00	.....	67 00
Salem, St. Thomas'.....	9 00	.....	9 00
Springfield, St. Paul's,....	142 00	142 00	.....
Sycamore, St. Peter's.....	41 00	21 00	20 00
Tiskilwa, St. Jude's.....	16 00	16 00	.....
Tuscola, St. Mary's.....	5 00	.....	5 00
Utica, St. George's.....	16 00	.....	16 00
Warsaw, St. Paul's.	23 00	23 00	.....
Waukegan, Christ.....	54 00	54 00	.....
Wilmington, Redeemer.....	21 00	21 00	.....
	\$2,884 36	\$2,381 31	\$503 05

Treasurers' Reports—Diocesan Fund, Continued—Episcopate Fund.

Amount of Diocesan Fund,	\$2,381 31	
Paid Bishop Whitehouse on salary,		\$2,143 18
Paid balance due Mr. Hansel, former Treas.		9 17
Postage, &c.,		15 00
In hands of Treasurer for contingent expenses of Diocese,		213 96
	\$2,381 31	\$2,381 31

T. M. MORRISON, *Treasurer.*

CHICAGO, Sept. 16, 1863.

J. W. HANSEL *in account with the Trustees of the Episcopate Fund, September 1st, 1863.*

		Dr.	Cr.
Jan. 19,	St. Paul's, Carlinville, back dues,	\$ 2 00	.....
Mar. —	St. John's, Algonquin, " "	32 86	.....
" 23,	St. John's, Albion, " "	20 00	.....
" 24,	" " " " " "	13 00	.....
Apr. 22,	St. Mark's, Chester, " "	5 00	.....
" 28,	St. John's, Albion, " "	10 00	.....
May 4,	Christ, Limestone, " "	9 00	.....
" 18,	" " " " " "	3 00	.....
" 18,	St. John's, Albion, " "	12 00	.....
1863.			.....
Jan. 19,	By paid H. S. Austin, stamps,		\$ 2 00
May 16,	" " " " " "		3 00
Aug. 1,	" Ben. Foster, for printing, blanks for Secretary,		7 50
		\$106 86	\$ 12 50
		12 50	.....
	Balance due Fund,	\$94 36	.....
Sept. 9,	By check on Chicago, to balance, to Rt. Rev. H. J. Whitehouse,		\$94 36

J. W. HANSEL, *Treasurer.*

Treasurers' Reports—Fund for Aged and Infirm Clergymen.

J. W. HANSEL, *Treasurer of Fund for Aged and Infirm Clergymen.* Sept. 1, 1863.

		Dr.	Cr.
1862.	Am't on hand at last settlement,	\$ 42 78	.....
Dec. 1,	Rec'd, St. John's, Quincy,.....	5 00	.....
" 2,	" Grace Church, Chicago,...	35 00	.....
" 2,	" Christ Church, Limestone,	3 00	.....
" 2,	" Grace Church, Galena,	1 50	.....
" 2,	" Trinity Church, Chicago,..	14 50	.....
" 2,	" Christ Church, Chicago,...	2 00	.....
" 3,	" Trinity Church, Rock Is...	3 00	.....
" 3,	" Christ Church, Ottawa....	6 00	.....
" 1,	" St. Paul's, Peoria,.....	10 10	.....
1863.			
Feb. 2,	" Trinity Church, Rock Is.,	50	.....
Mar. 23,	" St. Luke's, Dixon,	3 00	.....
Sep. 14,	By paid Rev. Chas. Dresser, D.D.,		
	by order of Committee,.....		\$ 20 00
Dec. 10,	By paid Rev. Chas. Dresser, D.D.,		
	by order of Committee,.....		22 78
		\$126 38	\$ 42 78
		42 78	.....
	Amount subject to order,.....	\$ 83 60	.....

J. W. HANSEL, *Treasurer.*

PAROCHIAL AND CLERICAL REPORTS,

FOR THE YEAR ENDING SEPTEMBER, 1863.

*Algonquin, St. John's, . . . Rev. Peter Arvedson.**

Church Wardens—James Kee and Silas Wanzer.

Families, 10 ; total of souls, 52.

Baptisms—Infants, 4 ; adults, 3 ; total, 7. Confirmed, 4. Communicants—Admitted, 2 ; present number, 10.

Sunday School—Teachers : male, 3 ; female, 2 ; total, 5. Scholars : male, 10 ; female, 12 ; total, 22.

Celebration of Divine Service—Sundays, 42 ; other days, 7.

Holy Communion—Public, 2. Alms, \$4.80.

Contributions—Diocesan Fund : amount assessed, \$8 ; amount paid, \$8. Delinquent for the years 1859–60–61, \$32.86 ; amount paid, \$32.86. For Sunday School requisites, \$6.

The Parish has not enjoyed the services of a clergyman the last year excepting the visitation of the Right Reverend, the Bishop of the Diocese, in the month of February, and one Sunday since then, the Rev. J. Wilkinson officiating. The Lay Reader has endeavored to keep up the services of the Church and the Parish organization under peculiar difficulties, which may be imagined by persons in similar position, but can not be described without entering too largely into detail. The Parish has paid in full all past assessments for the Episcopate Fund. An effort is being made to build a house of Worship by general subscription. Besides holding Services, as in the above statistical report, the Layman has held Services and read sermons on the afternoons of forty-six Sundays, in a country school-house, and traveled in discharge of said duty, four hundred and sixty miles.

PETER ARVEDSON, *Lay Reader.*

* Mr. Arvedson was ordained Deacon the Sunday after Convention.

Alton, St. Paul's, Rev. John Foster.

Church Wardens—S. R. Dolbie and J. Parks.

Baptisms—Infants, 17; adults, 5; total, 22. Confirmed, 4. Marriages, 5. Burials, 14. Communicants—Admitted, 3; removed, 19; present number, 54.

Sunday School—Teachers: male, 2; female, 8; total, 10. Scholars: male and female, 80.

Celebration of Divine Service—Sundays, 96; other days, 9.

Holy Communion—Public, 12. Alms, \$33.36.

Contributions—Missions: Diocesan, \$50.35; by Sunday School, \$28.50; total, \$78.85. Diocesan Fund: amount assessed, \$70; amount paid, \$70. Parish Purposes, for Sunday School Books, \$65.30. Other Church offerings, on Ash Wednesday and National Fast, April, 1863, for sick and wounded soldiers, \$28.40.

Arcola, Christ Church, Rev. John Wesley Osborne.

Church Wardens—John T. Sylvester, James R. Smith.

Families, 18 total of souls, 120.

Baptisms—Adults, 1. Confirmed, 2. Marriages, 2. Burials, 2. Communicants—Admitted, 2; died, 1; present number, 39.

Public Catechetical Instruction—Number of times, 10.

Celebration of Divine Service—Sundays, 22.

Holy Communion—Public, 4; private, 1. Alms, \$14.

Contributions—Missions: Diocesan, \$7.80; Domestic, \$6.90. Diocesan Fund: amount assessed, \$37; amount paid, \$10.10.

The Parish is in a prosperous condition. The new church will be built when we are ready to do it without contracting a debt.

I have, during the past Conventional year, preached forty-two times at different places on the line of the I. C. Railroad, and married two couples, baptized twenty-seven infants and one adult, and attended two funerals. The Holy Communion administered once.

Aurora, Trinity, Rev. Stephen T. Allen.

Church Wardens—C. F. Jauriet, Charles Wheaton.

Families, 54; individuals not thus included, 20; total of souls, 276.

Parochial and Clerical Reports—Bement—Bloomington.

Baptisms—Infants, 25; adults, 7; total, 32. Confirmed, 25. Marriages, 5. Burials, 8. Communicants—Admitted, 37; received, 6; present number, 75.

Sunday School—Teachers; male, 3; female, 9; total, 12. Scholars: male, 44; female, 62; total, 106.

Celebration of Divine Service—Sundays, 59; other days, 12.

Holy Communion—Public, 12. Alms, \$22.49.

Contributions—Diocesan Fund: amount assessed, \$32; amount paid, \$32; Parish purposes, \$290; other Church offerings, \$27.85.

Without any great accession of material from abroad, the Parish has been steadily increasing in numbers and strength. The communicants have been more than doubled during the past year, and our house is getting too strait for us. An enlargement will soon be a necessity and is now under consideration. If, by the blessing of God, we may enjoy a corresponding spiritual enlargement and vigor, we may hope, at no distant day, to become self-supporting, and then use our privilege in helping to support others.

Bement, Atonement, . . . Rev. John Wesley Osborne.

Church Wardens—Thomas Cooper, George Milmine.

Families, 11; total of souls, 70.

Baptisms—Infants, 3. Confirmed, 8. Marriages, 1. Communicants—Admitted, 8; received, 2; removed, 5; present number, 12.

Public Catechetical Instruction—Number of times, 11.

Celebration of Divine Service—Sundays, 22; other days, 1, by the Bishop.

Holy Communion—Public, 4. Alms, \$12.

Contributions—Missions: Domestic, \$9. Diocesan Fund: amount assessed, \$6; amount paid, \$5; Parish purposes, \$10.50.

The Parish is in a prosperous condition, but much in want of a more suitable place to worship in, so that we can have Service twice a month, which the congregation will gladly support.

Bloomington, St. Matthew's, . . . Rev. Richard T. Kerfoot.

Church Wardens—Goodman Ferre, Charles A. Kerfoot.

Families, 50; total of souls, 250.

Burials, 1. Communicants—Admitted, 5; received, 5; present number, 53.

Parochial and Clerical Reports—Brimfield—Cairo.

Sunday School—Teachers: male, 5; female, 8; total, 13. Scholars, 112.

Celebration of Divine Service—Sundays, 26.

Holy Communion—Public, 3; private, 2. Alms, \$26.45.

Contributions—Diocesan Fund: amount assessed, \$46; amount paid, \$32. Parish purposes, \$13.45. Other Church offerings, \$13.

Brimfield, Zion, Vacant.

Church Warden—William W. Church.

Families, 4; individuals not thus included, 10; total of souls, 20.

Baptisms—Infants, 1. Burials, 1. Communicants—Present number, 10.

Celebration of Divine Service—Sundays, 6.

Rev. Dr. Chase kindly gave us two weekly Services, commencing in August and ending 30th November, the weather becoming too severe for him to attend.

WM. W. CHURCH, *Warden.*

Cairo, Redeemer, . (Not Organized,) . Rev. Isaac P. Labagh.

Church Wardens—H. H. Candee, J. O. White.

Families, 45.

Baptisms—Infants, 14; adults, 2; total, 16. Marriages, 6. Burials, 14. Communicants—Admitted, 46; died, 2; present number, 44.

Sunday School—Teachers: male, 5; female, 4; total, 9. Scholars: male, 31; female, 44; total, 75.

Public Catechetical Instruction—Every Sunday.

Celebration of Divine Service—Every Sunday; other days, Christmas, Ash Wednesday, Good Friday, Ascension, Fast and Thanksgiving Day.

Holy Communion—Public, every month.

I went to Cairo in the month of October last, and found a Church building erected and just enclosed, but no Parish organized or any one to perform Divine service, and was invited to remain and take charge of the congregation. The Church building was finished and first occupied about the first of March, and since that time public worship has been regularly conducted therein. The Church may be considered as permanently established here, and with the

growth of the place will probably become a large and flourishing congregation. It is proper to say that the Church is incumbered with a debt of over \$2,000, and this, together with the purchase of an organ and bell, has prevented them from taking up those several collections required by the Canons of the Diocese.

Carlville, St. Paul's, . . . Rev. D. W. Dresser.

Church Wardens—M. H. Head and Wm. N. Dorsett.

Families, 16; individuals not thus included, 16; total of souls, 52.
Baptisms—Infants, 4. Confirmed, 4. Marriages, 5. Burials, 4. Communicants—Admitted, 2; received, 2; removed, 1; present number, 15.

Sunday School—Teachers: male, 3; female, 4; total, 7. Scholars: total, 40.

Celebration of Divine Service—Sundays, 43; other days, 3.

Holy Communion—Public, 6.

Contributions—Missions: Diocesan, \$22.75; Domestic, \$4.25; Diocesan Fund: amount assessed, \$12; amount paid, \$12. Parish purposes, \$34.00; other Church offerings, for books for Sunday School, about \$45.

Three out of the four Baptisms above reported were administered in the neighboring town of Gillespie, where there are also twelve Communicants, not included in the above. The address of the Bishop will also show that two persons have been confirmed there during the year. There are also several Communicants at Bunker Hill, and other points adjacent not included above.

Centralia, St. John's, Vacant.

Church Wardens—A. J. Wakeman and R. H. Perry.

Families, 9; individuals not thus included, 10; total of souls, 36.

Communicants—Removed, 2; present number, 14.

Sunday-School—Teachers: male, 2; female, 2; total, 4. Scholars: male, 14; female, 18; total, 32.

Public Catechetical Instruction—Number of times, 52.

Celebration of Divine Service—Sundays, 52, by Mr. R. A. Perry, the Lay Reader.

This Church will be under the pastoral care of Rev. P. H. Johnson, in connection with St. Thomas' Church, at Salem.

J. W. OSBORNE, *Missionary.*

Parochial and Clerical Reports—Chester—Chesterfield—Chicago, Ascension.

Chester, St. Mark's, . . . Rev. Wm. Mitchell, M. D.

Church Wardens—Col. R. B. Servant and Wm. R. Martin.

Families, 31; individuals not thus included, 51; total of souls, 106.

Baptisms—Infants, 6. Confirmed, 7. Marriages, 1. Burials, 6. Communicants—Admitted, 7; removed, 8; died, 4; present number, 35.

Sunday School—Teachers: male, 1; female, 6; total, 7. Scholars: Male, 23; female, 18; total, 41.

Public Catechetical Instruction—Number of times, 8; Catechumens, 17.

Celebration of Divine Service—Sundays, 65; other days, 14.

Holy Communion—Public, 12; private, 4.

Contributions—Missions: Diocesan, \$35. Diocesan Fund: amount assessed, \$34; amount paid, \$34; other Church offerings, \$85.

The condition of the Parish is encouraging. It is free from debt, and we hope is laying a foundation for the salvation of many in future years.

Chesterfield, St. Peter's, . . . Rev. D. W. Dresser.

Church Wardens—Thos. Gelder and Thos. Leach.

Families, 16; individuals not thus included, 6; total of souls, 60.

Baptisms—Adults, 1. Confirmed, 2; burials, 3. Communicants—Admitted, 1; present number, 9.

Catechumens, 25.

Celebration of Divine Service—Sundays, 44; other days, 4.

Holy Communion—Public, 6.

Contributions—Missions: Diocesan, \$24.35. Diocesan Fund: amount assessed, \$8; amount paid, \$8. Parish purposes, \$22.50. Arrears of Episcopate Fund, \$5.

On the afternoon of each first Sunday in the month, the Minister regularly assembles the children and young persons of the Parish for catechetical instruction in the Church.

Chicago, Ascension, . . . Rev. S. Russell Jones.

Church Wardens—Samuel Gehr, John H. Batten.

Families, 30; individuals not thus included, 20; total of souls, 180.

 Parochial and Clerical Reports—Chicago, Christ—Grace.

Baptisms—Infants, 7; adults, 1; total, 8. Confirmed, 7. Marriages, 5. Burials, 9. Communicants—Admitted, 2; received, 12; removed, 24; present number, 34.

Sunday School—Teachers: male, 3; female, 2; total, 5. Scholars, 50.

Celebration of Divine Service—Sundays, 99.

Holy Communion—Public, 11.

Contributions—Missions: Domestic, \$5.57. Diocesan Fund: amount assessed, \$43; amount paid, \$43. Parish purposes, \$5.87. Other Church offerings, \$150.

On the first of July last, the connection of Rev. W. H. Cooper with this Parish, was dissolved, and, soon after, a call to the Rectorship was extended to the Rev. S. Russell Jones, of Greenfield, Mass., who accepted, and has quite recently settled among us. From August 2d to September 13th, the Church building was closed to admit of certain improvements and repairs which seemed to us to be much needed. These have all been completed, and now, with the labors of our beloved Rector, a united people, and an inviting place of worship, under the blessing of God we feel encouraged to hope for better results than have heretofore attended our efforts.

SAMUEL GEHR, *Senior Warden.*

Chicago, Christ, . . . Rev. Charles Edward Cheney.

Church Wardens—Allen C. Calkins, George A. Sackett.

Total of souls, about 300.

Baptisms—Infants, 15; adults, 2; total, 17. Confirmed, 9. Marriages, 4. Burials, 14. Communicants—Admitted, 9; received, 6; removed, 8; present number, 50.

Sunday School—Teachers, 20. Scholars, 160.

Celebration of Divine Service—Sundays, 100; other days, 29.

Holy Communion—Public, 12. Alms, \$57.62.

Contributions—Missions: Foreign, \$13.50. Diocesan Fund: amount assessed, \$43; amount paid, \$43. American Church Miss. Society, \$8.50. Chicago Bible Society, \$15. Relief of Sick and Wounded Soldiers, \$90.

Chicago, Grace, Rev. Clinton Locke.

Church Wardens—H. W. Hinsdale, W. G. Hibbard.

Families, 100; individuals not thus included, 100; total of souls, 500.

Parochial and Clerical Reports—Chicago, Holy Communion—St. Ansgarius'.

Baptisms—Infants, 40; adults, 4; total, 44. Confirmed, 12. Marriages, 8. Burials, 21. Communicants—Admitted, 10; received, 18; removed, 14; present number, 150.

Sunday School—Teachers: male, 6; female, 15; total, 21. Scholars: male, 50; female, 80; total, 130.

Public Catechetical Instruction—Number of times, 52.

Celebration of Divine Service—Sundays, 105; other days, 100.

Holy Communion—Public, 13; private, 2. Alms, \$200.

Contributions—Missions: Diocesan, \$84.55. Diocesan Fund: Amount assessed, \$136; amount paid, \$136. Aged and infirm clergymen, \$32. Parish purposes, \$5,900. Other Church offerings, \$500.

The Parish has never been, temporally, so prosperous, and it hopes soon to undertake what has become a pressing necessity—the erection of a new church. During the present summer, a large and beautiful Rectory has been built, at a cost of \$3,500. The Mission which this Church carried on in DeKoven street, has been erected into St. Stephen's Parish, which accounts for the fewer Sunday Scholars reported, and for other changes.

"Other Church offerings" include: Nashotah, \$80; Soldiers, \$137; Church at Galesburg, \$21; Church of the Ascension, \$12; St. Stephen's Church, \$250.

Chicago, Holy Communion, . . . Rev. E. W. Hager.

Church Wardens—William Lowe and A. E. Neely.

Families, 40; individuals not thus included, 100; total of souls, 250.

Baptisms—Infants, 6; adults, 2; total, 8. Confirmed, 4. Marriages, 8. Burials, 6. Communicants—Present number, 25.

Sunday School—Teachers: male, 6; female, 7; total, 13. Scholars: male, 25; female, 40; total, 65.

Public Catechetical Instruction—Occasionally.

Celebration of Divine Service—Sundays, 72; other days, 18.

Holy Communion—Public, 7. Alms, \$43.20.

Contributions—Parish purposes, \$800. Other Church offerings, \$45.

Chicago, St. Ansgarius', . . . Rev. Jacob Bredberg.

Church Wardens—John M. Shonbeck and E. M. Erichsen.

Families, 49; individuals not thus included, 68; Total of souls, 260.

Baptisms—Infants, 20. Confirmed, 12. Marriages, 6. Burials, 11. Communicants—Admitted, 27; removed, 12; died, 2; present number, 130.

Celebration of Divine Service—Sundays, 55; other days, 60.

Holy Communion—Public, 4; private, 2.

Contributions—Diocesan Fund: amount paid, \$11.34. Parish purposes, \$121.58. Other Church offerings, \$16.50.

The Church has been, as a mission, in a moving condition. People having joined the church, after a time remove into the country; in this way we have lost seven families, but received ten others. The statistics show an increase of nearly thirty, and we have no right to expect greater success while our church is in captivity, by a lease that, fortunately, soon will expire; and we have only an afternoon service to offer on the Sabbath. Public attention is fixed on that time when this matter will be settled, and we be permitted to reoccupy our church, so long a time withdrawn from its original purpose, and when it shall again be a benefit to the Scandinavian people. We shall then have a very bright prospect before us. The scattered congregations of both nations will again, with the help of God, be brought to the fold; and we are happy to state that a good beginning has, by God's grace, been made.

Chicago, St Ansgarius', . . . Rev. E. B. Tuttle.

Church Wardens—N. P. Loberg and J. M. Shonbeck.

Families, 38; individuals not thus included, 20; total of souls, 144.

Baptisms—Infants, 22; adults, 1; total, 23. Confirmed, 5. Marriages, 10. Burials, 16. Communicants—Admitted, 5; received, 7; removed, 17; died, 1; present number, 42.

Sunday School—Teachers: male, 8; female, 8; total, 16. Scholars: male, 50; female, 90; total, 140.

Public Catechetical Instruction—Number of times, 48. Catechumens, 10.

Celebration of Divine Service—Sundays, 50; other days, 24.

Holy Communion—Public, 12; private, 4.

Contributions—As City Missionary, subscriptions for the poor, etc., \$894.11.

Chicago, St. John's, . . . Rev. H. N. Bishop, D.D.

Church Wardens—Job Carpenter and D. W. Page.

Families, about 130; individuals not thus included, 25; total of souls, about 600.

Baptisms—Infants, 40. Confirmed, 14. Marriages, 15. Burials, 30. Communicants—Admitted, 20; received, 21; removed, 28; present number, 105.

Sunday School—Teachers: male, 11; female, 20; total, 31. Scholars, 320.

Public Catechetical Instruction—Number of times, 11; Catechumens, 22.

Celebration of Divine Service—Sundays, 92; other days, 35.

Holy-Communion—Public, 11.

Contributions—Missions: Diocesan, \$21.45. Diocesan Fund: amount assessed, \$97; amount paid, \$97. Parish purposes, \$1,482. Other Church offerings: For the poor, \$150; Bible Society, \$30.50; Bishop White Prayer Book Society, \$26 85; Sanitary Commission, \$127.80; sufferers by the Lawrence massacre, \$275.35—\$200 of which was by a single individual; Ministerial education, \$225; assistance to feeble Churches in the Diocese, \$137.75; for the building of Churches, and for missions extra Diocesan, \$281.78. Total, \$7,355.48.

The Parish is in a highly prosperous condition. In the Spring it was found necessary to enlarge the Church, in order to accommodate the increasing demand for pews. The work was entered upon and prosecuted with vigor until completed. The entire sum necessary for the Church enlargement and improvement of the Rectory, except about twelve hundred dollars, which was generously given by friends not connected with the congregation, was paid by the Parish. Two hundred and fifty sittings were added to the Church. Nearly all the pews are taken. The congregation manifest the utmost readiness to co-operate with their Rector in every good word and work. To the Lord's name be all the praise.

Chicago, St. Stephens, . . . Rev. C. H. Vandyne.

Church Wardens—John F. Beaty, Charles H. Brower.

Families, 22; individuals not thus included, 15; total of souls 110.

Baptisms—Infants, 10. Burials, 9. Communicants: present number, 14.

Sunday School—Teachers : male, 4 ; female, 8 ; total, 12. Scholars : male, 50 ; female, 60 ; total, 110.

Holy Communion—Private, 2.

Contributions—Parish purposes, \$50.

This Parish has been mainly supported thus far by Grace Church, of this city. A single Service has been regularly held on Sunday afternoons for more than a year, in a building belonging to the Baptist denomination. It is hoped that ere long an appropriate place of worship may be erected in this large and promising field. The Rector feels every encouragement as to the eventual success of the work.

Chicago, Trinity, . . . Rev. Fletcher J. Hawley, D.D.

Church Wardens—L. P. Hilliard and Wm. H. Adams.

Families, 180 ; individuals not thus included, 225 ; total of souls, 1,163.

Baptisms—Infants, 12 ; adults, 3 ; total, 15. Confirmed, 9 ; Marriages, 11. Burials, 20. Communicants—Admitted, 19 ; received, 2 ; removed, 73 ; died, 5 ; present number, 141.

Sunday School—Teachers : male, 10 ; female, 16 ; total, 26. Scholars : male, 50 ; female, 90 ; total, 140.

Celebration of Divine Service—Sundays, 104 ; other days, 60.

Holy Communion—Public, 12. Alms, \$245.76.

Contributions—Missions : Diocesan, \$31.30 ; Foreign, \$178.70. Diocesan Fund : amount assessed, \$200 ; amount paid, \$200. Aged and infirm clergymen, \$14.50. Parish purposes, \$20,812.38. Other Church offerings, \$207.68.

The minister at present in temporary charge of this Parish, entered upon his duties on the first of June, the Vestry having in the month of May called the Rev. Geo. D. Cummings, D.D., of St. Peter's Church, Baltimore, who has at length signified his acceptance of the Rectorship, and his purpose to enter upon his duties on the first Sunday in October. We do not doubt but that under the ministry of this earnest and eloquent Divine, the Parish will be consolidated into one of the strongest and most influential, as it is already, one of the largest and wealthiest in the Northwest.

Collinsville, Christ, . . . Rev. Robert Trewartha.

Families, 20 ; individuals not thus included, 14 ; total of souls, 114.

 Parochial and Clerical Reports—Decatur.

Baptisms—Infants, 5; adults, 1; total 6. Confirmed, 13. Marriages, 1. Burials, 2. Communicants—Admitted, 1; present number, 18.

Sunday School—Teachers: male, 1; female, 4; total, 5. Scholars: male, 12; female, 15; total, 27.

Public Catechetical Instruction—Number of times, 10; Catechumens, 9.

Celebration of Divine Service—Sundays, 84; other days, 12.

Holy Communion—Public, 2. Alms, \$6.60.

Contributions—Missions: Diocesan, \$8 60; Domestic, \$2. Diocesan Fund: amount assessed, \$18; amount paid, \$7. Parish purposes, \$2. Other Church offerings: Chicago Sanitary Commission—sick soldiers, \$2.90; New York Bible and Prayer Book Society, \$2.

In a pecuniary point of view, this Parish is not in a good condition. I wish I could say that the present times were favorable to religion, but alas, this is not the case. War and politics, like Pharaoh's lean kine, eat up everything that is well-favored and beautiful. However, the prospects of the Parish are encouraging. The little Church here contains several intelligent, zealous members. The male members are few, but the ladies have been engaged in promoting the interests of the Parish. Our congregations are good, respectable, and attentive, and I hope soon to see the glorious work revive, sinners brought from darkness to light, and from the power of sin and Satan, to serve the living and true God.

Many in the Church are truly alive to Divine things. O that the showers of Divine grace may descend upon us; may the Spirit of God be poured forth, and cause many precious souls to emerge out of the dreadful state in which they have long lain, and be brought to know God, whom to know is life eternal. May peace and prosperity be to the whole Israel of God.

Decatur, St. John's, Vacant.

Church Wardens—Cyril Fuller and D. C. Lockwood.

Families, 36; individuals not thus included, 6; total of souls, 143.

Baptisms—Infants, 2; adults, 1; total 3. Confirmed, 9. Marriages, 3. Burials, 6. Communicants—Admitted, 9; received, 1; removed, 5; died, 1; present number, 35.

Sunday School—Teachers: male, 4; female, 7; total, 11. Scholars: male, 31; female, 41; total, 72.

Dixon, St. Luke's, Rev. James W. Coe.

Church Wardens—W. T. House and J. A. Hawley.

Families, 30; individuals not thus included, 10; total of souls, 130.

Baptisms—Infants, 4. Marriages, 2. Burials, 3. Communicants—Received, 6; removed, 9; died, 1; present number, 28.

Sunday School—Teachers: female, 7. Scholars: male, 18; female, 19; total, 37.

Public Catechetical Instruction—Number of times, 1.

Celebration of Divine Service—Sundays, about 30; other days, 1.

Holy Communion—Public, 4, also 1 in Trinity Church, Polo; private, 1. Alms, included in amount for Parish purposes.

Contributions—Diocesan Fund: amount assessed, \$32; amount paid, \$32. Parish purposes, \$103.18. Other Church offerings, \$48.

The present Rector has been in charge of the Parish but little over three months. The number of families and individuals reported above, of course does not comprehend our entire congregation. The attendance on the services of the Church is steadily increasing, and our people are evidently becoming more earnest, active and hopeful.

The Rector here thankfully acknowledges his obligations to Judge W. W. DeWolf, Superintendent, and Mr. J. C. Hemmens, Librarian, for their faithful co-operation in the Sunday School.

Farmington, Calvary, Rev. John Benson.

Church Wardens—William Wilkinson, Lyman Warner.

Families, 15; individuals not thus included, 3; total of souls, 70.

Baptisms—Infants, 4; adults, 1; total, 5. Confirmed, 1. Marriages, 2. Burials, 3. Communicants—Admitted, 3; removed, 2; present number, 31.

Sunday School—Teachers: male, 2; female, 2; total, 4. Scholars: male, 10; female, 14; total, 24.

Public Catechetical Instruction—Number of times, 4. Catechumens, 7.

Celebration of Divine Service—Sundays, 35; other days, 21.

Holy Communion—Public, 9.

Contributions—Missions: Diocesan, \$28.85; Domestic, \$8.00; Foreign, \$3.00. Diocesan Fund: amount assessed, \$30.00; amount paid, \$30.00. Other Church offerings, \$20.45.

Parochial and Clerical Reports—Farm Ridge—Freeport.

The Church has been kept open every Sunday by the Lay reader when the Rector has been absent. The congregation continues in nearly the same condition as last reported.

Farm Ridge, St. Andrew's, . . . Rev. H. T. Hiester.

Church Wardens—Beebe Clark, John Paul.

Families, 24; total of souls, about 130.

Baptisms—Infants, 1; adults, 1; total, 2. Confirmed, 1. Burials, 6. Communicants—Admitted, 2; removed, 3; present number, 42.

Sunday School—Teachers: male, 3; female, 4; total, 7. Scholars: male, 22; female, 24; total, 46.

Celebration of Divine Service—Sundays, 52; other days, 8.

Holy Communion—Public, 11.

Contributions—Missions: Diocesan, \$5. Diocesan Fund: amount assessed, \$40; amount paid, \$40. Parish purposes, \$52.78. Sanitary Commission, \$3.

Freeport, Zion, . . . Rev. Salmon R. Weldon.

Church Wardens—Thomas Webster and Daniel Brewster.

Families, 70; individuals not thus included, 20; total of souls, 300.

Baptisms—Infants, 9; adults, 3; total, 12. Confirmed, 8. Marriages, 7. Burials, 20. Communicants—Admitted, 8; received, 2; removed, 4; died, 1; present number, 48.

Sunday School—Teachers: male, 3; females, 9; total, 12. Scholars: male, 30; female, 40; total, 70.

Public Catechetical Instruction—Number of times, 8. Catechumens, 70.

Celebration of Divine Service—Sundays, 90; other days, 40.

Holy Communion—Public, 9. Alms, \$39.58.

Contributions—Missions: Domestic, \$12.20; Foreign, \$26. Diocesan Fund: amount assessed, \$43; amount paid, \$43. Parish purposes, \$1,240. Other Church offerings, \$13.85.

During the past year the blessing of God has been with us. Our house of worship has been finished and paid for. We have purchased an organ and paid a good part of the cost of it. Our new Church is about twice as large as the former one, and none too large for our present use. We trust that God is making our Church a power for good in this community.

Galena, Grace, Rev. W. H. Roberts.

Church Wardens—Frederick Stahl and Richard Seal.

Families, 65; individuals not thus included, 20; total of souls, 250.

Baptisms—Infants, 12; adults, 9; total, 21. Confirmed, 14. Burials, 6. Communicants—Admitted, 7; received, 13; present number, 64.

Sunday School—Teachers: male, 3; female, 10; total, 13. Scholars: male, 25; female, 35; total, 60.

Public Catechetical Instruction—Number of times, 10.

Celebration of Divine Service—Sundays, 52; other days, 25.

Holy Communion—Public, 6; private, 1. Alms, \$35.15.

Contributions—Missions: Diocesan, \$11. Diocesan Fund: amount assessed, \$73; amount paid, \$73. Parish purposes, \$76.55. Other Church offerings, \$7.

The above report embraces the time which has elapsed since the fourth Sunday in Lent, 1863, about six months.

Galesburg, Grace, Rev. L. N. Freeman.

Church Wardens—Sydney Myers and Wm. N. Phillips.

Families, 34; individuals not thus included, 15; total of souls, 142.

Baptisms—Infants, 11; adults, 4; total, 15. Confirmed, 11. Burials, 1. Communicants—Admitted, 10; received, 6; removed, 4; present number, 39.

Sunday School—Teachers: male, 3; female, 7; total, 10. Scholars: male, 24; female, 46; total, 70.

Public Catechetical Instruction—Number of times, 29.

Celebration of Divine Service—Sundays, 58; other days, 25.

Holy Communion—Public, 6; private, 1. Alms, \$15.90.

Contributions—Missions: Diocesan, \$4.35. Diocesan Fund: amount assessed, \$27; amount paid, \$27. Parish purposes, \$195.10. Other Church offerings: Sunday School, \$15.50; Sanitary Commission, \$15; Society for Relief of Widows and Children of deceased Clergymen, \$3.

I entered upon the duties of my Rectorship on the first of March last, and found the Parish much weaker in numbers and in pecuniary ability, and more in debt, than I expected to find it. The

 Parochial and Clerical Reports—Geneseo.

increase, however, in the number of families and individuals, who are now contributing to its support, is truly encouraging. But the Parish will have to struggle hard and long before it will be able to pay off its indebtedness, and give a competent support to its Rector. And yet duty to the Church, here and elsewhere, clearly demands that this struggle be made and continued, until it is free of debt and becomes a strong and self-supporting Parish, for it is a very important point for the Church, by reason of the size of the town and the many institutions of learning that are established here. Many a young man and young woman in these colleges will become acquainted with the Church and her Services, and be favorably impressed, and will carry to their homes these impressions, and thus become the means of extending her conservative influence in other communities than this. The Parish owes a large debt of gratitude to its former Rector, for his indefatigable efforts in the eastern cities, to raise the means to enable it to erect its beautiful Church edifice. Would that they had been so successful as to have left the Parish out of debt. But he worked hard and accomplished a good work. The ladies of the Parish are now, as they have been heretofore, active co-workers with the Rector in every work of mercy and labor of love, and realized one hundred dollars from their Strawberry Festival, for Parish purposes.

Geneseo, Trinity, Rev. Samuel Goodale.

Church Wardens—Willis Hinman, Perry Ransom.

Families, 25; individuals not thus included, 10; total of souls, 85.

Baptisms—Infants, 5. Confirmed, 2. Marriages, 1. Burials, 4. Communicants—Admitted, 3; received, 1; removed, 1; present number, 20.

Sunday School—Teachers: male, 3; female, 3; total, 6. Scholars: male, 10; female, 12; total, 22.

Public Catechetical Instruction—Number of times, 5.

Celebration of Divine Service—Sundays, 90; other days, 8.

Holy Communion—Public, 12. Alms, \$15.

Contributions—Missions: Diocesan, \$5.00. Diocesan Fund: amount assessed, \$19; amount paid, \$19. Parish purposes, \$300.00.

I am glad to report the Parish prosperous in all respects, except in view of its pecuniary support of the Missionary. By an effort of the ladies we have purchased and paid for a lot for a Church, at a cost of three hundred dollars. We are also making arrangements for the building of a Church at an early day, and have a reliable subscription of more than twelve hundred dollars.

A portion of the last Conventional year I have officiated as usual at a station near Cambridge.

Geneva, St. Mark's, Rev. George C. Street.

Families, 13; individuals not thus included, 5; total of souls, 50.
Communicants—Present number, 12.
Celebration of Divine Service—Sundays, 7.
Holy Communion—Public, 1. Alms, \$1.50.

The services of the Church having been only recently re-commenced in this long dormant Parish, there is but little to show in a Report. Without being too sanguine, however, it may be fairly considered that the prospect of a steadily increasing interest, is good. At present, the Missionary, who is not resident, can give his services to this parish only on each alternate Sunday.

Jacksonville, Trinity, Rev. Theodore N. Morrison.

Church Wardens—B. Gillette, M. D., Henry Stryker, Sr.

Families, 36; individuals not thus included, 20; total of souls, 175.

Baptisms—Infants, 4; adults, 7; total, 11. Confirmed, 14. Marriages, 3. Burials, 6. Communicants—Admitted, 13; received, 4; removed, 9; died, 1; present number, 67.

Sunday School—Teachers: male, 2; female, 5; total, 7. Scholars: male, 20; female, 35; total, 55.

Celebration of Divine Service—Sundays, 96; other days, 26.

Holy Communion—Public, 11.

Contributions—Missions: Diocesan, \$75; Domestic, \$20.25; Foreign, \$25.00. Diocesan Fund: amount assessed, \$60; amount paid, \$60. Aged and infirm clergymen, \$22.00. Parish purposes, \$200.00. Other church offerings, \$15.00.

Joliet, Christ, Rev. Charles A. Gilbert.

Church Wardens—S. W. Stone, W. B. Caswell.

Families, 43; individuals not thus included, 12; total of souls 175.

Baptisms: Infants, 11; adults, 2; total 13. Confirmed, 9. Marriages, 3. Burials, 7. Communicants—Admitted, 10; received, 6; removed 10; present number, 67.

 Parochial and Clerical Reports—Kewanee.

Sunday School—Teachers: male, 2; female, 7; total, 9. Scholars: male, 24; female, 51; total, 75.

Public Catechetical Instruction—Number of times 6.

Celebration of Divine Service—Sundays, 47; other days, 26.

Holy Communion—Public, 11; private, 1. Alms, \$22.79.

Contributions—Missions: Diocesan, \$7.55; Diocesan Fund: amount assessed, \$43.00; amount paid, \$43.00. Parish purposes, \$190.11. Other Church offerings, \$10.65.

Kewanee, St. John's, . . . Rev. Albert E. Wells.

Church Wardens—R. P. Parrish, Geo. A. Morse.

Families, 50; individuals not thus included, 25; total of souls, 200.

Baptisms—Infants, 23. Confirmed, 7. Marriages, 2. Burials, 7. Communicants—Admitted, 4; received, 1; removed, 1; died, 1; present number, 30.

Sunday School—Teachers: male, 3; female, 6; total 5. Scholars: male, 20; female, 30; total, 50.

Public Catechetical Instruction—Number of times, 7. Catechumens, the Sunday School.

Celebration of Divine Service—Sundays, 39; other days, 10.

Holy Communion—Public, 3; private, 1. Alms, \$5.12.

Contributions—Missions: Diocesan, \$7.45. Domestic, \$2.00. Diocesan Fund: amount assessed, \$37.00; amount paid, \$37.00. Parish purposes, \$483.40. Other Church offerings, \$7.97.

The above report is only for the last six months. The state and prospects of the parish are prosperous. There is still a debt hanging over our Church though not a heavy one. When it shall be cancelled, we cannot say, but hope that it will be during this year.

The number of communicants last reported was thirty-seven. I can find but thirty who are in regular attendance though six have been added.

Since coming here I have held two services at Bishop's Hill, where there are some fifteen communicants. I have baptized two children there. Also at Galva there are about twelve communicants, there I baptised two children, and at both places there are more desirous of having their children baptized. The services of the Church ought to be maintained at these places, and a hold for the Church secured while land is cheap, and the ground unoccupied. There are as many communicants lost to the Church in this vicinity through the want of her services as there are at present ~~in~~ her folds. When shall this be stopped?

La Salle, St. Mark's, Vacant.

Church Wardens—Calvin Wilson, Geo. D. Losey.

Families, 10; individuals not thus included, 2; total of souls, 35.

Baptisms—Infants, 1. Confirmed, 1. Marriages, 3. Burials, 1. Communicants—Admitted, 1; received, 3; present number, 7.

Celebration of Divine Service—Regular Service every Sunday afternoon.

Holy Communion—Public, 1.

Contributions—Diocesan Fund: amount assessed, \$3.00; amount paid, \$3.00. Parish purposes, \$75.00.

Lacon, St. John's, Vacant.

Church Wardens—Robert Boal, Horace Loveland.

Families, 4; total of souls, 16.

Baptisms—Infants, 1. Confirmed, 1. Communicants—Removed, 3; present number, 4.

Celebration of Divine Service—Sundays, 1; other days, 1.

The Parish during the past year has diminished in numbers, from removals and the war. Want of means has prevented us from obtaining the services of a Clergyman, for even a portion of time, the whole burden resting on two or three individuals.

ROBERT BOAL, *Sen. Warden*

Lewistown, St. James', Rev. J. W. McCullough, D. D.

S. Corning Judd, Senior Warden.

Baptisms—Infants, 2. Confirmed, 2. Marriages, 5. Burials, 2. Communicants—Admitted, 1; received, 1; removed, 1; present number, 15.

Sunday School suspended for some months and just reorganized.

Contributions—Diocesan Fund: amount assessed, \$17; amount paid, \$17. Parish purposes, \$1.055.

Corner Stone of Church edifice laid by the Bishop, Aug. 25th, 1863.

Limestone Prairie, Christ, . . . Rev. John Benson.

Church Wardens—James Clark, George Norwood.

Families, 17; individuals not thus included, 8; total of souls,

Baptisms—Infants, 5. Confirmed, 2. Marriages, 1. Burials, 3. Communicants—Admitted, 3; present number, 34.

Sunday School—Teachers: male, 2; female, 3; total, 5. Scholars: male, 17; female, 15; total, 32.

Private catechetical instruction—Number of times, 4; Catechumens, 13.

Celebration of Divine Service—Sundays, 35; other days, 3.

Holy Communion—Public, 7; private, 1.

Contributions—Missions: Diocesan, \$12.85; Domestic, \$2.05. Diocesan Fund—amount assessed, \$31; amount paid, \$31.50. Annual offering clergymen, \$3. Parish purposes, \$16.90.

The Church has been open for Divine service every Sunday, the pastor having read service and a Sermon every alternate Sunday and every Sunday during the Rector's absence for the last two months. The attendance continues good.

Lockport, St. John's, . . . Rev. Charles A. Gilbert.

Church Wardens—Hiram Norton, John Griswold.

Families, 19; individuals not thus included, 4; total of souls,

Baptisms—Infants, 4. Burials, 1. Communicants; present number, 16.

Celebration of Divine Service—Sundays 39.

Holy Communion—Public, 7. Alms \$9.53.

Contributions—Missions: Diocesan, \$4.05. Diocesan Fund: amount assessed, \$23.00; amount paid, \$2.60. Other Church offerings, \$4.18.

Lockport, St. Paul's, . . . Rev. Samuel Cowell.

Church Wardens—John Young and E. B. Crafts.

Families, 17; individuals not thus included, 8; total of souls,

Baptisms—Infants, 2. Communicants—Admitted, 2; removed, 1; present number, 22.

Sunday School—Teachers, 6 ; scholars, 36.

Celebration of Divine Service—Public, 20.

Holy Communion—4.

Contributions—Diocesan Fund, \$5. Parish purposes, \$23.30.

I took charge of the Parish of St. Paul's in December last, and have officiated regularly, every alternate Sunday since.

In reviewing the Records, I found many of the Communicants already removed. Hence the comparatively large number so stated the present year. The people appear to appreciate the services of God's house as witnessed in their full and regular attendance, many coming from a considerable distance ; and the comparative isolation of their respective residences, produces all the more friendliness when they meet together.

A Rural Festival was lately held in a neighboring grove, and the sum of \$40 realized towards the purchase of a Parish Library. As the people have not access to Public Libraries, it was thought judicious to commence a Parish Library for themselves.

Marengo, Advent, Rev. John Cauch.

Church Wardens—Thomas Diamond and S. Courtney Casely.

Families, 12 ; individuals not thus included, 4 ; total of souls, 60.

Baptisms—Infants, 1. Marriages, 2. Burials, 2. Communicants—Removed, 3 ; died, 1 ; present number, 26.

Sunday School—Teachers : male, 3 ; female 6 ; total, 9. Scholars : male, 15 ; female, 32 ; total, 47.

Public Catechetical Instruction—Number of times, 12.

Celebration of Divine Service—Sundays, 87 ; other days, 6.

Holy Communion—Public, 2. Alms, \$3.65.

Contributions—Missions : Diocesan, \$3.00. Diocesan Fund : amount paid, \$1.00. Parish purposes, \$78.74.

Mattoon, Trinity, Vacant.

Church Wardens—William S. Ogden and Alpheus Hasbrouck.

Families, 7 ; total of souls, 32.

I have desired to visit this Church, but the brethren thought it would be best not to do so for the present. There seems to be so very much military excitement, and other difficulties, that Services have been suspended during the last Conventional year.

J. W. OSBORNE, *Missionary.*

Morris, St. Thomas', Vacant.

Church Wardens—D. G. Frary, A. Clark.

Total of souls, 60.

Marriages, 1. Communicants—Present number, 22.

Naperville, St. John's, Rev. S. T. Allen.

Church Wardens—S. P. Stevens and James G. Wright.

Families, 17; total of souls, 62.

Baptisms—Infants, 2. Confirmed, 3. Marriages, 1. Burials,

1. Communicants—Admitted, 5; received, 4; died, 1; present number, 29.

Sunday School—Teachers: male, 3; female, 4; total, 7. Scholars: male, 16; female, 25; total, 41.

Celebration of Divine Service—Sundays, 42; other days, 4.

Holy Communion—Public, 7. Alms, \$6.00.

Contributions—Missions: Diocesan, \$3.03. Diocesan Fund: amount assessed, \$13.30; amount paid, \$15.82. Parish purposes, \$60.50. Other Church offerings, \$40.00.

We hold an afternoon Service, each Sunday, in a hall. Arrangements are in progress for building a Church. A beautiful lot has been given for the purpose and the funds are in part procured. We shall try hard to be in our own house by Christmas. The members of the parish are willing to do all that they are able to do: and are not willing to incur a debt. They look hopefully for sufficient aid outside of themselves to help them erect a Church, neat and churchly, and worthy of our holy Cause.

Ottawa, Christ, Rev. T. N. Benedict.

Church Wardens—J. W. Dow, William Osman.

Families, 85; individuals not thus included, 15; total of souls, 350.

Baptisms—Infants, 14; adults, 5; total, 19. Confirmed, 16. Marriages, 6. Burials, 8. Communicants—Admitted, 11; received, 1; removed, 9; died, 1; present number, 96.

Sunday School—Teachers: Male, 3; female, 12; total, 15. Scholars: male, 45; female, 75; total, 120.

Public Catechetical Instruction, every Sunday.

Celebration of Divine Service—Sundays, 92; other days, 75.

Holy Communion—Public, 11 ; private, 2. Alms, \$31.50.
 Contributions—Missions : Diocesan, \$60.95 ; domestic, \$18.00 ; foreign, \$17.00. Diocesan Fund : amount assessed, \$94 ; amount paid, \$94. Aged and infirm clergymen. \$6. Parish purposes, \$425. Other Church offerings, \$50.

Pekin, St. Paul's, Vacant.

Church Wardens—William Stanbery, Geo. H. Harlow.

Families, 30 ; total of souls, 73.
 Baptisms—Infants, 13. Marriages, 5. Burials, 21. Communicants—removed, 2 ; died, 2 ; present number, 26.
 Sunday School—Teachers : male, 4 ; female, 3 ; total, 7. Scholars : male, 19 ; female, 15 ; total, 34.
 Holy Communion, 10. Alms, \$25.30.
 Contributions—Missions, Diocesan, \$13.45. For the poor, \$7.30. Chicago Sanitary Commission, \$5.50. Parish purposes, \$3.45.

This Parish has been vacant since May last. We have had occasional services through the summer, the Rev. Messrs. Brittain, Bruce and Steel officiating.

W. STANBERY, *Sen. Warden.*

Peoria, St. Paul's, Rev. Joseph M. Waite.

Church Wardens—John W. Hansel, Alexander G. Tyng.

Families, 90 ; total of souls, 500.
 Baptisms—Infants, 20 ; adults, 1 ; total, 21. Confirmed, 11. Marriages, 4. Burials, 18. Communicants—Admitted, 8 ; received, 2 ; removed, 19 ; died, 3 ; present number, 95.
 Sunday School—Teachers, 14. Scholars, 131.
 Public Catechetical Instruction—Number of times, 12. Catechumens, the School.
 Celebration of Divine Service—Sundays, 102 ; other days, 20.
 Holy Communion—Public, 12 ; private, 3. Alms, \$40.
 Contributions—Missions : Diocesan, \$84.70. Diocesan Fund : amount assessed, \$107 ; amount paid, \$107. Aged and infirm clergymen, \$10.10. Sick and wounded soldiers, \$92.10.

The Mission in the lower part of the city is now in the hands of the Rev. William M. A. Brodnax. The Sunday School of St Paul's contributes to its support.

Peru, St. Paul's, Vacant.

Church Wardens—Naasson Young, Martin Delany.

Families, 29; individuals not thus included, 14.

Baptisms—Infants, 8; adults, 1; total, 9. Confirmed, 2. Marriages, 3. Communicants—admitted, 1; received, 1; removed, 2; present number, 16.

Sunday School—Teachers: Male, 2; female, 6; total, 8. Scholars: males, 23; female, 35; total, 58.

Catechumens, 8.

Holy Communion—Public, 10. Alms, \$30.

Contributions—Missions: Diocesan, \$24. Diocesan Fund: amount assessed, \$16; amount paid, \$16. Parish purposes, \$23. Other Church offerings, \$75.

Pittsfield, St. Stephen's, Rev. C. A. Bruce.

Church Wardens—B. H. Atkinson, John Boothby.

Families, 10; individuals not thus included, 10; total of souls, 75.

Baptisms—Infants, 1; adults, 1; total, 2. Confirmed, 14. Burials, 2. Communicants—Admitted, 10; removed, 1; present number, 24.

Sunday School—Teachers: male, 1; female, 10; total, 11. Scholars: male, 12; female, 40; total, 52.

Celebration of Divine Service—Sundays, 28; other days, 5.

Holy Communion—Public, 5.

Contributions—Missions: Diocesan, \$5. Diocesan Fund: amount assessed, \$15; amount paid, \$15.

I took charge of this Parish on the first of May, and give three Sundays in the month. The report is necessarily incomplete, as the records of the Parish have been very imperfectly kept. The burials and baptisms were by Rev. Dr. Worthington, of the Diocese of Missouri.

In addition to the above, I have officiated at Rushville, Schuyler County, since the first of May, one Sunday in each month, and on week days, preaching some sixteen times. At this place the Church people are trying to raise means to secure the services of a clergyman one-half of the time. The congregation is large, and there is a *very great interest* in the Services. I administered the Holy Communion once to twelve persons. There is a small class awaiting confirmation. I have also preached one Sunday in Macomb to an attentive congregation; they are making efforts to have Services once a month.

Polo, Trinity, Rev. B. McGann.

Church Wardens—J. R. Phelps, C. F. Webster.

Families, 24; individuals not thus included, 15; total of souls, 120.

Communicants—Present number, 28.

Sunday School—Teachers: male, 3; female, 9; total, 12.

Scholars: male, 31; female, 23; total, 54.

Public Catechetical Instruction—Number of times, 8.

Celebration of Divine Service—Sundays, 16; other days, 1.

Holy Communion—Public, 1. Alms, \$2.70.

Contributions—Parish purposes, \$31.03. Other Church offerings, \$6.65.

The above items cover the time of my connection with this Parish, from 26th of July last.

Whole amount of offerings for the year previous.....	\$707 55
On account of Salary.....	\$300 00
On account of Church construction.....	300 00
Other accounts, including \$27 to Sanitary Commission..	107 55

\$707 55 \$707 55

Princeton, Redeemer, Vacant.

Church Wardens—William Bacon, Thomas M. Woodruff.

Families, 10; individuals not thus included, 5; total of souls 45.

Communicants—Present number, 12.

Celebration of Divine Service—Sundays, 4.

Without a Rector, and no stated Services.

WM. BACON, *Sen. Warden.**Providence, Zion, Rev. F. B. Nash.*

Church Wardens—L. F. Lefavour, Wm. Pilkington.

Families, 20; individuals not thus included, 20; total of souls, 120.

Baptisms—Infants, 1.

Communicants—Present number, 29.

Celebration of Divine Service—Sundays, 9.

 Parochial and Clerical Reports—Quincy—Robin's Nest.

Quincy, St. John's, . Rev. H. N. Strong, D.D., LL. D.

Church Wardens—F. C. Moore, H. A. Williamson.

Families, 102; individuals not thus included, 40; total of souls, 400.

Baptisms—Infants, 30; adults 9; total, 39. Confirmed, 26. Marriages, 4. Burials, 9. Communicants—Admitted, 22; received, 2; removed, 10; died, 4; present number, 160.

Sunday School—Teachers: male, 3; female, 19; total, 22. Scholars: male, 45; female, 75; total 120.

Public Catechetical Instruction—Number of times, 8; Catechumens, 10.

Celebration of Divine Service—Sundays, 60; other days, 47.

Holy Communion—Public, 9; private, 3. Alms, \$34.

Contributions—Missions: Diocesan, \$45. Diocesan Fund: amount assessed, \$150; amount paid, \$150. Parish purposes, \$300. Other Church offerings, \$45.

The present Rector accepted a call to this Parish, March 10, 1863. Christ has abundantly blessed his labors. The people are loyal to His government in the Church and in the State, and rejoice in the common prosperity in which they share. The "Lord's Supper" is largely attended by the faithful. The Sunday School, under the charge of Mr. Robertson, is increasing, and nothing of large importance disturbs the heart or the hopes of him sent in Jesus' name, save his own weakness.

At present there is a debt of about \$1,000 due by the Parish. The present efficient Vestry are hoping that every claim may soon be liquidated.

Robin's Nest, Christ, . . Rev. Samuel Chase, D.D.

Church Wardens—H. I. Chase, H. L. Moss.

Families, 26; individuals not thus included, 25; total of souls, 175.

Baptisms—Infants, 13; adults, 1; total, 14. Confirmed, 6. Marriages, 1. Burials, 6. Communicants—Admitted, 8; received, 1; died, 2; present number, 77.

Sunday School—Teachers: male, 2; female, 4; total, 6. Scholars: male, 20; female, 15; total, 35.

Celebration of Divine Service—Sundays, 104; other days, 5.

Holy Communion—Public, 12. Alms, \$20.43.

Contributions—Missions: Diocesan, \$48; Domestic, \$20. Diocesan Fund: amount assessed, \$35; amount paid, \$35. Parish purposes, \$15. Other Church offerings: for sick and wounded soldiers, \$22.

Rockford, Emmanuel, . . . Rev. W. T. Smithett.

Church Wardens—R. P. Lane, Horace Starkey.

Families, 70; individuals not thus included, 40; total of souls, about 320.

Baptisms—Infants, 31; adults, 3; total, 34. Confirmed, 8. Marriages, 3. Burials, 9. Communicants—Admitted, 8; received, 9; removed, 5; died, 2; present number, 60.

Sunday School—Teachers: male, 4; female, 8; total, 12. Scholars: male, 30; female, 50; total, 80.

Public Catechetical Instruction—Number of times, 10. Catechumens, 22. (Rector's adult Bible class.)

Celebration of Divine Service—Sundays, 98; other days, 41.

Holy Communion—Public, 9; private, 1. Alms, \$53; weekly offerings, \$80; total, \$133.

Contributions—Missions: Diocesan, \$12.75; Foreign, \$11.50. Diocesan Fund: amount assessed, \$50; amount paid, \$50. Parish purposes, \$660; Sunday School, \$20; font and cushions, \$30. Other Church offerings: Sanitary Commission, \$14.75; Freedmen's aid, \$6; Church at Plattsville, Wis., \$30; E. K. Soc., \$6. American Ch. Miss. Society, \$6.50.

Since the present Rector took charge of the Parish in November last the floating debt, except \$100, has been paid off, and the Church edifice enlarged, remodeled and repaired, at an outlay of over \$500. Everything is in the highest degree prosperous.

Rock Island, Trinity, . . . Rev. Matthew Magill.

Church Wardens—William B. Grinnell, Richard Crampton.

Families, 20; individuals not thus included, 8; total of souls, 100.

Baptisms—Infants, 5. Marriages, 3. Burials, 7. Communicants—received 1; removed 4; present number, 21.

Sunday School—Teachers: female, 5. Scholars: male, 35; female, 48; total, 83.

Celebration of Divine Service—Sundays, 83; other days, 16.

Holy Communion—Public, 12. Alms, \$19.24.

 Parochial and Clerical Reports—Rock Island County.

Contributions—Missions: Diocesan, \$17.65. Diocesan Fund: amount assessed, \$24; amount paid, \$24. Aged and infirm clergymen, \$3. Parish purposes, \$17.71. Other Church offerings, \$3.55.

The facts as to this Parish are not of a cheering character, there is much to make the heart of the devoted christian sad. Many of the contributors to the support of the Rector have left during the past two years; and there are very few left who either can, or will, take the burden of sustaining the ministry upon them. The present Rector could not at any time (during his rectorship here,) procure the assistance of one man of the congregation in the Sunday school, (save one young man, who for a short time taught a class, but left the city some months since,) and had to labor himself as Superintendent.

The Church building stands upon ground to which the Parish have no claim; and the lot was lately sold for taxes, and no interest is taken in the matter. These sad facts will present some idea of the condition of the Parish. And yet even here, a brighter and better day will come; and if a Rector could be sustained from other sources for a time, the present incumbent believes, that the saddest period of the history of the Parish would have been written.

Rock Island Co., Grace, . . . Rev. George Sayres.

Church Wardens—David Clark, Robert Clay.

Families, 120; total of souls, 600.

Baptisms—Infants, 22. Confirmed, 12. Burials, 7. Communicants—Died, 1; present number, 66.

Sunday School—Teachers: Male, 2; female 3; total, 5. Scholars: male, 13; female 8; total, 21.

Holy Communion—Public, 5; private, 4. Alms, \$7.74.

Contributions—Missions: Domestic, \$2.50.

Soon after the last Convention, the Rector was absent nearly six months, during which time few or no Services were held in the Parish. Since his return, he has officiated every Sunday morning, except one, in the Church, and nearly every Sunday afternoon in school-houses from three to five and eight miles distant. The people, Irish farmers, are but just recovering from the disastrous failures in the crops of late years, and have been able to do but little in contributions of money. There is a very perceptible increase of interest among them in regard to the Church. They are heavily in arrears for the payment of their Rector's salary; the last four years the income of the Parish has averaged not over \$70 per year.

Salem, St. Thomas', Vacant.

Church Wardens—Robert H. Whittaker, J. W. Merritt.

Families 5; individuals not thus included, 30; total of souls, 64.

Communicants—Present number, 9.

Rev. P. A. Johnson will serve this Church in connexion with St. John's, Centralia. The congregation cannot do much for the support of the gospel, but what they do will be done with a good will, and most cheerfully.

J. W. OSBORNE, *Missionary.*

Springfield, St. Paul's, . Rev. Lewis P. Clover, D.D.

Church Wardens—Hon. S. H. Treat, Antrim Campbell.

Families, 100; total of souls, 500.

Baptisms—Infants, 17; adults, 3; total, 20. Confirmed, 9. Marriages, 9. Burials, 12. Communicants—Admitted, 12; received, 4; removed, 14; died, 2; present number, 142.

Sunday School—Teachers: male, 7; female, 16; total, 23. Scholars: male, 55; female, 75; total, 130.

Public Catechetical Instruction—Number of times, 16. Catechumens, 130.

Celebration of Divine Service—Sundays, 104; other days, 23.

Holy Communion—Public, 14; private, 4. Alms, \$106.33.

Contributions—Missions: Diocesan, \$128.10; Domestic, \$27.35. Diocesan Fund: amount assessed, \$142; amount paid, \$142. Aged and infirm clergymen, \$41.20. Parish purposes, \$260.22. Other offerings, \$88.15.

Tiskilwa, St. Jude's, Rev. F. B. Nash.

Church Wardens—Lemuel Perkins, Oliver Milling.

Families, 12; individuals not thus included, 10; total of souls, 60.

Baptisms—Infants, 1. Communicants—Removed, 1; present number, 15.

Celebration of Divine Service—Sundays, 12.

Parochial and Clerical Reports—Tuscola—Utica.

Contributions—Diocesan Fund: amount assessed, \$16; amount paid, \$16.

I have only had charge of the Parish since the first of July, and have been absent part of the time since then, bringing my family from Kentucky. My report of ministerial services must consequently be brief. In re-commencing my labors in Bureau county, I met with some serious discouragements, but find a good deal more to encourage. I hope to be able to report some decided progress upon the part of the Church at the next Convention.

Tuscola, St. Mary's, Vacant.

Church Wardens—John W. Wright, J. F. Colby.

Families, 6; individuals not thus included, 18; total of souls, 46.

Baptisms—Infants, 1. Confirmed, 1. Communicants—Admitted, 1; received, 4; present number, 10.

As so very many men are gone from Tuscola to the army, the brethren thought the most prudent course for us to pursue would be to suspend the Services for the present. The Parish was visited by the Right Reverend the Bishop, who preached to a good congregation; confirmed one, and baptized a child. It is hoped the Services of the Church will be resumed before long.

J. W. OSBORNE, *Missionary.*

Utica, St. George's, Rev. C. P. Clark.

Church Wardens—John Wood, J. B. Peckham.

Families, 25; individuals not thus included, 10; total of souls, 100.

Baptisms—Infants, 2. Marriages 3. Burials, 1. Communicants—Received, 1; removed, 1; present number, 16.

Sunday School—Teachers: male, 4; female, 5; total, 9. Scholars: male, 36; female, 50; total, 86.

Public Catechetical Instruction—Number of times, 52.

Celebration of Divine Service—Sundays, 52; other days, 6.

Holy Communion—Public, 12. Alms, \$11.63.

Contributions—Parish purposes, \$66.

The Sunday School is in a most flourishing condition—a model of its kind. The Congregation is steadily and solidly increasing. It is hoped that measures now on foot will soon result in the erection of a Church edifice.

Warsaw, St. Paul's, Vacant.

Church Wardens—Abraham I. Chittenden, Pierre A. Barker.

Families, 19; individuals not thus included, 12; total of souls, 88.

Baptisms—Infants, 18. Marriages, 1; Burials, 5. Communicants—Removed, 1; present number, 22.

Sunday School—Teachers: male, 3; female, 7; total, 10 Scholars: male, 18; female, 40; total, 58.

Catechumens, 10.

Celebration of Divine Service—Sundays, 31; other days, 15.

Holy Communion—Public, 7.

Contributions—Missions: Diocesan, \$10; Foreign, \$5. Diocesan Fund: amount assessed, \$23; amount paid, \$23. Parish purposes, \$20.82.

This Parish has been without a Rector since the first of May last. The Sunday School is kept up and has an average attendance of the number above stated. The number of families and total of souls are taken from last report. The report of contributions and assessments is as near as can be obtained from the record.

A. I. CHITTENDEN, *Sen. Warden.*

REPORT OF REV. W. L. BOSTWICK, LATE RECTOR.

I would here acknowledge a liberal donation of Prayer Books and Tracts from the New York P. E. Pr. B. & Tract Societies. Also \$5 from A. Campbell, Esq., Ill., for S. S. Books; \$10 from Mrs. R. J. Livingston, New York, for the same purpose, and \$50 from the same kind lady towards a chancel or other church improvements, which I left in trust with a member of the vestry, to be applied according to the intention of the giver. At the time of my resignation the Ladies Church Aid Society had accumulated somewhat more than \$200 towards Church purposes.

I would also record my appreciation of many acts of kindness from my late Parishoners, and my regret that ill health made it seem desirable that I should seek a permanent change of climate, whereby I have been removed, not only from them but also from the Bishop and Clergy of Illinois, with whom I have pleasantly labored seven years in the Missionary work. The fruits of those years I hope yet to see when the harvest is done, and the sheaves and the laborers are all gathered home.

Waukegan, Christ, . . . Rev. Edward P. Wright.

Church Wardens—William Besley, C. R. Steele.

Families, 53 ; individuals not thus included, 12 ; total of souls, 252.

Baptisms—Infants, 24 ; adults, 6 ; total, 30. Confirmed, 13. Marriages, 4. Burials, 6. Communicants—Admitted, 19 ; received, 4 ; removed, 10 ; died, 1 ; present number, 65.

Sunday School—Teachers : male, 5 ; female, 9 ; total, 14. Scholars : male, 34 ; female, 50 ; total, 84.

Public Catechetical Instruction—Number of times, 12. Catechumens, 84.

Celebration of Divine Service—Sundays, 104 ; other days, 20. Holy Communion—Public, 14 ; private, 1. Alms, \$52.98.

Contributions—Missions : Diocesan, \$17. Diocesan Fund : amount assessed, \$54 ; amount paid, \$54. Parish purposes, \$343.92. Other Church offerings, \$94.15.

I have officiated during the summer on Sunday afternoons, three times in each month, at Lake Forest ; also once a month on a week day at Fox Lake. At both of these places the attendance has been excellent, and at the latter a Sunday School has been organized.

Since my last report this Parish has been called upon, in the wise ordering of God's Providence, to sustain a very severe loss in the removal from the scene of his earthly labors of our beloved and highly esteemed Senior Warden, Ransom Steele, Esq. He entered into his rest on the 15th day of Sept., 1862. One of its earliest founders, the success of the Parish lay near Mr. Steele's heart. He gave it his time, his money and his prayers. No discouragements disheartened him. When others despaired he was always hopeful and buoyant. His faith in the success of the Church of Christ was of the most intelligent and unwavering character. He died as he had lived, in close communion with his Saviour. May the Great Head of the Church raise up many such as Mr. Steele—men who will stand by her as faithful soldiers and servants to their lives' end.

A handsome Caen stone Font, costing \$74, has been placed in the Chancel within the past year.

Attendance upon the ordinances of our holy religion is decidedly on the improvement in this Parish. The congregations are larger and the Communicants more regular than they have been in former years. On the first Sunday in this month I administered the Holy Sacrament to fifty persons, which, I am told, is the largest number ever present at one time in this Church. *Laus Deo.*

Wilmington, Redeemer, . . . Rev. Erastus De Wolf.

Church Wardens—Capt. Gibson, Rodney S. Bowen.

Families, 18; individuals not thus included, 10; total of souls 100.

Baptisms—Infants, 9. Confirmed, 3. Burials, 4. Communicants—Admitted, 3; received 4; removed, 7; present number, 21.

Sunday School—Teachers: male, 1; female, 3; total, 4. Scholars: male, 12; female, 20; total, 32.

Public Catechetical Instruction—Number of times, 2.

Celebration of Divine Service—Sundays, 28; other days 2.

Holy Communion—Public, 2. Alms, \$3.19.

Contributions—Missions: Domestic, \$3. Diocesan Fund: amount assessed, \$21; amount paid, \$21. Parish purposes, \$16.80. Other Church offerings, \$2.75.

Your Missionary did not take charge of the Church of the Redeemer in Wilmington, until the first of June last. The above record is almost entirely confined to what has been done since that time. The Parish Register only contained two or three items, for the year—recorded by the Rev. Mr. Wells—he having left the Parish soon after the last Convention. During the three months since I came, we have made three payments on account of the Diocesan Fund of Illinois, and this together with the pressing necessities of our Sunday School and Parish have prevented us from contributing as we should gladly have done to other Church work. But with an increasing interest in Sunday School and Congregation, and with the Divine blessing we hope to make a better record during the coming Conventional year.

Previous to my settlement in Wilmington, I continued in the same Missionary field occupied by me during the greater part of last year in Lee County—officiating alternately in St. Paul's, Lee Centre and the school house in China township.

I also held occasional Services in Amboy—and officiated two or three Sundays in St. Luke's, Dixon.

The following is, I believe, a correct record of my official acts while in Lee County:

Marriages, 1. Burials, 1.

Celebration of Divine Service—Sundays, 50; other days, 3.

Holy Communion (by the Rev. Mr. Brodnax) 1. Alms, \$3.

Sent to the Diocesan Fund \$3; paid to the Treasurer at the time of Convention, \$12; total, \$15.

Parochial and Clerical Reports—Wyoming—Rev. Wm. Brittain.

Wyoming, St. Luke's, . . . Rev. Philander Chase.

Church Wardens—H. A. Holts, Henry Butler.

Families, 8 ; individuals not thus included, 10 ; total of souls, 85.

Communicants—Present number, 13.

Sunday School—Teachers : female, 2. Scholars : male, 20 ; female, 21 ; total, 41.

Celebration of Divine Service—Sundays, 10 ; other days, 2.

Holy Communion—Public, 2.

Contributions—For sick soldiers, \$35.

I entered on the duties of St. Luke's Parish on Whit-Sunday, and have been there every Sunday. The rest of the time since last Convention has been occupied by Services at my own house with an occasional Service at Jubilee and Brimfield.

The above account of a Sunday School has reference to one established at my own home, not in Wyoming, and taught up to the present by my daughter.

JONESBORO', UNION CO., ILL., Sept. 15, 1863.

To the Rt. Rev. Henry J. Whitehouse, D.D., Bishop of Illinois :

RT. REV. AND DEAR SIR : In compliance with your wish expressed to me on the 2d of July last, that I should visit some of the towns in Southern Illinois, for the purpose of establishing two or more Missionary stations, I left Chicago next day for this place, where I held Divine Service on Sunday, the 5th of July. After some conversation with Mr. H. W. Willard, a very zealous and prominent Churchman, I was so much encouraged that I at once made up my mind, should I meet with similar encouragement elsewhere, to make Jonesboro' a Missionary station.

The following Sunday I officiated in Duquoin, where the members expressed themselves very much rejoiced at the prospect of being able to make permanent arrangements for Church Services. I next visited Carbondale, where I found the brethren equally anxious to effect the same object.

Being thus encouraged I at once concluded to divide my labors between the three places—officiating every alternate Sunday in Duquoin, giving to the other two stations monthly Services each.

It having been suggested to me that if I were to open the Jonesboro' Academy, it might be made very instrumental for good, I

yielded to the suggestion with the hope that should the school be established on a permanent basis, I could get an assistant so as to leave me more at liberty to attend to the Missions in my charge.

Those Missions are full of hope. At each station do I find a love and zeal for the worship and Service of the Church, which I doubt not will increase day by day.

At each visit to Duquoin the heart of the Missionary is truly comforted. Such faith, such hope, such love shown out in the deeds, as well as expressed by the lips of his brethren—such trust to God-ward, that He will not fail to crown their every effort with His blessing.

At Jonesboro' and Carbondale, the same hope, the same encouragement, although poor in numbers and not rich in means. Though this season has proved anything but a prosperous one—almost a failure—yet they are rich in faith, strong in Church attachment, zealous for the worship of the Lord's House.

The following is a summary of the duties which I have performed since July 5th :

Baptisms—Adults, 2. Burials, 2.

Celebration of Divine Service—Sundays, 21.

Holy Communion—Public, 3.

Respectfully your obedient servant,

WILLIAM BRITTAIN, *Missionary I. C. R. R.*

PEORIA, Sept. 14, 1863.

To the Rt. Rev. H. J. Whitehouse, D. D. :

RT. REV. AND DEAR SIR : In the fulfilment of the duty required of me as a clergyman "not regularly settled in any Parish or Church," I report my services for the Conventional year :

Baptisms—Infants, 14; adults 1; total, 15. Marriages, 2. Burials, 18. Communicants—Admitted, 3; removed 5; present number, 23.

Sunday School—Teachers, 26. Scholars, 325.

Industrial School—Teachers, 15. Scholars, 150.

Celebration of Divine Service—Sundays, 94.

Holy Communion—Number of times, 11.

I have been operating, by the unanimous request of the Rector and Vestry of St. Paul's Church, Peoria, in the lower part of the city, preaching in the neat building erected with the funds furnished by the Sunday School of St. Paul's, and laboring with a view to doing what I can for the great Head of the Church, and ultimately organizing an independent Parish.

Parochial and Clerical Reports—Rev. A. Clark—Rev. W. H. Cooper.

I began to have morning Services, (in addition to those held in the afternoon) on the first Sunday in October. The building was closed for several weeks in the spring, to be enlarged and improved. An excellent melodeon has been provided by a kind and active friend of the enterprise. There is a class ready for Confirmation. The number of books, in the Sunday School Library, is six hundred and fifty.

Respectfully and truly yours,

W. M. A. BRODNAX.

DEMENT, Sept. 10, 1863.

To the Rt. Rev. H. J. Whitehouse, D. D.:

RT. REV. AND DEAR SIR: The undersigned has had no Parochial charge for the last Conventional year. He has officiated one Sunday in Emmanuel Church, Rockford, held two Services in Dement, and baptized one child.

A. CLARK.

CHICAGO, Sept. 16, 1863.

To the Rt. Rev. H. J. Whitehouse, D. D.:

DEAR SIR: My connection with the Parish of the Church of the Ascension, in this city, as Rector, terminated on the first of July.

Since that time I have been engaged in ministering to the congregation of St. Peter's Church, Sycamore, every alternate Sunday, and to the congregation of St. Paul's Church, Hyde Park—of which I was duly elected Rector—every alternate Sunday, in the afternoon; besides giving the morning of the Sundays on which I have attended at Hyde Park, to the work of holding Divine Service, preaching, and otherwise laying the foundations of the Church, at the village of Harlem, eight miles west of the city.

The Church at Sycamore has prospered remarkably under this arrangement, and the people there are perfectly united and satisfied, until something better can be done. The prospect at Harlem would be good, could we only succeed in erecting a Church edifice, which is greatly needed; and we *ought* to have such a church, so as to be among the first to possess that portion of the vineyard.

Parochial and Clerical Reports—Rev. Asa Griswold—Rev. B. Hutchins.

The Services at Hyde Park being held in the Presbyterian Church, we have been unable to have a Sunday School or the Communion; consequently, I cannot make report of either Sunday School pupils or Communicants. To kind brethren in the city I have been greatly indebted for Services at Hyde Park on alternate Sundays with myself, the work being thus carried on uninterruptedly. Steps are being taken for the erection of a church which will be an ornament to the place.

Respectfully submitted,

W. H. COOPER.

NEW YORK, Sept. 8, 1863.

To the Rt. Rev. H. J. Whitehouse, D. D., Bishop of the Diocese of Illinois:

RT. REV. AND DEAR SIR: During the Conventional year of 1862-3, I have resided in the city of New York, attending public worship on Sundays and the principal Holy-days, but performing no clerical service except that I have officiated by reading Prayers and preaching, once in said city, and twice when on a visit in Connecticut, my native State.

Respectfully,

ASA GRISWOLD.

ALBION, September 14, 1863.

Rt. Rev. H. J. Whitehouse, D. D., Bishop of Illinois:

RT. REV. SIR—For the last Conventional year I have officiated in St. John's Church, Albion, celebrating Divine Service much of the time twice every Sunday, and with but one Sunday's suspension in the entire year. The Sunday School has been in operation the greater part of the year twice a day, and has been always (with the one day's exception alluded to,) attended and conducted by myself.

Sunday School embraces 50 scholars and 9 teachers. The Holy Communion has been administered once a month, and on the great Festivals of Easter, Whit-Sunday, and Christmas. Baptisms, 12. Marriages, 4. Burials, 22.

Within the year \$60 has been collected to pay arrears to the Episcopate Fund, leaving a balance due of some \$32, in addition to the assessment of the past year, which last charge, if rated (as I beg it may be,) at 10 per cent. on Parish income, will not exceed \$8.

Parochial and Clerical Reports—Rev. P. A. Johnson—Rev. F. A. Juny.

Praying that the Divine Head of the Church may sustain you, His chief servant in the Diocese, with a very large measure of His grace, and sustain you also with all needful bounty and aid in His providential dealings,

I am, sincerely, your son in Christ,

B. HUTCHINS.

DECATUR, ILL., Sept. 15, 1863.

To the Rt. Rev. H. J. Whitehouse, D.D.:

DEAR SIR—Although I have not been regularly received into the Diocese since my transfer from it to a Southern State, I feel it my duty to state, that during my sojourn in this neighborhood, which has been for something over a year, I have aimed, under your direction and sanction, to perform ministerial duty as I could find the opportunity.

I have visited school-houses in the country adjoining, where I have had Services and held Sunday Schools. Have served for the Rector occasionally in Decatur. I have visited Centralia twice, and held Services and baptized one adult and two infants. Have visited for nearly the past year, and still continue to visit regularly once in two weeks, a neighborhood settled by English people, and called Todd's Point, about twenty-five miles from Decatur. At this place with the Sunday School and Services, we have much encouragement and hope for much good. At this point I have baptized thirteen children, presented two young persons to be confirmed at Decatur, on your last Visitation there, and have buried two persons.

We hope to establish an interesting Parish here, but have deferred the organization till further trial.

I remain, very respectfully,

P. A. JOHNSON.

To the Rt. Rev. H. J. Whitehouse, D. D., Bishop of Illinois:

Since the last Convention, I have continued my ministerial labors among the French dwelling at St. Anne, Legtown and Beaverville. Occasionally I have preached at Loda and at Concord—in the latter place, in the English language.

Families belonging to the Church, about 35.

Baptisms—Infants, 17. Burials, 6. Communicants—Admitted, 5; removed, 8; died, 2; present number, about 75.

Parochial and Clerical Reports—Rev. James S. McGowan—Rev. J. B. M. Pedelupe.

Public Catechetical Instruction—Number of times, 20. Catechumens, 15.

Celebration of Divine Service—Sundays, 147; other days, 48.

Holy Communion—Public, 6.

No collections were ever taken.

This is, Right Reverend and dear sir, the summary of my official acts, the report of which I humbly send, in accordance with the Canons.

Most respectfully yours,

F. A. JUNY.

BELVIDERE, BOONE Co., Sept. 21, 1863.

To the Rt. Rev. H. J. Whitehouse, D. D. :

RT. REV. AND DEAR SIR : I must say that the Church at Belvidere is in a very weak condition. It has been shut up for nine months past. Its members are scattered, and somewhat discouraged. There is a debt of eleven hundred and twenty dollars upon the Church. There is an effort now being made to pay this debt and I trust, with the blessing of God, the Church here will become stronger and more prosperous.

I have read Service and preached four times at Belvidere, once at the "Grove;" and there I baptized an infant. Since my ordination, up to the Sunday before Convention, I have preached in all seven times.

I remain, with much respect, Rt. Rev. and dear sir,

Your humble servant,

JAMES S. MCGOWAN.

PARIS, Sept. 14, 1863.

To the Rt. Rev. H. J. Whitehouse, D. D. :

RT. REV. AND DEAR SIR : At the beginning of December last I took charge of the Missionary station of Griggsville. I found there a few devoted church people, but their means did not correspond with their good intentions. They did all that they could, but it was not enough to maintain a clergyman. At your suggestion I visited several points on the Terre Haute and Alton R. R. My first visit was at Shelbyville. At that place I was the first clergyman of the Church who held Divine Service. I there found a desire among few to have the Service of the Church, accordingly I made that place a Missionary station.

My second visit was at Hillsboro'. There also I was the first to hold our beautiful Service. At the demand of our few Church people, I also made that place a Missionary station.

My third visit was Charleston. But after few services the principal family having left suddenly, I was obliged to discontinue. They did not even pay my expenses.

My last visit was in Paris. Here I found more Church people than in the other places, and found them very desirous of organizing themselves into a Parish. Having, I think, prudently inquired into the matter, and thinking that it would be for the good of the Church, on, or about the seventeenth of August, a petition asking of you authority for organizing was sent you. Having on the twentieth received a favorable answer, we followed all that is required by the canons of the Diocese, and laws of the State, and are now organized under the name of Grace Church. The Vestry after the organization gave me a unanimous call to take charge of the Parish, and I accepted it. Everything here appears promising and with the help of God, we will take a good footing. At present I divide my time between Shelbyville, Hillsboro' and Paris. As the organization of the Parish was too late to apply to be received into union with the Convention, we must wait till next year.

My report since I came into the Diocese is as follows :

Griggsville—Families, 5.

Baptisms—Infants, 5. Marriages, 1. Confirmed, 1. Communicants, 8.

Celebration of Divine Service—Sundays, 64; other days, 6.

Holy Communion—Public, 7.

Shelbyville—Families, 4; total of souls, 8.

Celebration of Divine Service—Sundays, 2; other days, 1.

Communicants, 6.

Holy Communion—Public, 2.

Hillsboro'—Families, 3; Total of souls, 8.

Communicants, 4.

Celebration of Divine Service—Sundays, 2; other days, 3.

Holy Communion—Public, 1.

Paris, Grace Church—Families, 14; total of souls, 30.

Communicants—Present number, 8.

Celebration of Divine Service—Sundays, 7; other days, 3.

Holy Communion—Public, 1.

Very respectfully,

J. B. M. PEDELUPÉ

JUBILEE COLLEGE, Sept. 15, 1863.

To Rt. Rev. Henry J. Whitehouse, D.D., Bishop of Illinois :

On my return from the East in October, I resumed my clerical duties in the Parish of "Christ Church," Robin's Nest, as the assistant of Dr. Chase. There being no school, Dr. Chase soon after accepted a Chaplaincy in the army, to the duties of which position he devoted much attention through the winter, accompanying his regiment immediately after Easter to the seat of war. I had then charge of the Parish, and kept up the usual Services in the College Chapel to the present time. Mr. James S. McGowan, a Candidate for Orders, since ordained, recited to me regularly during the winter months. In the absence of Dr. Chase, I rendered some assistance in the management of the affairs of the College.

Reference to the Parochial report will show the state of the Parish, so that it is unnecessary to particularize here the acts of the minister in charge for the last six months.

JOHN R. WEST, *Asst. Minister.*

SEPTEMBER 13, 1863.*To the Rt. Rev. H. J. Whitehouse, D. D. :*

RT. REV. AND DEAR SIR : Since leaving Decatur I have assisted Rev. Mr. Kerfoot, at Bloomington, on two occasions, in reading the Church Service. I have preached four times, and administered the Holy Communion once, in St. Paul's Church, Pekin. The Vestry of Christ Church, Tremont, have made an arrangement with me by which I am to give them semi-monthly Services. My labors there commenced with the first of August.

My post-office address is "Hamlin, McLean Co., Ill."

Yours, very respectfully,

W. M. STEEL.

CHICAGO, Oct. 20, 1863.*Rt. Rev. H. J. Whitehouse, D.D., Chicago :*

RT. REV. AND DEAR BISHOP—I beg leave to report that my health has not permitted me, during the past Conventional year, to enter into the full duties of Parochial life. I have aided some of my brethren of the Clergy in the city and elsewhere, as opportunity offered and my health permitted.

Your servant in Christ,

JOHN TRIMBLE, JR.

Parochial and Clerical Reports—Rev. M. Scofield—Rev. C. H. Williamson—Lay Readers.

To the Rt. Rev. H. J. Whitehouse, D. D.:

The following Services were performed in the Dioceses of Wisconsin, New York, and Western New York since August, 1, 1863:

Read Service eighty-five times; preached eighty times; baptized one child; attended three funerals; performed one marriage; administered the Holy Communion eleven times—including once in private, to a sick person.

M. SCOFIELD.

KANKAKEE CITY, ILL., Sept. 9, 1863.

To the Rt. Rev. H. J. Whitehouse, D. D., Chicago:

RT. REV. AND DEAR SIR: Since my last annual report to you, I have continued my labors among the French Canadians of this place and of the neighborhood. I have also held services in English until the 21st of June, inst. I have, during that time, baptized ten infants, married two couples, and buried one.

I remain, yours faithfully,

C. H. WILLIAMSON.

DECATUR, ILL., Sept. 14, 1863.

RT. REV. AND DEAR SIR—As Lay Reader at "St. John's," since the resignation of Rev. W. M. Steel, I enclose herewith Parochial report of the Parish, so far as I could obtain the facts from the record, and which I believe to be substantially correct. As all the pecuniary matters were in the hands of the late Rector—except the fund for his support—I am unable to fill the blanks under that head, but presume he will do so.

Rev. Mr. Steel's services ceased on the first Sunday after Trinity, since which I have read the Service and a sermon once every Sunday, except three Sundays, on which we had the services of visiting clergymen.

Very truly yours,

LOWBER BURROWS.

ONARGA, Sept. 7, 1863.

RT. REV. SIR—Enclosed find my license as Lay Reader. I have read Evening Prayers on twenty occasions. The only other Services in this Parish have been on two Sundays, by Rev. Mr. Risser, and one Sunday by Rev. J. Green.

Most obedient, &c.,

GEORGE M. LOVELL.

ARTICLE XIII, FROM THE CONSTITUTION.

ADMISSION OF NEW PARISHES.

New Parishes may be admitted into union with this Convention, on motion, by a majority of votes, provided they shall have laid before the Convention, through its Secretary, at least one month before the annual meeting of the same, a certificate from the Bishop of the Diocese, or in the event of there being no Bishop, from the Standing Committee, that he or they approve of the organization of such parish; also a constitution, subscribed by the wardens, in which they expressly accede to the Constitution, Canons, Doctrines, Discipline and Worship of the Protestant Episcopal Church in the United States of America, and to the Constitution and Canons of the Church in the Diocese of Illinois; also evidence satisfactory that they are duly incorporated and regularly organized, by the election of two wardens and not less than four vestrymen nor more than eight; and that the parish embraces at least six communicants. These facts shall be duly certified by the minister under whose direction the parish was organized, and by the wardens of the same.

CANON XIII.

OF THE DIOCESAN FUND.

1 Every parish in the Diocese is hereby annually assessed for Diocesan purposes, a sum equal to one dollar for every communicant in such parish: *Provided* such assessment, does not in the aggregate, exceed *ten per cent.* on the ordinary income of the parish; in which case, the assessment shall be *ten per cent.* upon the income for the current year. The number of communicants to be taken as the basis of assessment, shall be determined by the

Canon XIII; of the Diocesan Fund.

last annual report of the parish. The ordinary income of such parishes as may claim the benefit of a reduced assessment, as provided for above, shall be determined by a statement made by the Rector or Minister, or by one of the wardens and the clerk of the Vestry, as hereinafter provided. The funds raised under this assessment shall constitute and be called "THE DIOCESAN FUND OF ILLINOIS."

2. It shall be the duty of every parish to forward to the Treasurer of the Convention, on or before the tenth day of February, May, August and November, respectively, one-fourth of such assessment; and in order to facilitate the payment of such assessment, it is hereby ordered that on the first Sundays of February, May, August and November, a collection shall be made in each parish in the Diocese, in aid of the Diocesan Fund of Illinois.

3. The Treasurer of the Convention shall, on or before the twentieth day of February, May, August, and November, divide the amount sent to him into two portions: one of ninety *per cent.*, and one of ten *per cent.*; the first portion of ninety *per cent.*, he shall at once remit to the Bishop of the Diocese, on account of salary, and the other portion of ten *per cent.* he shall retain in his hands for the purposes of the contingent expenses of the Diocese.

4. On the first day of September in each year, beginning in 1863, the Treasurer of the Convention shall make a list of the parishes which have, during the previous year, made regularly the quarterly remittances for the Diocesan Fund to their full amount; and the name of no parish that shall not have remitted the full amount, shall have a place on such list. In the organization of the Convention, this list of parishes shall be read, and no parish shall be entitled to representation in Convention, unless its name shall be upon the said list: *Provided*, that the delegate or delegates from any delinquent parishes may be admitted to seats upon payment in full of all arrears, by a vote of the Convention.

5. In the certificate of election of Lay-delegates to the Convention, there shall be distinctly stated the fact, that the parish electing delegates is not in arrears on assessment for the Diocesan Fund,

Canon XVIII; of Parochial Instruction.

and no certificate shall be deemed regular or valid from which such statement is omitted; and in the case of such parishes as desire the benefit of the reduced assessment, as provided for in the first section of this Canon, there shall also be stated the sum total of the ordinary income of the parish for the current year; and the omission to make such statement, shall debar any parish from the benefit of such reduced assessment.

6. It shall further be the duty of each parish to make quarterly collections in aid of Diocesan Missions on the third Sunday of December, March, June, and September, and forward the same to the Treasurer of Diocesan Missions.

CANON XVIII.

OF PAROCHIAL INSTRUCTION.

1. On notice being received by a minister or missionary from the Bishop, of his intention to visit the parish or parishes of said minister or missionary, it shall be his duty to give notice thereof to his congregation or congregations, on their first meeting thereafter for Public Worship; and also immediate notice thereof to the members individually, as opportunity may offer. He shall also, on said occasion of Public Worship, invite the children of due age, and others not confirmed, to advise with him concerning their coming to that holy Ordinance; and he shall diligently and faithfully prepare them for the same. And he shall be ready to present for Confirmation those who shall have been previously instructed and prepared; and shall deliver to the Bishop a list of the names of those presented.

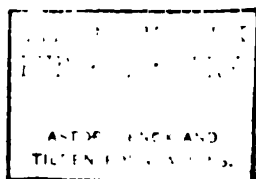
2. Every minister of a parish shall instruct the children in the Catechism publicly in the Church; and shall encourage the formation of Sunday Schools, and efficient instruction in them, in conformity with the principles of the Protestant Episcopal Church. He shall report the number of catechumens and of scholars and teachers in his annual Parochial Report.



CONTRIBUTIONS.

GENERAL.	Foreign.	Diocesan Fund.	Aged and Infirm Clergy.	Parish Purposes not included above.	Other Church Offerings not included above.	TOTAL.
Al					\$ 60.00	\$ 60.00
Al		8.00			6.00	18.80
Al		70.00		65.30	28.40	275.91
Al						
Al		10.10				38.80
Al		32.00		280.00	27.85	372.34
Be						
Be		5.00		10.50		36.50
Be		32.00		13.45	13.00	84.90
Be						
Ca						
Ca		12.00		34.00	45.00	118.00
Ca						
Ca		34.00			85.00	154.00
Ca		8.00		22.50	5.00	59.85
Ca		43.00		5.87	150.00	204.44
Ca		10.00				10.00
Ca	13.50	43.00			119.50	233.62
		136.00	32.00	5,900.00	500.00	6,852.55
				800.00	45.00	888.20
		11.34		121.52	16.50	149.36
					894.11	894.11
		315.00				437.00
		97.00		4,482.00	1,105.03	5,855.48
				50.00		50.00
	178.70	200.00	14.50	20,812.38	207.68	21,090.42
Cal		7.00		2.00	4.90	31.10
Des						
Dts		32.00		103.18	48.00	183.18
Fas	3.00	30.00			20.45	90.30
Fas		40.00		52.78	3.00	100.78
Fra	26.00	43.00		1,240.00	13.85	1,374.63
Gad		73.00		76.55	7.00	202.70
Gad		27.00	3.00	195.10	30.50	275.85
Gee		19.00		300.00		339.00
Gee						1.50
Hys						
Jac	25.00	60.00	22.00	200.00	15.00	417.25
Jon		43.00		190.11	10.65	274.10
Ker		37.00		433.00	7.97	542.54
Ker						
Lao						
La		3.00		75.00		78.00
Lee		15.00				18.00
Lee		17.00		1,055.00		1,072.00
Lim		31.50	3.00	16.90		66.30
Loe		2.60			5.28	21.46
Mar		5.00		23.30		28.30
Mar		1.00		78.74		86.39
Mar						

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TWELFTH ANNUAL ADDRESS
OF THE
BISHOP
OF THE
DIOCESE OF ILLINOIS.

1863.

PUBLISHED BY ORDER OF THE CONVENTION.



THE BISHOP'S ADDRESS.

BRETHREN OF THIS CONVENTION AND DIOCESE :

The Church's year is not the year of civil time, the opening of which lies deeper among the snows and storms of winter, and the drearier aspect of the world of nature. We have a holy cycle in which we note time by the mysteries of faith, and the successive duties of the Christian life. The believers "New Year's day" he is taught hopefully to call "Advent," which carries in its name coming blessing ; which requires him to look back over the past with penitence, and into the future with adoring expectation ; to memorate the fourfold coming of His Lord, mysteriously born in our flesh ; spiritually coming to dwell in our souls ; visiting us at the hour of death ; and in the Day of judgment crowning His Elect as the end of Time.

Our Diocesan Church life has too its "New Year's day," when the Annual Convention closes the record of the past, and turns its face in Advent spirit to the coming future. From this our meeting, solemn and joyous, we date our organic life ; and the Twenty-sixth Convention of the Diocese of Illinois seals up the labors and vicissitudes of our parochial twelvemonth. We shake off the dust, brush away the tear, press down the misgiving of our unprofitable service, and look out in new hope that the Saviour will visit with His closer presence ; and that His Church may experience in its agencies and interests more of His incarnate life, His perfect teaching, His lovely example, the cleansing of His blood, the power of His resurrection, and the Holy government of His King-

The Church's Birthday Anniversary, commemorated in Penitence, Hope and Resolution.

ship. It is at the least a way-mark, a roadside cross on the journey of life, to remind us how truly we are passing away, and beguile us while we stop to breathe, also to think and pray.

It is an anniversary which, like our birth-days, becomes more sober the further we number our years. As they move on we cannot but grow more serious. We must undergo in our minds and hearts something of the change which shows itself in the body, as the small pores close and dry, the joints stiffen, the muscles become less elastic, and the step slower. But it may and should produce a more tried experience of the Divine goodness, a firmer trust in His providence, a more chastened walk after His commandments, a truer estimate of life and eternity, and a quickening of impulse to "do what the hand findeth to do, for the night cometh when no man can work." Higher far, too, than this, will the grace of God enable us to rise, and with the pilgrims of the New Testament we may take up a "song as in the night when a holy solemnity is kept," cheerily crying backward and forward: "On brothers beloved, now is our salvation nearer than when we believed!"

To most of us, I deem that this year, like our many years, has been very merciful. Our real sorrows are marked incidents, but they are far between. They are like the ruined castles on the bleaker pinnacles of the Rhine, while the vineyards are uninterrupted, and the current flows on steady and flashing to the haven where we would be. Memory treasures the grey ruin, and is haunted by the sadness of the strength fallen and the life hushed, and forgets much that is redolent of present and homely comfort, from its sameness and recurrence. So do we treat our sorrows and nurse our ruins, heedless, alas, that our mercies are ever with us, our blessings unbroken, and sometimes unawares that the very desolation we bewail, like the spoiled nakedness of the reaped harvest field, has been the healthy effect of the onward course of our best interests, our nobler endowments.

OBITUARY.

Each year withdraws one or more from the small band of our Diocesan Leaders, and seals up the personal ministry of his inner

life and honorable office. In '58, HENRY ONDERDONK and EREEMAN—in '59, DOANE—in '61, BENJAMIN ONDERDONK, CORBBS and BOWMAN—'62, MEADE; and now in '63 the Bishop of Tennessee, JAMES HARVEY OTEY closes his Episcopate of nearly thirty years, and joins the departed in their hidden home. The Office never dies. Christ has made it immortal. Into the place of the best and most potent steps at once the successor: and though the cry of affection and confidence may have been round the bier almost as the wail of the hopeless, "My Father, My Father!" in a few weeks all is supplied, and the Church, not "of man nor by man," steadies herself, and presses on larger and stronger in the same unchanging Headship of the "Great Bishop of souls." On the other hand we may thank God that in the history of our American Church, so much is acknowledged and perpetuated of the work and example of our dead Bishops. Thirty have already finished their course. Take the list which we print as part of our Church Almanack. Read that list from Seabury to Otey, and see how many of those names have enduring fame, and are already "household words" for piety, intellect and strength. How many of these Fathers have left massive work in the foundation of the young Church, and others of them have built thereon with "goodly stones." How freely we cite to our auditors in public address, often with the plural of honor and the consciousness of representative character, our WHITES, HOBARTS, GRISWOLDS, MOORES and CHASES. How firmly, each in his own diocese, have such men left their peculiar impress, varying in the form, but harmonious in the broad spirit of Catholic unity. How we take their names and bear them off to other parts of the Church, and title with their distinctive saintship our own enterprizes in the same onward cause. Their biographies are on the shelves of our childrens' library; and these leaders, dead and yet speaking, are training boys for the ministry of the future. Yes! the diptych of American Episcopacy is full of honorable renown; and its moral ideal one which we may well hallow and revere. The personal consciousness of the living Bishop may be saddened by the contrast, and his heart sigh in its

heaviness, "not worthy to be called an Apostle!" There may be for him no right earned posthumous fame to equal theirs, still unless he dishonors his lineage by willful offence, and is "cast out beyond the walls of Jerusalem," there will be fragrance too in his memorial, when his infirmities have ceased to disturb, and faults have glided off to the dimness of the grave—which the humblest may desire without wrong, and cherish on his hard pathway as a "serene enthusiasm for duty."

High on that list we may venture to mark the enduring remembrance of the late Bishop of Tennessee; large alike in physical frame, mind, heart, work and the gentle graces. He was bold, vigorous and ardent as a Christian, a Minister and a Bishop; but each noble energy became beautiful in its strength from the fellowship of gentleness, humility and affection. He was a man to be loved as well as admired, and everywhere, as known, he has secured this affectionate confidence. The "little child" has been always nestled sweetly among the sturdiest qualities of manhood—bold conviction, abrupt utterance of opinion, impetuous labor, and uncompromising teaching, stern in truth and searching in appeal. The civil and social troubles, in the very vortex of which he has been, have, we feel well assured, sorely harassed his sensitive spirit, and tortured him in the conflict of duty; but there is testimony that these "fiery trials" deepened his trust in Christ, and subdued all his aggressive and self-reliant temperament into patient endurance and longing for rest. When too feeble to sit up, and on his death-bed, he confirmed a gentleman of this diocese, whose connection with our army had brought him near the dying Bishop, with religious anxieties which impelled him to seek, what he had before neglected, Baptism, Confirmation, and the privilege of the Lord's Supper. The certificate, which the Bishop gave of this act, contains the old words, "the Protestant Episcopal Church of the United States of America," from which we are glad to infer that he had not abandoned the hope of the restoration of our political Union, and clung to the Church in her Conventional unity. I presume this to have been the last "laying on of hands" in his long office and ministry.

Dr. Clement C. Moore: Connection with Gen. Theo. Seminary—Church in Diocese prosperous.

I cannot help recording on my humble page the name of another, precious to the Church, who has gone in ripe old age, CLEMENT C. MOORE, L. L. D. etc., son of a Bishop, the first my childish eye ever saw, and whose kind hand, I have heard, was wont to lift me to his knee. The son in his modest, honorable and devout life has been worthy of his aire, as the Christian scholar and gentleman, learned in a large sense for depth and extent, critically familiar with the languages of the Bible, a well read Theologian, accomplished in music and art, and adorning in his life the doctrine of God, his Saviour. In the early years of the General Seminary in New York, which owes to his munificence her valuable domain, Dr. Moore was Professor of Hebrew, and we used the Grammar and Dictionary which he had himself written and published, one of the earliest American efforts in that department. He always presented a copy to each student; and I keep mine with the later gift of his collected poetry. In that, he is the Poet Laureate of Santa Claus, with dancing rhymes to make childrens' hearts merry, and old ones young again. How wise and good and kind he seems to me now, as I look back through those long years, and group him with Onderdonk, Wilson, Turner, and the honored living layman GULIAN C. VERPLANCK, who, at that day, also cast his rich offering of graceful learning into the new Training School of the ministry.

With this glance among the honored dead, which is good alike to sober and cheer us, I pass to the topics of Diocesan interest and Episcopate record, which it is my privilege, as well as duty, to lay before the Church. There has been progress, in some respects, beyond an average; and the impression which the summary of the year will leave, as the detail is read of Parish work, may be anticipated to be, in the main, gratifying and encouraging. For all the good wrought, we bless the grace of God; and for the unworthiness of our personal efforts we implore His pardon and pity. It is well on every account, in the Apostle's sense, "to forget what is behind." Mere gratulation is enfeebling; and though far less pleasant, it is safer for us to face our dangers and hardships, and note our errors, in the assurance that there is help sufficient for all we may endure,

Church in Diocese Prosperous, but the Times Perilous.

and that for evils of administration the remedy is in our own power.

Most of you feel, as I do, that we are moving through "perilous times." The realities of our present are awful enough, but we are full as much daunted by the apprehension of what may be in the future, and is ready to spring forth at any hour from elements combining, corrupting and struggling together on our vast social area. It is with us immediately, a season of temporal prosperity; and the war, with all its griefs, saddening households, and evils which are infecting our moral and religious life, is nevertheless tributary to the enterprise and wealth of our State. Perhaps in this fact may lie our essential danger, and by this very heat of prosperity the varied spawn may be quickened into movement and propagation. The general spirit is certainly not favorable for personal piety and Christian work. The interests and affections are engrossed and palled. There is a latent but deep sense of insecurity, and an indisposition to lay plans and work in view of a steadfast future. There is, more than wont, suspicion and distrust of others, and reserve in personal speech and movement, with tendency to combine in some secret or peculiar relations as the necessity of even personal safety. There is jealousy and watchfulness of the sentiments and acts of each other, and a tendency to draw every interest, and interpret the conduct into political impulse. Faith in God, and faith in man, are, I fear, lessening; and expediency, always too low, is narrowing its field, and dealing with a colder heart and rougher hand for what pays a present recompense. Our young men, a large proportion of them heads of families, are with the army; and are there placed in a new school for character, the education in which must turn out a new race, and infuse at last into our whole society broad and subtle changes. I have no doubt of an ultimate national prosperity, and the development of a strength, abundance and power in our national resources exhausting even to compute. But the past prosperity has been too much for us, and we have been declining in reverence and integrity, in religious conduct, in our standard of good and resolution in upholding it. There seems to be as yet no moral influence from the war in its real char-

acter as a Divine chastisement, a terrible scourge in God's hand which ought to reclaim us for higher aims and a truer life. No where does it work fruits of righteousness and discipline. It is accepted rather as a social necessity, and treated as a new gold field to which we rush, braving all the hardships, and submitting voluntarily to otherwise intolerable evils, in the same vigorous but earth-bound enterprize. Infidelity in various degrees of expression is increasing around us. It may have been practically the same before in the actual moral state, but it did not show itself so distinctly, nor did the social sympathy so largely adapt itself to it as if it were a normal condition. It may be doubted, whether at this hour, one-fourth of our adult population has distinctly such measure of faith in the God of the Bible, as induces any inward religious fear whatever, or any distinct acts of personal obedience and worship. Crowds exist whose spiritual being for themselves, their families and neighborhood, is a clear, practical atheism; and the negation is too familiar to be disturbed by consciousness.

In such a state of general society, there must of necessity be much of especial trial for our Ministry. Their situations, in tenure and maintenance, are less secure than ever. Political agitation is added to polemic, and congregations already thinned by the war, are sharply divided within, or assailed from without; while the minister finds indefinite but abrupt tests of opinion and behavior in secular things, added to the old sources of pulpit vicissitude from ill-paid salary, or the ungenerous demand for superficial excitement, and an impossible extent of ministerial culture and ability.

It were relatively easy to bear agitation, bold or sapping, outside of the Church. Conflict of opinion and separation in spirit, principles antagonist to the current looseness, the support of conservative truth which seems sometimes floating far aloft while the hull is crackling with flame, the close pressure of the world, social indulgence and popular religionism, may all make real in our experience the Apostle's cry of sorrow,—“troubled on every side”—“perplexed”—“persecuted”—“cast down;” but there remains

Deficiency of Manly Faith and Prevalence of Low Devices—Spirit of Begging.

within the brave antithesis, instinct with the "grace sufficient," "not distressed"—"not in despair"—"not forsaken"—"not destroyed"—to which God at last sets seal, "more than conqueror through Him that loved us."

But when this spirit of licentiousness taints the Church, creeps insidiously through its work and charity, vitiates plans and temper, debases its honor, unnerves its faith and poisons its love, then we may tremble, and all hostility around becomes secondary to the claim for "judgment to begin at the House of God." Within the Church of my own charge, I am constrained to observe, in many symptoms, the want of Godward faith and trust, sacrifice and loyalty, which assumes the treacherous shape for shelter and activity, of a seductive expediency. The ministry is mainly esteemed as it popularly draws; and the stipulated salary is in reality a speculative contingent on the clergyman's ability to collect a hasty congeries of attendants for amusement. Continual breaches are committed of promise and pledge in the payment of salary; and then, in consequence of this very delinquency, irrelative faults are imputed, and the pastor is driven forth in loss and shame. Pastors are dismissed with complimentary regrets on a calculation to obtain some cheaper ministrant. Churches are closed and Services stopped, with the avowed object of husbanding resources for a given time to pay some small debt of the corporation. Men are placed in ecclesiastical position who are unbaptized, and without alleged fellowship, even nominal, with the Church. Ingenuity is taxed in festivals, excursions, bazaars and tableaux, descending to lotteries and rafflings, fancy balls, and Sunday School dances, to raise money under the name of Charity, and for God's cause. The corner-stones of our churches are laid with "Masonic honors;" and creed and discipline, and the Name of Jesus, are all suppressed for the money and popularity which the artifice is to secure. The spirit of begging, I might say of extortion, contrives all these devices and agencies. It is becoming intrinsic in each church enterprize to calculate this outside help, and substitute the adroit mendicinity in foreign gifts for the natural growth from within, and an honest appeal

to Christian principle. Tricks of charitable trade supersede manly faith ; and speculation on the substance of others takes place of the tything of our own, and that mutual fellowship and sacrifice which, by the Divine blessing, invigorate and unite. The low expediency which dictates these flagrant instances is insidiously becoming our life, and infusing itself through Christian and ministerial character, faster and farther than we can trace it. It is threatening to debase the kingdom of Christ with its authority, dignity and Divine strength, into a mere minion of popular caprice, a subservient instrument of the world in its principles and lusts. It is training Protestantism to be the prey of the gigantic system of Roman expediency, and of a seductive absorption by decent indifference or aggressive nothingness.

O, Brethren, ministers and members of the Church of the Living God !—the “pillar and ground of the Truth,” the “Body of Christ,” the only safety of our pampered and reckless social state—let us look anxiously into these tendencies within and around us, and brace ourselves to higher aims and reliance. The end will not justify the means. Where is the world and the spirit of the world to be found, if it be not in the low aim and pitiful machinery that we are stooping to adopt, and which we follow as the fashion of the age, because we dare not risk the independence of the purer and higher. Real expediency is the child of Wisdom and Love, the beautiful tact of thoughtful, earnest self-denial, the principle expressed by the Apostle : “All things are lawful to me, but all things are not expedient.” It narrows the range of legitimate action which worldly expediency relaxes and widens. The first ever asks is it perfectly consistent with the strict rule of the Divine law, independent of the selfish and shifting accidents which may tempt and bewilder ; while the other is truckling to present circumstances, and adopts the course, even though it may be below the spirit and letter of the Divine command, or in open conflict with its direct injunction. The one magnifies the obedience, and carries it out and upwards in the light and strength of the liberty of a child of God, larger in diffusion, more disinterested in motive, more ten-

der in affection, sweeter in its earnest force, and holier in consecration. The other muffles the principle, and assumes the responsibility of creating a new rule from the practical incidents that lie close at hand ; which thus become the law, though with standard and sanction, no higher than impulse, self-will, or immediate return. For Christian expediency, no necessity, plan or effort can stand in its own completeness ; each is merely an agency among myriads that God may employ in His wisdom, beyond our searching, working for good. It works, therefore, together with Him, in humility, faith and patience ; while in human expediency the present exigency domineers, and it is too impetuous to wait, too self-reliant to trust. The one has a tender regard for the weakness of others, because they are God's children, and strives with self-denial to raise conscience, to strengthen knowledge and draw into a larger fellowship. The other dissembles with a double heart ; plays upon weakness with flattery and falsehood, and casts it off, when it has used it, in ridicule and dishonor. Christian expediency moves as a sister of mercy, servant of all ; while temporal expediency is the mere gratification of self, determined to please the world in order that men and things around shall become subservient to its purposes, the creatures of its interest and influence. Christian expediency has reference also to the opinion of the unbelieving world, but the relations tend to make the distinction more evident, to show more clearly where the Christian belongs ; and through the wisdom and sacrifice that would "be all things to all men," and "take them with guile," to be more conspicuously than ever "a fool for Christ's sake ;" to incur many a failure in the shrewd estimate of current success ; to learn in doubtfulness, heartache and self-accusing, what meaneth that saying—"the children of this world are in their generation wiser than the children of light ;" and through the tribulation press on where that other sentence shall be spelled in the jewels of an angel's crown, and the sheen of it fall back over the works that follow, "Wisdom is justified of all her children."

RECORD OF VISITATIONS. •

While the record of my Visitations covers a field as large as usual, the time occupied has been less distributed. The work has been principally done in the last six months of the year. Two causes have operated coercively to produce this; absence in the fall at the General Convention, and the protracted engagement in the preparation and conduct of the Ecclesiastical Trial, to which allusion is subsequently made. To these I may add the opportunity afforded in my own Church for pleasant and vigorous duty during the winter months, and season of Lent. I feel myself to be equally engaged in direct Episcopal service, whether my efforts are localized within the walls and bounds of my cathedral home, or diffused through the parishes of the Diocese; but vigilant effort shall be put forth to guard against the interference of the local with my itinerant duties. God has hitherto graciously given me strength and a willing mind for all.

Few of the established parishes are ready for Confirmation during the first months of the Conventional year; and at all times there is difficulty in arranging Visitations on the regular consecutive lines, which due economy of time and expense renders imperative. Incidental relations of pastoral change and parochial vicissitude will often produce this interruption; but it results, to some degree, from the fact, that the Clergy cramp the whole effort of collecting and instructing the candidates for Confirmation within the limit from the notice of the Bishop's visit to its fulfilment, instead of distributing it openly and systematically through the parish and Sunday School order. It is a painful, and perhaps ungenerous salutation which we not unfrequently receive, after deferring the visit to a late period of the year for the convenience of the minister, and after weeks of notice, "If we had had a longer notice, the class would have been larger;" or to learn that some proximate condition of personal necessity or convenience has prevented any preparation at all. Every parish, with any life in it, will furnish each year persons to be confirmed, if the system of the Church is rightly appreciated, and the minister does his duty, from house to

house, in private admonition, and the training of the young. I beg to urge this again upon the Clergy, with the assurance that, God being my helper, there shall not be wanting the presence of the Bishop to consummate their work, and seal those, thus watchfully educated, for the higher fellowship.

Sept. 14, 1862. On the Sunday next ensuing after the rising of the Convention, I held an ordination in my Church, at which the Rev. STEPHEN T. ALLEN was admitted to the Order of Priests. The candidate was presented by the Rev. John Benson, and he, with Messrs. Bruce, Hager, Osborne, Street and Wilkinson, united in the laying on of hands. The sermon was by myself. The same day I baptized the child of the Rev. J. W. Osborne.

Sunday, Sept 21. Preached morning and afternoon.

Owing to an acute attack which prevented me from traveling, I could not leave in proper time to be present at the opening services of the General Convention, and lost, in consequence, the "solemn assembly" in Trinity Church, where the representative Church gathered in such impressive form for humiliation and prayer. I did not take my seat in the House of Bishops until Friday, October 10; but was able to preach on Sunday, the fifth, in my own Church before leaving Chicago.

The meeting in the House of Bishops was, inevitably, sad. In the other House some Dioceses were lost from the rolls, and wonted voices were unheard. But with us it was marked individual loss, the disruption of actual personal ties. There were empty places, which three years before we could never have expected to find thus, but by the recent sweep of some deadly pestilence. Our meeting was the next following that in Richmond, where we had not only been received in hospitality, and sojourned in love, but we had done so at a time of peculiar excitement, the first flash of the lurid blaze which still burns and devastates. While we were in that beautiful metropolis, the bell tolled and the drum beat the alarm of insurrection. Popular feeling was wildly anxious and exasperated, and even Christian sobriety was indignant and suspicious. Still, within the august Council of the Church no word or emotion was brought to

disturb its harmony. South and North met together within the Church's walls, as if there the surge of political passion and national strife could never meet them. Most of us, I think, left that Southern city with a more conscious brotherhood, and a confidence, tested by the trial, that the Church in her spirit of love and polity of administration, was above all changes of human government. Some of us went farther, and cherished deep, in honest pride, the conviction that, in God's hands, we were to be a bond to hold together our political fabric, as well as a great conservative element to infuse itself potentially into all the social and religious life of the country. But now, after three short years, we sat in the Council rent in twain; our dear brethren, leaders of the flock, gone out from us, with what seemed a rash alacrity to break our pledged faith, and construct their separate organization.

Few of us could escape, under such circumstances, from the stiff, strange aspect of our Triennial Council. It presented also the occasion for a more anxious discrimination of the line between the temporal and the spiritual, in our relation, as a collective Council of the Church, to the Government of the United States. None had doubt that our position should be, and was, one of loyalty and confidence, of profound sympathy and earnest prayer, of personal interest and sacrifice. It is the Divinely prescribed temper and privilege of the Church everywhere. But strong doubts were entertained by some of the Bishops, in which I participated, whether any formal recognition of political affairs should enter into our deliberations, or draw from us direct ecclesiastical expression. The majority regarded our situation in this respect in a different light, and while the action of the other House was, in the result, calm and moderate, and our own confined to the Pastoral Letter which many have received as appropriate and useful, in my own humble judgment it would have been safer and wiser to have let the subject alone, and resisted the impulse of our individual interest and sympathy, in view of the principle which hitherto had always excluded every question of secular policy and national administration. My apprehension is not diminished

that the Pastoral Letter will prove a serious embarrassment in the way of the restoration of our Conventional unity.

One interesting subject before the Convention, was our friendly intercourse with foreign Churches. The previous session had opened this by appointing a "*Joint Committee on friendly intercourse with the Church in Sweden;*" which was on this occasion extended by a "*Joint Committee on the expediency of holding communication with the Russo-Greek Church.*" Both these subjects are engaging the attention of the English Church; and the recognition of them so distinctly, may tend, by God's grace, to advance the cause of Catholic unity. I have the honor of being a member, though a very inefficient one, of both Committees. Several meetings of the Committees have been held and correspondence opened in different directions. In all affecting the Swedish relations especially, we ought, as a Diocese, to feel peculiar interest, not only because we have so many of that nation colonized and distributed through our State, but because we have in this city the only Scandinavian Church of our Communion in the United States. It bears the name of ST. ANSGARIUS, the apostle of Denmark as well as Sweden, who in the ninth century was the Archbishop of all the North, in the heathen darkness of which his lone hand first raised the Cross. We are the custodians of this Mission, which under its present minister, of Swedish ordination, is growing constantly in importance. We cherish it with interest; it is a Mission, however, which the Church at large must regard with beneficence, in order to give efficiency for the real work which in God's providence now seems to lie before it. Their clergyman, the Rev. Jacob Bredberg, has, at my request, translated the Prayer Book, and many of our Psalms and Hymns. It is my intention, if I can obtain money to do so, to print the Morning Service, Litany, and Communion Office in a neat form, for present use among the Swedes under my charge; and sanction it until such time as the General Convention may deem it expedient to act authoritatively in the matter. The Collects, Epistles and Gospels in use in the Church of Sweden are identical with our own. All Scripture introduced will be taken from the translation with which they are familiar.

On Sunday, Oct. 19, I preached in All Saints Church, New York, for my young friend Rev. Cuthbert C. Barclay, whom I had in charge during his Divinity studies, and ordained to the Diaconate and Priesthood. He was at the time in a very feeble state, and has since passed from the ministry on earth, leaving behind him a good record of personal character and official success.

Sunday, Oct. 26. Preached at Grace Church, Brooklyn Heights.

On the following, Nov. 2, I was at home, and administered the Holy Communion in my own Church.

Nov. 9. Preached morning and afternoon.

Nov. 16. Preached morning and evening. The Pastoral Letter of the House of Bishops was at my direction read in the afternoon.

Wednesday 19. I went to Peoria at the invitation of the Trustees of the Diocese who had computed, as directed by the Convention, the arrears of salary due me for the last six years, at its fixed rate of \$2000, and wished to adjust and secure the same. This has been done by their bond to the amount of seven thousand two hundred and thirty-two dollars; and the separate account of these arrears as chargeable against each Parish, has been transmitted to each, but hitherto nothing has been paid of principal or interest. There is also due beside by resolution of the Convention, assumed by the Churches of this city, the amount of one thousand dollars per annum for house rent; on which no payment has ever been made, nor, as far as I know, since the residence of my family here, any action been taken. The amount of deficiency for the six years exceeds \$11,000. This is the first time that I have directly or indirectly alluded to the subject of salary, but have submitted in silence to a state of things which has been the covert but prolific source of evils extending far beyond my own pecuniary interests. It has cost me some struggle to mention it now, but the sense of the humiliation for the Diocese, the reproach of dishonor and fraud that spots the Church, the influence of the low morality over the general support of the Clergy, and the conviction that it must gather into darker evil, compel me by "whatsoever is honest and of good report," to appeal to the justice and sympathy of the Vestries in

Churches Visited : Chicago, Ascension—Algonquin.

response to the unanimous order of the Convention, and the mode of settlement arranged pursuant to their instructions by the Trustees.

Nov. 23. Twenty-fifth Sunday after Trinity, I preached three times in my own Church ; and the following Thursday was duly observed as the day of public Thanksgiving for the fruits of the ground.

Nov. 30. Advent Sunday; preached afternoon and evening.

Dec. 7. Administered the Holy Communion and preached morning and afternoon.

Dec. 14. Preached morning and afternoon.

Dec. 21. Fourth Sunday in Advent, preached morning and afternoon.

Thursday, Dec. 25. Festival of the Nativity. I preached and celebrated the Lord's Supper.

ASCENSION, CHICAGO: Dec. 28. I held a visitation in the Parish of the Ascension, Chicago. Preached and confirmed *seven* presented by the Rev. W. H. Cooper, who has since resigned, and been succeeded by Rev. S. Russell Jones from Massachusetts. The Church edifice had been much improved, but additional improvements are making by a chancel, &c., and under its new administration the Parish will, I trust, rise to permanent influence and strength. In the afternoon I preached in my own Church.

Jan. 4, 1863: Second Sunday after Christmas, I preached in the afternoon.

Tuesday, 6. Epiphany was celebrated with Morning Service at which I officiated and preached.

Sunday, 11. I preached in the afternoon.

Sunday, 18. Preached morning and afternoon.

Sunday, 25. Preached morning and afternoon.

Sunday, Feb. 1. Administered the Lord's Supper and preached morning and afternoon.

ALGONQUIN: Feb. 8. Sexagesima, officiated in Algonquin, holding Service in the large hall of the hotel. There is a legacy belonging to this place left by Mrs. Rhoda Cornish, the income of which amounts to twenty dollars, to be paid for Services (including

Churches Visited: Marengo—Belvidere—Rockford—Freeport.

Holy Communion) on two Sundays in the year. Mr. Peter Arvedson has for many years acted with resolute faith as Lay Reader, and being now ready to be ordained deacon,* will "stand in his place" with more authority and enlarged ministration. Besides conducting the full Services, and preaching morning and afternoon, I baptized three adults and three infants, confirmed *four*, and administered the Lord's Supper.

MARENGO: Feb. 9. Monday, went to Marengo, and in the evening preached, assisted in the services by the Rev. John Cauch, deacon, who, under my direction, has been the officiating Minister during the year, and has secured in his place the respect and confidence of the congregation.

BELVIDERE: Feb. 10. From Marengo I passed to Belvidere, and conducted the Service with sermon in the Church, which then was without a minister, and until I sent there, recently, Rev. J. S. McGowan, I regret to add, has continued to be closed.

ROCKFORD. I called the next day upon all the principal Parishoners, and went on to Rockford; where the prospects of the Church are much revived by the energy of the Rev. Mr. Smithett. I preached and confirmed *eight*, and addressed the candidates, as I have done on every occasion of Confirmation through the year.

FREEPORT: Feb. 12. This was my first visit to Freeport since the completion of the Church edifice, which far more than replaces that levelled by the tornado in 1861. In form and arrangement it is highly appropriate; free from debt; and filled with worshippers. After services I confirmed *eight*.

Feb. 15. Having returned to Chicago, I resumed on Quinquagesima, my place in my own Church; and being alone, performed all the services, and preached morning and afternoon.

Feb. 18. With Ash Wednesday commenced my Lenten course; and on the morning of that day I preached. The order of Service was prayers every day in the afternoon, and a discourse on the "Names and Titles of our Lord." Morning prayer on Wednesday

*Mr. Arvedson was ordained in Trinity Church, Chicago, on the following Lord's Day.

Churches Visited: Joliet—Chicago, Christ Church—St. James'—Trinity.

and Friday. I preached at these daily Services regularly, except on five occasions of absence on other duty.

Sunday, 22. Preached in the morning; and in the afternoon, read Prayers and preached.

March 1. Administered Holy Communion; and preached in the afternoon.

JOLIET: March 3. Tuesday visited Christ Church, Joliet; preached, and confirmed *nine*.

Friday, March 6. At the evening Service in my Church, I confirmed a gentleman of St. Paul's, Springfield, connected with the army.

March 8. Sunday, preached morning and afternoon.

Sunday, 15: A. M. made an address on the duties of Lent—preached in the afternoon, and in the evening also, preparatory to Confirmation.

March 22. This morning preached, the subject being suggested by a white marble Font of exquisite workmanship, a memorial gift from a valued friend, who has in many ways assisted my enterprise.

CHRIST CHURCH, CHICAGO. In the afternoon I visited Christ Church, Chicago, preached and confirmed *nine* with an address to the candidates. This building has also been extended in dimensions, and in other ways favorably altered, and is still too small for the claims of the large and expanding neighborhood that has so rapidly spread around it. In the evening I preached again in my own Church.

March 29. Palm Sunday, morning, in the Bishop's Church. In ST. JAMES', CHICAGO. the afternoon I visited St. James, Chicago, preached and confirmed *sixteen*, and in the evening preached again in my own Church preparatory to Confirmation.

March 30: Monday; during Passion Week in addition to the afternoon Service and discourse, there was daily morning Service, in the conduct of which I always took part.

TRINITY, CHICAGO: April 3. Good Friday; visited Trinity Church, Chicago. The late Rector, Dr. Pratt, had re-

Churches Visited: Chicago, St. John's—St. Ansgarius'—City Mission.

signed, but was still in charge, and presented *nine* for Confirmation. The sermon was by myself.

In the afternoon I preached in my own Church; and in the St. JOHN'S, CHICAGO. evening, held the Visitation of St. John's Parish, where I again preached and confirmed *fourteen*.

Easter day opened joyously in my own Church, where I preached in the morning to a crowded congregation, confirmed *thirty-eight* persons, and administered the Holy Communion to nearly two hundred.

ST. ANSGARIUS', CHICAGO. The afternoon was devoted in visitation to the interesting Scandinavian flock of the Rev. Mr. Bredberg, at St. Ansgarius. It was closely filled with a reverent and attentive congregation. The Services were conducted in Swedish and English, the Prayers, Lessons, Psalmody and sermon by Mr. Bredberg, in the former. The Office for the Communion, the Confirmation and address by myself in English. *Nine* received the laying on of hands, who had been under special instruction for the year, which their intelligent and devout manner sustained. The females were in white without any ornament, except a white flower in the hair, emblem of the day. I regard the work among the Swedes as the most important Missionary relation in my charge, and have confidence in the piety and ability of Mr. Bredberg to give it large efficiency if any adequate pecuniary means could be obtained. The Domestic Committee declined to allow me to appropriate a stipend to it this year because of their general rule not to appoint a Missionary in a city; and, on some account, the city churches do not yet appreciate the real importance of the large claim spread in colonies out and around us, of which the Church of St. Ansgarius might be the centre of influence and instruction. How much could be done, with God's blessing, in this and kindred relations, if, as Bishop, I could command and apply the small resources which, with economy and judgment, would meet these claims, and kindred calls springing up all around.

CITY MISSION, CHICAGO. In the evening I preached and confirmed again, in the same place, in the congregation of the

Rev. Mr. Tuttle, principally composed of a City Mission, and including some few Norwegians who understand English. There is a lease of the building for this purpose, which expires in November, given nearly three years since in a time of great pecuniary depression for the Vestry. I am very glad for its early determination, as it is inconsistent with the legitimate tenure of the property, and a serious impediment to its Scandinavian work.

I presided as Judge at the trial of the Rev. Elijah W. Hager, for alleged immoral and scandalous conduct, which commenced at Joliet, April 6th, and continued with short intermissions until May 15th. The Assessors, the Rev. L. P. Clover, D.D., Rev. Wm. M. Steel, and Rev. J. W. Osborne, unanimously acquitted him. During this long period, the members of the Court were hospitably entertained. The Mayor and Common Council made provisions for us by the offer of their convenient room, which we accepted and used through the whole of the trial.

At one period an effort was made by the counsel of Mr. Hager to obtain an injunction arresting all proceedings. This attempt to interfere with the discipline of the Church and religious liberty, I felt bound to resist, and prepared a full answer to the Bill of complaint on my personal and official responsibility.

In the proceedings before the Court, I enjoyed the services of Hon. A. W. ARRINGTON, who gave to the case, with generous interest, a rich offering from his store of learning and eloquence. The argument on that occasion, which involved so vitally the liberty and discipline of every religious body, was a forensic effort of the highest character, and it is my earnest desire for all that come after us, that its profound treatment of the question should be recovered, as it may be, and published for the Bar and the Church.

The Opinion of the Judges in Banc, delivered by the Hon. J. M. WILSON, dismissing the injunction, is also a valuable document of Ecclesiastical precedents.

On the Lord's days of April 12, 19, 26, May 3, 10, I preached on six occasions in my Church; where on the evening of the 19th a Missionary meeting was held in behalf of the Board of Missions,

Churches Visited: Geneseo—Rock Island—Pre-emption—Ottawa—Farm Ridge—Utica.

at which Bishop Bedell presided, and favored the congregation with an instructive and earnest appeal, especially directed to the Foreign work. The collection was equally divided between the two Committees.

I prepared and issued a Pastoral Letter and Order of Service for the Fast Day, recommended by the Executive for Thursday, April 30, on which day it was duly observed in my Church by Service and Sermons, morning and afternoon, the former of which I delivered.

Sunday after Ascension, May 17th, I officiated in the morning at Trinity Church, and in the evening at my own.

GENESEO: Monday, May 18. Visited Trinity Church, Geneseo, preached in the evening and confirmed *two*.

ROCK ISLAND: May 19. Spent the morning in family visits in Geneseo, and reached by the afternoon train Rock Island, where I preached in the evening; but there were no candidates for Confirmation.

PRE-EMPTION: May 19. Accompanied by Rev. M. Magill, went to fulfil my appointed Visitation of Grace Church, Pre-emption, where I was welcomed by a large congregation. The responses and singing were the heartiest I have met with. I preached and confirmed *twelve*, whom I addressed afterwards. The Holy Communion was administered, for which the large portion of the congregation remained.

OTTAWA: May 21. Held evening Service here, at which I preached and confirmed *fifteen*.

FARM RIDGE: May 22. Rev. Mr. Benedict accompanied me to this place. At the Service in the afternoon after sermon, I confirmed *one*, and returned to Ottawa, where, on Saturday morning, I confirmed a lady in private, and went to Utica.

UTICA: May 23. This parish continues to be supplied by Rev. Chas.

P. Clarke, residing in Ottawa. They retain the use of an upper room, conveniently arranged for worship as far as its dimensions admit, and with a small organ. The few Episcopalians there deserve credit for the efforts they make to sustain worship. Preached.

Churches Visited : La Salle—Peru—Arcola.

LA SALLE. In the afternoon I officiated in La Salle, and in the PERU. evening in Peru, in the Congregational Church, where I confirmed *three* after sermon. The Rev. Mr. Albert has divided his time between these two places, and means are raised sufficient to warrant the erection this season of a good Church in Peru. If this should be accomplished, the effect upon the congregation would be highly favorable. Since my visit, and quite recently, a determination to lay the corner stone with Masonic honors, contrary to the advice of Mr. Albert and with my own disapproval, has led to the resignation of Mr. Albert with my consent, and the Parish is without a Rector.

Another case of similar kind occurred shortly after at Hyde Park, but I am happy to say that the officers of the Church have fully acknowledged the error, and made satisfactory reparation for the same. "The corner-stone will be laid in due form, with proper religious services, under my direction; and the matter has thus been adjusted, as it ought to be, with entire respect to the courteous purposes of the Masonic fraternity, and the vindication of the distinct faith and discipline and religious order of the Church.

May 30. Began visitation of places under charge of Rev. J. W. Osborne, and accompanied by him, on the Illinois Central Railroad.

ARCOLA : May 31. I preached twice, and in the Morning Service Confirmed *two*. A collection was made here, as at several other places also, for Diocesan Missions.

Monday, June, 1. Met with the Vestry on the building of a Church, in which they are resolved to proceed at once, and for which an amount very creditable to their own zeal and liberality has been subscribed. The Illinois Central Company have given four lots as the site, a gratuity which they are willing to afford in all the towns along the line, in which they hold vacant ground. We have not yet, however, been able to procure "free pass" for our Missionaries between their places of duty, nor from a centre of residence, as Chicago, to definite points on the line. The remission of fare going South is allowed, but not the return. A remission

Churches Visited : Tuscola—Bement—Decatur—Jacksonville—Pittsfield—Griggsville.

in this respect under proper restraints would, I am satisfied, not only conduce to the interest of religion and morals in the extension of own Branch of the Church, but return in remunerative form to the Company.

TUSCOLA. In the evening of the same date I preached in Tuscola, baptized a child, and confirmed *one* person. The Services were held in the Court House.

BEMENT : June 2. This growing town is on the Great Western Road, and the Episcopalians there are in charge of the Rev. Mr. Osborne. He has worked there with decided success, but they are restricted to one Sunday in the month in consequence of the occupation of the only place suitable for worship on all the other. *Eight* were confirmed.

DECATUR : June 3. This Parish I found in good condition, and apparently settled in its pastoral relations; but very shortly after my visit the Rev. Mr. Steel resigned, and retired to a farm in the neighborhood, much to their regret and mine. I confirmed *fourteen*.

SPRINGFIELD : June 4. I held in the evening here the usual Services and confirmed *eight*.

JACKSONVILLE : June 5. Officiated at Jacksonville and confirmed *fourteen*, and from there passed on Saturday by way of Naples to Pittsfield.

PITTSFIELD : June 7. The Rev. Mr. Bruce has been officiating here, and on occasion of my visit, assisted in the Services with the Rev. Mr. Worthington also resident there, and presented *ten* whom I confirmed.

GRIGGSVILLE. The Rev. J. B. M. Pedelupé spent the winter in Griggsville, but the number of Episcopalians is not adequate to the support of a resident pastor. Mr. Bashforth, the zealous and efficient Lay Reader, sustains a Sunday School and the Service of the Church. I found myself, from a severe hoarseness, unable to preach to a very large congregation assembled in the Methodist House. It was a disappointment to me, but my lack of service was supplied by Mr. Pedelupé. In the evening I baptized an infant.

Churches Visited : Quincy—Galesburg—Kewanee—Chicago, Grace—Bloomington.

QUINCY : June 8. From Pittsfield, accompanied by Mr. and Mrs.

Bashforth, I drove forty-seven miles to Quincy, where the Rev. Dr. Strong has been elected Rector, and, with his characteristic energy, presented a Church crowded with worshippers, and the chancel with *twenty-six* candidates on whom I laid hands. I addressed this interesting group, but could not preach. The Parish sustains its distinction in this respect, *eighty-six* having been confirmed on the three occasions in two years and a half.

GALESBURG : June 9. This Parish is supplied by the return to this Diocese of the Rev. L. N. Freeman, and promises a vigorous advance. I confirmed there a dying man in private, and *ten* in the Church, preached and addressed the candidates.

KEWANEE : June 10. Mr. Freeman accompanied me to this place, where Mr. Wells has been elected Rector; the Parish under his charge is quiet and growing, though still feeling the pressure of pecuniary difficulties. There is one aspect in which, among much else to commend, I cannot but hold up this place as an example—the care and taste displayed in shrubbery and flowers around the Church edifice. In this respect it is like a well kept private yard, with clipped hedge, evergreens, climbing roses and vines, contributing to the reverence as well as beauty of the House of God. The painful contrast of slovenly neglect is I regret to say, not the unusual form, and the naked building is found without fence at all, or with the ground rank with weeds, and without a tree or the only skeleton stems of some neglected planting. Preached and confirmed *seven*. On Thursday 11, the Festival of St. Barnabas, held an early Service, baptized a child, and administered the Holy Communion after an address.

GRACE CHURCH, CHICAGO: Sunday, June 14. Visited Grace Church, Chicago; preached and confirmed *twelve*. A collection was received for Diocesan Missions.

In the afternoon I preached in my own Church.

BLOOMINGTON. Wednesday, June 17, went to Bloomington. St Matthew's Church was then without a Pastor. I read Prayers and preached, but there were no persons to be confirmed.

Churches Visited: Tamaroa—Chester—Collinsville—Alton—Gillespie.

TAMAROA: Friday. I held Divine Service and preached in the school house, baptized two infants, confirmed *one* person, and administered the Holy Communion to about twenty-five persons, who had collected from the country and the neighboring town of Du Quoin. Among them I found an active family, formerly resident in a more northern portion of the State. They were all anxious for regular Services, and I have since sent the Rev. William Brittain, who finds an encouraging circuit composed of Jonesboro', Carbondale, Du Quoin, and occasional places. They are already prepared for another Episcopal visit.

From Tamaroa I rode in a buggy across to Chester, about forty-five miles; and reached there on Saturday to dinner.

CHESTER: Sunday, June 21. Preached and administered the Holy Communion, made an address on Diocesan Missions, which was responded to by a collection.

Preached again in the afternoon, and confirmed *seven*.

COLLINSVILLE. From Chester I continued my land travel, and on Wednesday, St. John Baptist's Day, had morning Service, baptized two children from Lebanon, and confirmed *three* from the same place. The Lord's Supper was also celebrated. In the evening I preached again and confirmed *ten* of the parish—making in all *thirteen*. Rev. Mr. Trewartha, a deacon from the Diocese of Indiana, is officiating here, and there seems to be Missionary opening in several adjacent places.

ALTON: June 25. Preached and confirmed *four*.

GILLESPIE: June 26. Accompanied by the Rev. Mr. Foster, I went to this promising point on the Terre Haute and Alton railroad, and found there the Rev. Messrs. Dresser and Pedelupé.

In the afternoon I laid the corner-stone of a Church by the name of St. John's, which is rapidly advancing to completion; and in the evening preached, and confirmed *two*.

The Missionary prospects through all the line of this Road, within the bounds of my Diocese, are good. Mr. Pedelupé has made beginning, with promise, at Shelbyville, Paris, and other places

Chesterfield—Alton—Ordination—Lacon—Peoria—Farmington—Robin's Nest—Limestone.

but the limited means at our disposal are not sufficient to remunerate the laborer, and allow the Church to seize upon the propitious openings with vigor.

CHESTERFIELD: Sunday, June 28. On Saturday Mr. B. Dorsey, one of the zealous friends of the Church in Gillespie, drove me twenty-seven miles, to this place, where I officiated in the morning and confirmed *two*, making a collection for Diocesan Missions; and in the afternoon went to Carlinville, preached again, and confirmed *four*.

ALTON: June 29. St. Peter's Day. I returned to Alton, spending the day in business of the parish, and in the evening preached again in the Church.

BISHOP'S CHURCH; Sunday, fifth after Trinity, July 5. Held an ordination in my Church, at which Rev. ALBERT E. WELLS and CHARLES H. VANDYNE were admitted to the Priesthood. I preached, and was assisted in the Services by the Rev. Messrs. Wilkinson, Street, Thomas Smith, Bredberg, and Stout, of Iowa. In the afternoon I baptized two adults, and preached again.

LACON: July 6. I visited this parish, which has not engaged a clergyman since Mr. C. P. Clarke left. On this occasion Mr. C. met me there, read Prayers, and presented *one* candidate, whom, after the sermon, I confirmed.

PEORIA. On Tuesday I went on to Peoria, but the Rector being absent at the East, I had withdrawn the appointment made for St. Paul's Parish.

FARMINGTON. On Wednesday I officiated in Farmington, and confirmed *one*.

JUBILEE COLLEGE: July 9. In the afternoon I preached, and confirmed *six*. The Parish of Robin's Nest has been, and continues to be, in charge of the Rev. Mr. West during the absence of Dr. Chase in his duties as army Chaplain.

LIMESTONE: July 10. Rev. Mr. West with Mr. Benson were present and assisting in the Services here, where I confirmed *two*.

The Bishop's Church : Ordination—Waukegan—Peoria—Lewistown.

BISHOP'S CHURCH : Sunday, July 12. I held Confirmation and laid hands on *nine*, preaching then, and again in the evening.

At the same place, on Sunday, 19th, I ordained BYRON MCGANN, to the Diaconate, after sermon by myself. The candidate was presented by the Rev. Mr. Wilkinson, who had assisted in the examination in my presence on Saturday, with Rev. S. Russell Jones, of Greenfield, Mass., then invited to the Church of the Ascension, Chicago, which he has since accepted, and I am gratified to say he now forms one of our number.

Sundays July 26, August 2, 9, 16, I preached in my own Church. On the evening of the second, the pulpit was filled by Rev. GEORGE G. LAWRENCE, of St. John's Church, Huddersfield, England, on a tour of recreation in this country.

WAUKEGAN. Tuesday, August 18, visited this Parish, preached and confirmed *thirteen*.

Twelfth Sunday after Trinity, Aug. 23, I held an ordination in my own Church, and admitted to the Diaconate JAMES SHANNON MCGOWAN, who has been for seven years a student at Jubilee, and enters the ministry with full qualification, excepting Hebrew, as a candidate for Priest's Orders. He was presented by the Rev. Thomas Smith, and I preached on the occasion.

PEORIA. St. Bartholomew's day, August 24, I visited St. Paul's Church, Peoria, and there preached and confirmed *eleven* persons.

LEWISTOWN. On Tuesday, the 25th, I proceeded to Lewistown, and enjoyed a visit of more than common interest. This resolute little Parish has advanced to the erection of its Church edifice ; and on this occasion I laid the corner stone with suitable offices. They have secured as Rector the Rev. Dr. McCullough, who brings to them a store of experience and influence from a long and prominent ministry, which our weak flocks cannot generally secure. In the afternoon a large assemblage collected in the Court House, where religious Service was held, a history of the Parish

Churches Visited : Galena—Aurora—Naperville—Wilmington.

read, and an encouraging address made by the late Rector. From that place in procession we proceeded to the site, and there, with psalm and prayer, in the name of the blessed Trinity and the confession of our Catholic faith and order, we laid the corner stone of God's House. I availed myself of the occasion for an address, briefly explanatory of both.

In the evening, Divine Service was held in the Court House, conducted by Dr. McCullough, and Mr. Bruce, after which I preached and confirmed *two*, and made to them a closing address.

GALENA : Friday, August 28. I was welcomed with peculiar kindness to this well ordered Church, warmly united in their new Rector, the Rev. W. H. Roberts, who has for so many years, in another parish, proved his work among us. *Fourteen* were presented for confirmation. The building was crowded with an attentive congregation, to whom I preached, with afterwards the usual address to the candidates.

AURORA : Thursday, August 30, I spent at Aurora and Naperville, both under the charge of Rev. S. T. Allen. The appearance of everything here testified to his work and success. The Church was crowded in every part, and many left unable to find entrance. *Twenty-five* came forward to be confirmed, while the list of those prepared embraced the names of several more, who from different causes, were prevented from being present.

NAPERVILLE. In the evening at Naperville I preached again and confirmed *three* in the Methodist Church, kindly offered for our use. My next visitation will probably be held within the walls of our own building ; as the zealous attention of the congregation is directed to that object. An eligible lot has been given by Mr. Morris Sleight, and plans are preparing with a view to finish a Church sufficiently for use before the winter.

WILMINGTON. On Friday September 4, I preached and confirmed *three* in the Church of the Redeemer, and administered the Holy Communion. This congregation is placed under the Diaconate charge of Rev. Erastus DeWolf, and is in a promising condition.

Churches Visited: Chicago, Holy Communion—The Bishop's Church: Decorations.

Sunday 6. I preached and administered the Lord's Supper in my own Church; and in the afternoon baptized three children, and catechized a class of about fifty.

HOLY COMMUNION, CHICAGO. Sunday 13, I visited the Church of the Holy Communion and after Sermon confirmed *four*.

THE BISHOP'S CHURCH. In the afternoon I held the supplementary Confirmation for the year for the Chicago Churches; the Sermon was preached, at my request, by the Rev. Dr. Hawley, who has been resident among us for the last few months, and supplied the pulpit of Trinity Parish during the vacancy in the Rectorship. There were several clergymen present, and I confirmed *six* persons, but they were all of my own immediate charge, presented by Rev. Mr. Wilkinson.

The Bishop's Church, you have observed, has improved during the past year, in its material forms. The seats have been cushioned, and kneeling benches provided. Furnaces and stoves were ready for winter cold. The stained glass, in mosaic beauty, has replaced the muslin which then covered the lancet openings; new books lie upon its Altar and Desks. The rich Alms basin receives the gathered offerings; and a large amount of polychrome decoration in lettering and diaper, circles the windows, cornices the nave and transepts, lies in crimson mass around the sedilia, and spreads in graceful tracery over chancel walls and ceiling; while conspicuous in the midst is the snow-white memorial Font, so exquisite in its form and sculpture. Most of these accessions are necessities, and all of them ministrant directly to the more reverent worship of the sanctuary. The band that girdles the walls carries the Names and Titles of our blessed Lord. The windows, twenty-eight in number, follow from the Advent to St. Andrew's day, the Calendar of the Church. The emblem in each describes and memorates the Gospel fact, or the Saint, while over it is the text appropriate to the event. Along the corbels of the nave will be the names and insignia of the twelve Tribes, as sealed in the Apocalypse; and low around the chancel the names of the twelve Apostles, each on a shield blazoned with the traditional bearing assigned him. Thus the Church triumphant is

The Bishop's Church—Statistics.

united with the Church in militant progress, while crowning both are the hundred glorious words in which the Divine Essence and Humanity, the Mission and Offices, the manifold application of the love and providence of our Savior are concentrated. Every line is meant to teach living truths ; to arrest the wandering eye, and fix it on a spiritual thought, spelt in letters, or emblemed in form, to surround the thoughtful soul with the reverent consciousness, "This is none other than the House of God."

In this advance of my modest undertaking, I have been assisted by several friends who testify their interest by more than even the pecuniary gift. Much remains to be done before it attains the settled form and completion, even within its moderate limits, which will enable me to illustrate its scope of work ; but the record of the year, in the higher regard, has been in all respects encouraging. It affords a place of worship for a large aggregate of strangers ; and for more permanent attendance has drawn in some, who, without its privilege, would have continued to neglect public worship. Of its regular congregation, I record the following statistics, made rigidly accurate. One year has just passed since it was first opened for Divine worship in an unfinished state.

Number of families, *one hundred and forty-three.*

Individuals not thus included, *forty-three.*

Total of souls, *six hundred and ninety-four.*

Baptisms—Infants by the Bishop, *twenty.*

" " " Chaplain, *thirteen.*

" " " Rev. Dr. Strong, *one.*

" " " Rev. Mr. Chapin, *one.*

Total, *thirty-five.*

" Adults by the Bishop, *eleven.*

" " " Chaplain, *one.*

Total, *twelve.*

Total of Baptisms, *forty-seven.*

Confirmed, *fifty-five.*

Marriages by the Bishop, *six.*

" " Chaplain, *seven.* Total, *thirteen.*

Burials by the Bishop, *three*.

“ “ Chaplain, *nineteen*.

“ “ Rev. Dr. Strong, *one*. Total, *twenty-three*.

Communicants—Added anew, *thirty-four*.

“ “ by removal, *sixty-seven*.

“ Lost by removal, *forty*.

“ “ by death, *three*.

“ Number that have not communicated during the year, *six*.

“ Connected with the Church, during the year, *two hundred and forty-seven*.

Present number of actual communicants, *two hundred and four*.

On Easter day *one hundred and eighty-nine* were present—and on the last ordinary occasion, *one hundred and thirty-five*.

Sunday School — Teachers: male *three*; female, *twenty-two*; total, *twenty-five*. Scholars: male, *seventy-three*; female, *one hundred and thirteen*. Total, *one hundred and eighty-six*.

Catechetical Instruction by the Bishop: number of times, *four*; number catechized, *seventy-five*.

Celebration of Divine Service—On Sundays, *one hundred and twenty-nine*; other days, *sixty*. Total, *one hundred and eighty-nine*.

Administration of the Holy Communion—In public, *seventeen*; in private, *two*. Total, *nineteen*.

We have been successful in the musical portion of our worship, in which the congregation largely unite. A portion of it is antiphonal, sometimes including the Psalter, the suffrages in the Litany and in the Decalogue. A number of young men, who sit togethether near the organ and lead, have devoted their talent to this with heartiness and regularity; they merit my thanks for their patient fidelity.

The duty I have done has afforded me great enjoyment, and, large as it may seem, has in no way interfered with my strict Diocesan engagements. The success is largely due to the ability and parochial system of Rev. Mr. Wilkinson, and the labor of love from the members of my own household. Of all in gratitude and

hope, in the past and future, the principle cannot be better condensed than in the motto of its Seal "*Fide parata, Fide aucta.*"

I venture here a remark, which, while suggested by the association with my own Cathedra, is equally applicable to all our Churches—that we should use our effort to bring more and more within their sacred walls the occasional Services. The Sacrament of Infant Baptism, except in necessity, ought never to be administered save at the Font in God's House. Marriage, the Christian mystery, so widely distinct in its solemn depth, and Divine power from mere legal cohabitation, should seek to make its plighted faith before the Altar, and the irrevocable promise of mutual fidelity be sealed in the sheltered openness of the Sanctuary, in the midst of the tender associations of the heart's Christward faith; and where, besides, can we so reverently carry our dead, and give them up as hidden treasure, into the hand of the Restorer.

What is good and true in principle soon shows its essential beauty, and blends harmoniously with the forms and essence of our whole being, it draws with it correlative incidents, and spreads out and down to the whole detail of propriety and convenience. And thus it will be found practically in all the incidents of baptism, marriage and burial; the Church's walls and associations will shape and guide the reverent propriety at the time, and weave into the long sequences of memory and influence. False associations of the world's levity in Baptism and Matrimony cannot crowd upon them there; or the often awkward and painful inconveniences of the house funeral jar on the quick nerves of the bereaved and the dignity of the minister.

There seems to be a number of practical reasons which urge and commend the use of the Church for our Burials. The cemeteries of late years are, in many cases, miles from the city, and it is at present impossible for the Clergy generally to accompany the corpse to the grave. This social change from the Church-yard to the ornate rural cemetery coerces some departure from the letter of the Rubric; and now the solecism is constantly forced upon us of "committing the body to the ground"—in the centre of a small crowded parlor, with an open coffin, with the ghastly face, and often

form, of the dead exposed to the after gaze of the assembly; and a long expensive line of coaches to travel for hours after the hearse to a silent deposit of the remains in the true earth which is to cover and consume it. One remedy for this condition of things in England, has been to have a resident Chaplain near the cemeteries, supported by the Company, if it were a corporate enterprize; but this can be only incident to our largest cities, is open to some practical objections, and certainly it would often pain the true Pastor, that another voice than his own should commit to the earth a loved parishioner at whose deathbed he had ministered. The best remedy appears to be the constructive burial at the Church, where all the ceremonial can be duly ordered, friends assemble and assist in the place and posture of religious worshippers, and our Mother take back her Child with no distinction between rich and poor; and as the Services close the congregation disperses, while the body is left to be borne quietly by the male mourners and a few bearers, with a train never exceeding two or three carriages, to the "field of a burial place." There is nothing impressive in the long string of vehicles struggling along our crowded thoroughfares, and trotting off rapidly as soon as they escape from them. It is a poor standard to measure the respect for the dead by the number of hacks we can afford to hire. There is deep wrong and sore conflict in funeral trappings—extravagant in expense, forced by custom on the bereaved, which the idolizing heart could not curtail, and which notwithstanding waste often the pittance of the widow and orphan, and make the undertaker's bill the cause of shame and sorrow for months to come. On the score then even of a proper economy, as a form in which the wealthier Christian can benefit by example his poorer brother, as the dictate of a purer taste, as illustrating the spiritual equality in the Church of God, as relieving from confusion the dwelling where the inmates would prefer to sit thoughtfully and in quiet until the hour of the last surrendry, let us, as occasion offers, use our influence to have the Burial Services appointed and conducted at the Church, the fitting place for them, as well as for the Baptism of Infants, and the solemnization of Matrimony.

In pursuing the same lead of suggestive parochial administration, I beg to call distinct attention on the part of Clergy and Laity, to the following Canon. It stands in the Digest as Can. 12, § 1, under Title II:

“A communicant removing from one Parish to another, shall procure from the Rector (if any) of the Parish of his last residence, or if there be no Rector, from one of the Wardens, a certificate stating that he or she is a communicant in good standing; and the Rector of the Parish or congregation to which he or she removes shall not be required to receive him or her as a Communicant, until such letter be produced.”

This Canon was passed in 1853 in the city of New York. It originated in the House of Clerical and Lay Deputies, was proposed by a Layman, on the usual reference it was unanimously recommended by the Committee on Canons in the terms as proposed, and in the same form concurred in by the House of Bishops.

The necessity for such a regulation, binding the whole Church, had been long felt; and there was consciously existing a great looseness in statistics, and defect of administrative discipline for the want of the obligation. It is easy to appreciate from the proper jealousy in the Church as to the terms of Communion, the basis of membership, and all particulars of Lay discipline, that it would be approached with caution, and legislated upon in clear view of the direct necessity. It is unquestionably a wise provision, in reality as much a personal privilege to the true hearted child of the Church, as it is a relief in ministerial responsibility, and an instrument of statistic fidelity. I am inclined to believe from inquiry and observation within my own charge at least, that it is all but entirely disregarded, and scarcely ever complied with except when it takes the courtesy shape of a personal introductory letter. To be of real avail it must be made uniform and peremptory, in practical effect like the Letters Dimissory of the Clergy themselves; no Clergyman should enter on his Communion List, and report as under his jurisdiction, any Communicant who does not bring the

proper testimonial; and in like manner he should use his watchful effort to remind those leaving his own pastoral charge, or incidentally attaching themselves to it, of the duty incumbent upon them in this particular, and furnish, or assist in procuring as the case may be, the suitable credential. It does not seem needful that, before a body of Pastors and Communicants deeply interested in the order and discipline of the Church, I should enforce the high expediency of this course, and indicate the breadth of its salutary influence, and the interests to which it ramifies, the implication of it with the real loyalty and fellowship of the Church, the sense of its protection and restraint, the respect for those who "watch for souls," and mutual kindness between the "households of faith."

In one aspect the letters of commendation may appear principally relevant as the bearer comes from afar, and is in the condition of a stranger. This is, however, not so, and in cities where there are two or more Churches, and the accidents of locality and domestic removal affect so largely the Church relations, it would appear equally, if not even more important, in necessity, in propriety, and in courtesy, that the transfer should invariably be formally observed. Without it there certainly will never be accuracy; there may be breach of courtesy, and evasion of discipline, and material for evil surmising and wounded feeling. I therefore beg that attention hereafter may be strictly paid to this within the Diocese of Illinois, and that no communicant shall be received, and no one, as far as practicable, permitted to depart, without the literal compliance with the Canon, as a token of interest in the individual, as well as in the order and purity of the Church. It is my intention to have printed a suitable certificate, and place it at the discretion of the clergy through the Church Bookstore in this city.

As I approach the *Missionary Record* of the year, I feel a conscious sense of depression, anxiety and shame. It is right that there should be sympathy between us in these emotions, for little has been actually contributed, the signs are unfavorable of Missionary spirit in our Churches, pain and discouragement lie on some working hearts, and we are all consciously assured that parochial

growth is delusive, and its life unsound, unless the faith that receives is a faith to communicate "for the furtherance of the Gospel." This is enforced as the rule of christian character—"look not every man on his own things, but every man also on the things of others;" and it follows an appeal of glowing adjuration, "if there be, therefore, any consolation in Christ," distinctly to declare, in language more penetrating from its form, that if we do thus, under any pretence, shut up ourselves in the selfishness of our personal interest, there is no "consolation in Christ," no "comfort of love," no "fellowship of the Spirit," no "bowels and mercies," the "mind is" not "in us which was in Christ Jesus." It is not more really a test of individual character, that the interest in others should go hand in hand with our own advancement, than it is of the parochial life. The growth of a parish in material comfort and rank has to be watched as jealously as that of a man in his wealth, lest it render it easy and selfish, more exacting to absorb all its resources for a larger luxury, or invest them as capital for its own strength alone. The Missionary spirit is not a contingent, but it is necessary and essential. Every Church must be instinct with it; every congregation develepe it; every christian put it forth in relative activity. Under these established relations the influence is always fair, that self-will and self-love are both too dominant in the parish whose record does not testify, by actual gifts, that it has sympathy and vested fellowship in the spread of the Church within the Diocese, the field lying near and around it; the necessity of which is a specially committed trust, and the agencies for which are the offspring of the Conventional compact, and under the moral sanction of its laws.

It brings also, with peculiar certainty and expanse, its return of blessing. Parishes, Bodies of Christians, Ages in ecclesiastical history, illustrate this fact with such concurrent harmony, that in consequence, the Missionary spirit is regarded as a vital principle, without which there cannot be living being, and on the relative healthiness of which depends the soundness and vigor of the whole body. The large and flourishing parish must, out of the beating of its own

full heart, organic and irrepressible, send out its example, love and gifts. The struggling parish, in healthy self-denial, must show forth the same fellowship, even if the gift be small. The Church which enjoys the assistance, instead of leaning upon it as a necessity, and claiming the stipend long on from year to year, should bravely set the limit for itself of receiving help, and forego the external reliance at the earliest possible period. We have long known that none can so liberally and effectively help the poor as the poor themselves; and in like manner, the Church that out of its manly poverty determines to become self-supporting, or links itself in the same self-reliant energy with a sister in the neighborhood to walk hand in hand on the path of faith, and self-respect, and hope—that little parish gives more than all who cast their gifts into the treasury and far beyond even the stipend which it thus restores to some more suffering spot, the thing is told for a memorial, and the praise of it, cheering as a missionary success, “fills the house with the odor of the ointment.” Proud and glad would I be, if my own Diocese, with its noble area of territory and development, could thus act towards the Missionary Board that has so long been to it a nursing mother, and continues, with the same wise bounty, to yield to us the undiminished sustenance. But this yet cannot be; it would be ruin to us if the benefaction were abruptly withdrawn or largely reduced; because, while place after place expands under its fostering help, and becomes the succorer in turn of others, the reclaimed waste also becomes peopled, and population as needy as before, break ground for struggling homesteads, and the area stretching out its hands is broader than ever, the resources as inadequate, the Bishop as perplexed and dependent. But there is a mode in which, without abating its allowance, or casting off the still young Diocese from its fostering care, that Missionary Board ought practically to be attaining the same result, with a double blessing. There should be ampler return from the collections made here in behalf of the Domestic Committee; more churches in number should resolutely meet them; each parish ever thus sustained, should present its annual thank offering, and the stations now under its care should

• *Missionary Stations and Incumbents—Changes Among the Clergy.*

present the humble gift—token of present self-denial, but earnest, also, of the right spirit of diffusive love which shall grow with its growth.

The MISSIONARY STATIONS and INCUMBENTS are, or have been during the year as follows :—

DIOCESAN BOARD.

PERU AND LA SALLE : Rev. C. H. Albert, resigned. Vacant.

FARMINGTON AND LIMESTONE : Rev. John Benson.

LEWISTOWN : Rev. C. A. Bruce, resigned.

MARENGO : Rev. John Cauch, deacon.

PITTSFIELD : Rev. A. P. Crouch, resigned, and Rev. C. A. Bruce, appointed.

GRIGGSVILLE : Rev. John B. M. Pedelupé, resigned.

PEKIN : Rev. C. F. Loop, resigned. Vacant.

DIXON : Rev. George C. Street, resigned. Rev. James W. Coe appointed.

ROCK ISLAND : Rev. M. Magill.

WARSAW : Rev. W. L. Bostwick, resigned. Vacant.

GENESEO : Rev. Samuel Goodale.

COLLINSVILLE : Rev. Robert Trewartha, deacon.

DOMESTIC COMMITTEE.

CARLINVILLE AND CHESTERFIELD : Rev. D. Walker Dresser.

DECATUR : William M. Steel, resigned. Vacant.

ILLINOIS CENTRAL R. R. : Rev. J. Wesley Osborne.

PREÉMPTION : Rev. George Sayres.

KEWANEE : Rev. Albert E. Wells.

WILMINGTON : Rev. Erastus DeWolf.

GILLESPE, and parts adjacent : Vacant.

CHANGES AMONG THE CLERGY.

Letters Dimissory have been given, at their own request, to the following :

Rev. WILLIAM L. BOSTWICK, to the Ecclesiastical authority of Connecticut.

Rev. ASHER P. CROUCH, to the Ecclesiastical authority of Wisconsin.

Rev. JOHN H. EGAR, to the Ecclesiastical authority of Kansas.

Rev. CHARLES V. KELLY, M. D., to the Ecclesiastical authority of Wisconsin.

Rev. CHARLES F. LOOP, to the Ecclesiastical authority of California.

Rev. JAMES PRATT, D. D., to the Ecclesiastical authority of Pennsylvania.

Rev. JOHN B. RICHMOND, to the Ecclesiastical authority of Massachusetts.

Rev. MICHAEL SCOFIELD, to the Ecclesiastical authority of Western New York.

Total, EIGHT.

Letters Dimissory have been received and accepted, transferring the following Clergymen to my jurisdiction :

Rev. WILLIAM BRITAIN, from the Ecclesiastical authority of New York.

Rev. LYMAN N. FREEMAN, from the Ecclesiastical authority of Louisiana

Rev. JONAS GREEN, deacon, from the Ecclesiastical authority of Pennsylvania.

Rev. SILAS RUSSELL JONES, from the Ecclesiastical authority of Massachusetts.

Rev. RICHARD T. KERFOOT, from the Ecclesiastical authority of Maryland.

Rev. GEORGE D. CUMMINS, D. D. from the Ecclesiastical authority of Maryland.

Rev. JOHN W. McCULLOUGH, D. D., from the Ecclesiastical authority of Western New York.

Rev. FRANCIS B. NASH, from the Ecclesiastical authority of Kentucky.

Rev. JOHN B. M. PEDELUPÉ, from the Ecclesiastical authority of Wisconsin.

Rev. ROSWELL PARK, D. D., from the Ecclesiastical authority of Wisconsin.

Rev. HENRY N. STRONG, D. D., LL. D., from the Ecclesiastical authority of Michigan.

Total, ELEVEN.

The following have been added by ordination :

Rev. BYRON MCGANN.

Rev. JAMES SHANNON MCGOWAN.

TWO.

Total, THIRTEEN.

The Clergy added to the Diocese are engaged as follows :

Rev. WILLIAM BRITTAIN, Missionary at Duquoin, Carbondale, Jonesboro', &c., Illinois Central R. R.

Rev. GEORGE D. CUMMINS, D. D., Rector of Trinity Church, Chicago.

Rev. LYMAN N. FREEMAN, Rector of Grace Church, Galesburg.

Rev. JONAS GREEN, Missionary at Monee, Manteno, Loda and Paxton, Illinois Central R. R.

Rev. S. RUSSELL JONES, Rector of Church of Ascension, Chicago.

Rev. RICHARD T. KERFOOT, Rector of St. Matthew's, Bloomington.

Rev. J. W. McCULLOUGH, D. D., Rector of St. James', Lewis-town.

Rev. FRANCIS B. NASH, Rector of St. Jude's, Tiskilwa, and Zion, Providence.

Rev. J. B. M. PEDELUPÉ, Missionary, Shelbyville, Paris, &c., Terre Haute and Alton R. R.

Rev. ROSWELL PARK, D. D., Principal of "Emmanuel Hall," Lake View.

Rev. HENRY N. STRONG, D. D. LL. D., Rector of St. John's, Quincy.

Rev. BYRON MCGANN, deacon, officiating in Trinity Church, Polo.

Rev. J. S. MCGOWAN, deacon, officiating in Trinity Church, Belvidere.

Changes Among the Parochial Clergy.

CHANGES AMONG THE PAROCHIAL CLERGY.

Rev. CHARLES H. ALBERT, resigned St. Paul's, Peru, and accepted charge of St. Paul's, Kankakee.

Rev. C. A. BRUCE, resigned St. James', Lewistown, and officiates in Pittsfield and Rushville.

Rev. ALEXANDER CAPRON, resigned St. John's, Quincy, and transferred.

Rev. SAMUEL CARPENTER, resigned Trinity, Polo.

Rev. JAMES W. COE, resigned St. Matthews' Bloomington, and accepted St. Luke's Dixon.

Rev. WILLIAM H. COOPER, resigned Church of Ascension, Chicago, and officiates in Hyde Park, Sycamore and Harlaem.

Rev. SAMUEL COWELL is officiating in Manhattan.

Rev. ERASTUS DEWOLF has left Lee Centre and officiates in "Church of the Redeemer," Wilmington.

Rev. CHARLES A. GILBERT, Rector of Christ Church, Joliet, officiates in the afternoon in St. John's, Lockport.

Rev. ISAAC P. LABAGH, resigned Trinity, Belvidere, officiates in Cairo.

Rev. WARREN H. ROBERTS, resigned St. Peter's, Sycamore, and is Rector of Grace Church, Galena.

Rev. WILLIAM T. SMITHETT, resigned Grace Church, Galesburg, and is Rector of Emmanuel Church, Rockford.

Rev. WILLIAM M. STEEL, resigned St. John's, Decatur, and resides in Hamlin, McLean County.

Rev. GEORGE C. STREET, resigned St. Luke's, Dixon, and resides in Chicago, officiating in St. Mark's, Geneva, St. Charles, &c.

Rev. JOHN TRIMBLE, Jr., D. D., resides in Chicago.

Rev. ALBERT E. WELLS has left Wilmington, and is Rector of St. John's, Kewanee.

Among the Clergy reported to the last Convention, sixty-nine in number, the changes amount during the year to twenty-four; nearly one-eighth leave the Diocese and nearly one-fourth change their places within its jurisdiction. Of the parochial vacancies created by these

Candidates for Orders—Lay Readers—Ordinations.

removals, only one remains, and that will be immediately filled. In the other aspect you will remark how much the accession of our welcome help has expanded our Missionary stations. There are at least seventeen points where Services of our Church were suspended, or where they had never been held, that are now supplied. There are nine places where Church buildings are begun, or will be raised during the coming season ; and thus in face of all the social embarrassment, the very small Missionary offering from the Diocese, the increased difficulties of maintenance for the Clergy, God has "visited us and blessed us."

CANDIDATES FOR ORDERS.

There have been during the year *nine*, and the present number is *six*, viz:

PETER ARVEDSON.

JOHN HARRIS KNOWLES.

J. WAINRIGHT RAY.

CHARLES W. LEFFINGWELL.

WILLIAM M. REYNOLDS, D. D.

ALBERT AUGUSTUS FISKE.

BYRON MCGANN and J. S. MCGOWAN have been ordained, and the name of ALFRED CAULDWELL has been erased at his own request ; he has ceased to be a Candidate.

LAY READERS.

Those mentioned in last year's report have continued generally to exercise their duties as then mentioned. Charles W. Leffingwell is pursuing his studies at Poughkeepsie, N. Y., and John Rosenberg has ceased to act at Cairo, regular Services having been established there, owing to the completion of a Church building, and the resident ministry of Rev. I. P. Labagh. Two others have been added in other places, so that the present number is *fourteen*.

ORDINATIONS.

PRIESTHOOD.

In the Bishop's Church, Thirteenth Sunday after Trinity, September 14, 1862, Rev. STEPHEN THOMPSON ALLEN. The Candi-

Notices of Discipline—Summary of Statistics.

date was presented by Rev. John Benson, who with Rev. Messrs. Bruce and Wilkinson united in the laying on of hands.

On Fifth Sunday after Trinity, July 5, 1863, in the Bishop's Church, Chicago, Rev. ALBERT EDWARD WELLS and Rev. CHARLES HENRY VANDYNE. Candidates presented by Rev. Thomas Smith, who, with Rev. John Wilkinson and Rev. George C. Street, united in the imposition of hands.

DIACONATE.

July 10, Seventh Sunday after Trinity in the Bishop's Church, Chicago, BYRON MCGANN, presented by Rev. J. Wilkinson.

August 23, Twelfth Sunday after Trinity, in the Bishop's Church, JAMES SHANNON MCGOWAN. Candidate presented by Rev. Thomas Smith.

Of the six Deacons belonging to the Diocese, *four* are with full qualifications, Candidates for the Priesthood.

NOTICES OF DISCIPLINE.

DEPOSITION.

Rev. WILLIAM C. ROBINSON, Tit. II, Can. 5; Bishop of Penn.

Rev. EBENEZER R. M. ALLEN, deacon, Tit. II, Can. 5, Sec. I; Bishop of Iowa.

Rev. MATTHIAS L. FORBES, Tit. II, Can. 5, Sec. III, IV; Bishop of Maryland.

Rev. GEORGE HUBBARD, Tit. II, Can. 5, Sec. III, IV; Bishop of New Jersey.

Rev. I. W. GOUGLER; Bishop of Pennsylvania.

Rev. AARON R. VANANTWERP, Presbyter, Tit. II. Con. 5, Sec. I; Bishop of Connecticut.

SUMMARY OF STATISTICS.

Number of Clergy, *seventy-eight*.

Presbyters—Whole number, *seventy-two*.

Engaged in duty, *sixty-one*.

Entitled to seats, *fifty-six*.

Resident without transfer, *three*.

Deacons—Whole number, *six*.

With full qualifications, *four*.

Without full qualifications, *two*.

Record of Other Acts—Sunday School System.

Clergy Added—By letters dimissory, *eleven*.

By ordination, *two*.

Clergy transferred to other Dioceses, *eight*.

Ordinations to the Priesthood, *three*.

To the Diaconate, *two*.

Candidates for Orders—Whole number, *nine*.

Ordained, *two*.

Withdrawn, *one*.

Present number, *six*.

Lay Readers, *fourteen*.

Confirmations—Number of times, public, *fifty-six*.

“ “ “ private, *three*.

Total, *fifty-nine*.

Number confirmed, *four hundred and twenty-two*.

Laying Corner Stones, *two*.

Consent to new Parishes, *four*.

RECORD OF OTHER ACTS.

Baptisms—Adults, *fourteen*; Infants, *thirty*. Total, *forty-four*.

Funerals, *three*.

Marriages, *six*.

Holy Communion, *seventeen* times.

Sermons, *one hundred and forty-seven*; addresses, *sixty-three*.

Total, *two hundred and ten*.

SUNDAY SCHOOL SYSTEM.

In some of the other Dioceses, and in the Papers of the Church, a subject has been opened which has long been to me one of anxiety. I allude to the Sunday School system in its relations to the Church and family; and this not in view of it as a means of admitted power crowned with large success, but as still unsettled in its practical administration, and its ultimate effect on the religious training of our children, disclosing tendency to evils of no small foreboding, in parochial, family, and personal relations.

What has been said in documents made public, especially in the Diocese of Pennsylvania, will indicate my views and apprehensions. The dangers and evils there indicated, are not lessened by the

Conclusion—Salvation of Souls the Final Object.

peculiarity of our social and religious state in this Diocese, and, I think, that the whole subject of the relation of the Sunday School to the Church, especially with reference to the existing defects in the practical administration of this system of Christian nurture, forms a subject of vital interest, which might be entrusted to a Committee of Clergy and Laymen, for full report thereon at the next Convention.

CONCLUSION.

It is incident to a meeting and Council like this, that it should appear to be prominently dealing with the visible progress of the Church, in the limits and incidents peculiar to our own topographical division of it. The record which I am obliged to present of my own labor, and chronicle of the changes in parochial life, may, if taken alone, seem to attach an importance too paramount to the local and business affairs of the parishes, and the human agency in sustaining and advancing the Kingdom of Christ. It is, however, only in the seeming. While we feel that nothing is small or insignificant in the conduct or thought of the Christian, individual or collective, we also know that the largest in cost and sacrifice, and the aggregate of them all, are nothing worth unless done in the faith and love of a devout soul, sanctified by the Holy Ghost, and "accepted in the Beloved." Our final object and praise is not to build Churches, and administer Sacraments, and preach the Word and multiply the number of professed supporters of the Gospel, but as these instrumentally include and convey SALVATION to the human soul, "dead in trespasses and sins."

All concentrates in that one wonderful word, at which our pulses should beat quicker, and our hearts swell—the word which is the key note to the eternal melody of Heaven. It rises from the depth of the past sorrow and damnation, to the likeness of God. It comprehends every moment of time, movement of thought, vicissitude of probation, all means and agencies, work and sacrifice; it seizes them, seals them with heart faith, binds them together with the golden chain of love, and fastens it to the throne of God and the Lamb. It comprises all that God in Christ has done to restore us, and will do to perfect us; actively meeting in the present condition and

glorious prospects of the Holy Church Universal, and of each delivered soul.

The work of Salvation is objective to us, a covenant plan, an assemblage of facts and discoveries which the grace of God has fixed forever. It is thus fixed and definite, and in this sense so irrelative of us, that whatever may be the relation which, as individuals, we may assume, whether of faith or negligence or rash opposing, it can never affect its intrinsic economy, its inflexible purposes, its far-reaching issues. But it is also subjective, so that it is received within us, and a relation established by which its provisions of grace, its doings of loving power, its precious promises, its commands and institutions, all become binding upon us as duty, and living for us with the personal franchise and enjoyment of its transcendent privileges. It is this personal engagement with its whole covenant that separates the Believer from the Indifferent, and blends him with the progress of the Gospel on Earth and in Heaven, with the consecration of intellect, feeling and life. A man cannot come in personal accord with the life of the Church as his life's pattern and guide, without rising in the scale of true manhood, and in a responsibility of prudent and instructed action, taxing and elevating all his powers. And in proportion as the individual will do this, will his interest increase in the whole detail of the Church's work and influence; will he sympathize with her trials and mould his inward nature by her holiness. It is the time of conflict for the true hearted. They that reign with Christ expect to suffer with Him, and to contend earnestly for Him. Whatsoever there may be beside to do and to bear, each in the individual place, has the direct work to do of preparing in form and beauty a single "living stone" of the spiritual Temple. Each must stand in his place to "perfect holiness in the fear of the Lord." Each must endeavor to prepare that best defence for Zion in the fiercest struggles of treachery or persecution, in the sorer affliction of the world's friendship—a holy life, heavenward tempers, a clear and noble hope, the "whole armor of God" braced close and clean around the practised soul of the SOLDIER OF THE CROSS.

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ANSWER
OF THE
BISHOP OF ILLINOIS

TO THE BILL OF COMPLAINT;

AND THE

ARGUMENT

OF THE

HON. ALFRED W. ARRINGTON

ON THE MOTION TO DISSOLVE THE

INJUNCTION

FROM THE SUPERIOR COURT OF CHICAGO, ON THE ECCLESIASTICAL TRIAL

OF THE

REV. ELIJAH W. HAGER:

WITH THE

OPINION OF THE JUDGES IN BANC,

DELIVERED BY

CHIEF JUSTICE JOHN M. WILSON, LL. D.

PRINTED BY ORDER OF THE CONVENTION OF THE DIOCESE OF ILLINOIS.

1863.

ENTERED ACCORDING TO THE ACT OF CONGRESS, IN THE YEAR 1863,
IN THE CLERK'S OFFICE OF THE DISTRICT COURT OF THE UNITED STATES,
For the Northern District of Illinois.

THE BISHOP'S ANSWER.

The answer of the BISHOP OF ILLINOIS to the Bill of Complaint of E. W. HAGER, Presbyterian.

SUPERIOR COURT OF CHICAGO—*In Chancery* :

The answer of Henry J. Whitehouse, Bishop of the Diocese of Illinois, and one of the defendants to the bill of complaint of E. W. Hager, complainant :

This defendant, reserving to himself all right of exception to the said bill of complaint, and especially protesting that this Honorable Court has no jurisdiction of the matters therein contained, for answer thereto nevertheless saith :

This respondent admits, knowing nothing to the contrary, that the complainant has been a Clergyman of the Protestant Episcopal Church thirteen years—that said Church is a purely religious organization, regulated and governed in a general way, as described, has Constitution and Canons enacted by General Convention. Also admits what is stated in respect to the formation of Dioceses, and the acknowledged authority of the Constitution and Canons, within the jurisdiction of each. Also the recognition of complainant as a clergyman. Admits the three grades of the Ministry, and that the grade of the complainant is that of Priest. Admits the connection with, and proper settlement in, "The Church of the Holy Communion, Chicago;" and that his life may have been irreproachable and unimpeachable previously, of which your respondent has no certain knowledge, but that complainant came to this jurisdiction, with full "Letters Dimissory" from the Ecclesiastical Authority of

the Diocese of Massachusetts. Admits that the Diocese, although not known by the title as therein named, "Diocese of the State of Illinois," is, notwithstanding, coterminous with the State. Admits that, as a clergyman of the Diocese of Illinois, he came directly under the jurisdiction of the Bishop, and that to such an extent that he could be amenable to no other Bishop for any offence, no matter where committed, but would be remanded for trial to the Diocese of Illinois; and also under the Constitution and Canons of the General Convention to which the said Diocese of Illinois has, in the second article of its Constitution, fully acceded.

The complainant cites Section 4, Canon VIII, of the Diocese of Illinois, and declares the relation of the same to the Association called "The Church* of the Holy Communion." The Canon and section thus named had not been adopted when "The Church of the Holy Communion" was admitted into union with the Convention of the Protestant Episcopal Church in the Diocese of Illinois, but was adopted in October, 1857, after the said "Church of the Holy Communion" had been admitted. It was not, therefore, incorporated and admitted in any direct relation to the authority cited; but, notwithstanding, the fact of its due organization and legal incorporation is admitted.

In the formation of parishes, and their admission into union with the Diocesan Convention, there are three distinct conditions:

1. The legal corporate life under the "Statute of Religious Incorporations." This is common to all religious bodies alike.

2. The pledge of conformity through the Bishop to the doctrines, discipline, and worship of the Protestant Episcopal Church in the United States, and the Constitutions and Canons of the General Convention, and of the Diocese of Illinois.

3. The admission of the Church or Parish, on application, into union with the Diocesan Convention.

The first, the legal incorporation under the statute, secures to the Church or Parish, as to any religious body, the ordinary privileges of a Corporation and no more, viz: to hold property, to sue and to be sued, and to have perpetual existence.

The title of the Church or Parish is, or may be, "The Rector, Church Wardens and Vestry," and the Rector be thus *ex-officio*

recognized as a component part of the corporate body to which these certain rights have been secured. If so, as such individual Rector or Minister, he would stand in three distinct conditions of obligation and privilege, which must not be confounded.

1. As a citizen, he is amenable to the jurisdiction and entitled to the protection of the courts in all directly pertaining to his civil interests.

2. As a member of the corporation he is further amenable to the jurisdiction and entitled to the protection of the courts in all belonging to his rights and obligations as a member of a religious corporation—the creature of the State.

3. As a spiritual officer or minister he is not recognized as entitled to claim any protection or privilege which does not inhere entirely in one of the two precedent conditions; but as such spiritual officer is entirely within the control of the religious body from which he received his commission, and under its recognized discipline; and over that discipline, the courts of Equity and Law have no jurisdiction, and he has no claim to invoke their interference.

Hence your respondent does not admit, but denies, as a series of fallacies, what your complainant sets forth when he pleads:

“That the said Association or Parish, styled ‘The Church of the Holy Communion’ in its organization strictly and fully followed and observed all the provisions of the statutes for religious incorporations of the State of Illinois, and has a legal existence and continuance under said laws, and is therefore as an incorporation under the laws of the State of Illinois, legally created, under the protection of said laws, and within the jurisdiction, as your orator is advised and believes and therefore submits, of the Courts of Equity of said State of Illinois, when a proper and sufficient cause for the interposition of such courts in its behalf is exhibited; and your orator further submits under counsel, that as a member and Rector or Minister of said ‘Church of the Holy Communion,’ he is also under the protection of the laws of said State, and his rights and privileges as a member of said Church are within the equitable jurisdiction of this Honorable Court.”

The plea herein set forth is this:

That, because as the Rector of “The Church of the Holy Communion,” and consequently a member of the said corporation, your complainant has a claim on the courts of the State for the pro-

tection of all rights conveyed to that religious corporation as the creature of the State ; that, therefore, of the same right, and concluded within the same privilege of incorporation, the said complainant as a '*spiritual officer*,' and as a minister of the Protestant Episcopal Church in the United States, under the admitted jurisdiction of the Bishop of Illinois, can claim the equitable jurisdiction of your Honorable Court in matters which may exist, and do really as pleaded exist, irrespective of any Title or Cure whatsoever.

Whatever relation of protection by your Honorable Court of Chancery said complainant may have in his personal or official state, in the matter of his present prayer, he does not acquire or confirm any portion of it by being the Rector of the Church of the Holy Communion.

He is cited for trial under his amenability as a clergyman, under your respondents jurisdiction, and not, except merely titularly, as "Rector, etc.," and hence in reality, the whole claim he can have on your Honors' Equity protection, is that simply of a citizen, whose rights are invaded or made dubious by certain of his fellow citizens. And from this, said complainant is fully barred, because the professed injury is admitted to be apprehended by him as a "*spiritual officer*," from an Ecclesiastical Discipline, to every particular of which he has pledged and confessed himself to be strictly and irrevocably amenable.

Hence the plea thus sought to be inferentially set up, of his claim as an individual member of that corporation, to draw everything which may affect his own personal or ministerial interests as a spiritual officer, within the equity jurisdiction of your Honors, is without pertinence and baseless.

And further in this connection, and as protesting that your Honors have no jurisdiction in the matter, your respondent prays attention to the fact which he alleges that this is "a cause spiritual," of which Hoffman (*Law of Ch.*, p. 472) says :

"It would be difficult on this great subject, a subject which has been the mother of revolutions, and has torn kingdoms to pieces, to find the law of right and truth better concentrated than in the Statute 24, Henry VIII: 'Causes spiritual must be judged by judges of the spirituality, and causes temporal by temporal judges.'"

And the respondent further recalls to the mind of your Honors, that in the collisions which have occurred in England, in the supervision by Courts of Law of the Ecclesiastical tribunals, the interference has been rested on the principle of supremacy in the King as the head of the Church, and been executed by that formidable instrument of authority, "the writ of prohibition," of which the same author remarks :

"That it has as often broken in upon the legitimate domain of the ecclesiastical forum, as it has checked its unwarrantable encroachment."

On these two general grounds, which even an unlearned man like your respondent may be allowed to offer, leaving for his counsel, learned in the law, the many other reasons for the same conclusion, which, if necessity be enforced, he will in due time present to your Honors, your respondent, in making answer to the bill of complainant, presents : That the Court of Equity has no jurisdiction in this case, and he, the complainant, no right to present his grievance, or claim its interference therein. Because it relates solely and exclusively to a "cause spiritual," which affects the complainant as a *spiritual officer*, and does not bear upon the right of property, or any civil privilege ; and because the interference by injunction is a "writ of prohibition," arrogating a supremacy in the court of Chancery, which your respondent humbly presents, being, as he believes, rightly advised, cannot be sustained by any adequate precedent, and which no Judge in this country, in Chancery sitting, would decree as an established principle or prerogative.

Your respondent is well assured, and the same could be readily proven by numerous authorities which he finds collected on the subject, that the jurisdiction of a Church, by its appointed discipline, is a competent court, having full authority over each party and subject amenable thereto, and that, in the language of Justice Rogers, (*The German Reformed Church vs. Seibert—Barr.'s Penn. Rep.*, 290,) in a case of *mandamus* :

"The decisions of Ecclesiastical Courts, like every other judicial tribunal, are final, as they are the best judges of what constitutes an offence against the word of God, and the discipline of the Church. Any other than those courts must be incompetent judges of matters

of faith, doctrine and discipline, and civil courts, if they should be so unwise as to attempt to revise their judgments on matters within their jurisdiction, would involve themselves in a sea of doubt and uncertainty, which would do anything but improve religion and morals."

And to quote one other for the sake of its energetic language. Where the Synod of the Lutheran Church had expelled a member from their body, the Court of Appeals (South Carolina) says:

"He stands, therefore, convicted of the offence alleged against him by the sentence of the spiritual body of which he was a voluntary member, and whose proceedings he had bound himself to abide by. It belongs not to a civil power to enter into or review the proceedings of a spiritual court. The structure of our government has, for the preservation of civil liberty, rescued the temporal institutions from religious interference. On the other hand, it has secured religious liberty from the invasion of the civil authority. The judgements, therefore, of religious associations, bearing upon their own members, are not examinable here."—*Harmon vs. Desher, Spear's Eq. Rep.* 90, 1843, quoted by *Hoffman*.

Your respondent further says, that the present case, the progress of which your Honors have thought fit to arrest by injunction, is a *cause spiritual*, and is without any complication whatever with secondary relations of property, civil restraint, and injury.

Your complainant alleges, and claims of privilege, in his bill of complaint, that he is a *spiritual officer*, and under the direct spiritual jurisdiction of the respondent.

The offences alleged to have been committed by him are imputed as *spiritual offences*, and so charged in the presentment (which is before your Honors,) as "scandalous, immoral, and disorderly—which show gross immorality and disorderly conduct in said Elijah W. Hager, as a presbyter as aforesaid, to the great scandal and injury of the Church of Christ."

They are offences which, how serious soever they may be, as thus described and imputed would not be cognizable or indictable by a civil tribunal, but must assume some other form and liability altogether.

The law by which the accused is to be tried, is the Law of the Church, and its admitted established forms of procedure and discipline.

The sentences, which the complainant numerates and apprehends if convicted, are Ecclesiastical sentences, and which could be inflicted on him as a clerk or spiritual officer alone, viz: "admonition," which recognizes his spiritual superior officer, the Bishop; "suspension," which implies *ab officio* or *beneficio*, or both; and "degradation," which displaces him from his spiritual ministry in the Church of God.

The pleas which he urges to move your Honors are derived from allegations of informality in the primary steps of an impending *Ecclesiastical trial*.

The relief he asks, and so far as this injunction of your Honors may be confirmed, is a "writ of prohibition," to arrest a spiritual trial even before the assembling of the court; and to prohibit, in every respect, the further progress of discipline over a *spiritual officer*, under charge of the *gravest spiritual offences*. It requires your Honors to become authoritative interpreters of the *spiritual discipline of the Church*, and of the Canons and rules therefor provided.

It enjoins that testimony in a certain case shall be taken on the authority of a commission issuing from your own Court of Chancery, to be compulsorily used in the Ecclesiastical Court, if said Court shall be indulgently allowed under prescription to be organized and proceed with the trial.

By this injunction, requiring that the testimony of two indicated witnesses shall be compelled, under the authority of a civil court of such high jurisdiction, it mocks the infirmity of the spiritual court, which cannot compel the attendance of witnesses, disturbs the equality of pleading within it, and violates the principle well established, that evidence cannot be taken in a higher court to be used in a lower.

These points are set forth from among others, which could readily be indicated, as showing conclusively that this is wholly a matter spiritual, over which the civil courts have no jurisdiction—where the form of the interference is already at variance with established principle, and the persistence in it must lead to the most disastrous consequences for religious liberty, public morals, and

private faith. "A Church without discipline must become, if it be not already, a Church without religion."

Your respondent, proceeding as he presently will, moved thereto by deep respect for your Honors, and hearty solicitude to vindicate and dispose of by full and true answer each and every allegation, direct and implied in the complainant's bill, craves only to add on this head the citation of the noble language of the Declaration of Liberties of the Church in Maryland, at the close of the war of the Revolution, and which was responded to by equivalent legislative enactment for her property and discipline :

"We consider it as the undoubted right of the Protestant Episcopal Church, in common with other Christian Churches under the American Revolution, to complete and preserve herself as an entire Church, agreeable to her ancient usages and professions, and to have the full enjoyment and free exercise of those purely spiritual powers which are essential to the being of every Church, and which, being derived only from Christ and his Apostles, are to be maintained independent of every foreign or other jurisdiction, so far as may be consistent with the civil rights of society."

Respondent admits further, that Canon XX is part of the law of the Diocese of Illinois, so far as it may be correctly quoted, and also makes the same admission in regard to a citation of Section 2, Canon XXXVII, (1832,) except that the same should, in actual reference, be named "Title II, Canon 2, Section II, Digest of the Canons," which Canon is here cited in full and made part of this answer :

CANON 2. *Of offences for which Ministers may be Tried and Punished.*

SECTION I. *Punishable offences.* Every Minister shall be liable to presentment and trial for any crime or gross immorality, for disorderly conduct, for drunkenness, for profane swearing, for frequenting places most liable to be abused to licentiousness, and for violation of the Constitution or Canons of this Church, or of the Diocese to which he belongs ; and, on being found guilty, he shall be admonished, suspended, or degraded, according to the Canons of the Diocese in which the trial takes place, until otherwise provided for by the General Convention.

SEC. II. *Proceedings on Public Rumor.* If a Minister of this Church shall be accused by public rumor, of discontinuing all exercise of the ministerial office without lawful cause, or of living in the habitual disuse of public worship, or of the Holy Eucharist

according to the offices of this Church, or of being guilty of scandalous, immoral, or disorderly conduct, or of violating the Canons, or preaching or inculcating heretical doctrine, it shall be the duty of the Bishop, or, if there be no Bishop, of the clerical members of the Standing Committee, to see that an inquiry be instituted as to the truth of such public rumor. And in case of the individual being proceeded against and convicted according to such rules or process as may be provided by the Conventions of the respective Dioceses, he shall be admonished, suspended, or degraded, as the nature of the case may require, in conformity with their respective Constitution and Canons.

In reference to this Canon, thus above cited, Canon XX of the Diocese of Illinois, speaks as follows :

"SEC. I. Whenever the Bishop shall have reason to believe, on information being given by a major part in number of the Vestry of any Church of which the accused is a Minister, or by any three Presbyters of the Diocese entitled to seats in the Convention, or from 'public rumor,' as contemplated by Section 2, Canon XXXVII of the General Convention, that any clergyman is under imputation of having been guilty of any offence, etc."

From these two authorities, thus cited, the complainant states and declares that "he could, if proceeded against to be tried, only be proceeded against upon information being given to said Bishop by a major part in number of the Vestry of 'The Church of the Holy Communion,' or by three Presbyters of the Diocese of Illinois, or from 'public rumor' under said Section 2, of Canon XXXVII of the General Convention, and not otherwise."

And further, that in the citation to trial which said complainant recites, and admits in full as received by him on the 15th day of January, A. D. 1863, the Bishop of Illinois, your respondent, stated or recited as follows :

"*Having been credibly informed* that you were under the imputation of being guilty of offence or misconduct, for which you were liable to be tried, and that the interests of the Church required an investigation, I have duly proceeded according to the provisions of Canon XX of the Diocese of Illinois, etc."

On the assumed informality thus collocated, and the assertion that the information was not received from any of the three sources indicated, but from "one John Wilkinson, a Clergyman in the Church, and Chaplain to the Bishop, from malicious motives against

the said complainant," he infers the invalidity of the whole proceeding.

And here, *in limine*, it is proper to declare, even if such restrictive construction of the said Canon XX, and the other limitations of its language and purport, were fully admitted to be correct, which they are not, but affirmed to be entirely incorrect in principle and fact, as will be subsequently shown—that said complainant has, by his own course of voluntary admission and action, entirely waived all right of exception to the same, and barred himself from all and every benefit claimed to ensue from said alleged informality. For, as will be still further detailed in this answer of your respondent, the said Hager, complainant, has been privy to, and accordant with, all the preliminary proceedings to investigate the rumor and allegations against him; has received and admitted the authority of each successive step in the same, either impliedly or directly, and never, in any way whatever, has taken any legal or equitable exception to the same. That the said complainant formally acknowledged the receipt of the said citation, which forms a part of his bill of complaint in full and is in part above quoted; that, without demurrer to the same, he gave, by himself and by his counsel, certain formal notice to your respondent, touching the manner of the selection of the court, and the examination of witnesses on the trial; that after delay extending beyond the time limited for the selection by himself of the Assessors from the list given by the Bishop, synchronous with the said citation and forming part of the same service, he, the said complainant, did, by his counsel, pray an extension of the time for the purpose of such selection, and thereby determining the constituent members of the Court for his trial; which extension was cheerfully granted by the Bishop, your respondent, and in the limit of that extension, the said complainant did furnish the said Bishop with a due notice of his selection, on which the said Bishop immediately acted, to inform the said complainant of the receipt of the list, and assure him of the formal notification of the parties thus selected, which notice was duly given, and answers thereto, accepting the same have been received by said Bishop. And your respondent further states, that a com-

munication from the complainant, to prætermitt other relations of the same nature, was, so late as the 23d of February, formally, in writing, made to your respondent, the Bishop aforesaid, touching a postponement of said trial, and the reference to certain testimony desired. From all of which it will fully appear to your Honors, that by the uninterrupted admission of all and every part of the proceedings and answer suitable, without any demurrer whatsoever, but acknowledging, by direct language and act, as well as by equivalent implication, the authority, validity and bounden issues of said citation, including all acts previous thereto had, and of necessity therein implied and asserted—that thus, by full, unbroken admission, and the series of subsequent acts, he, the said complainant, has forever barred and waived, of his own free motion, all and every plea of informality in the primary proceedings, by which the subsequent, based thereupon, can on any pretence be rendered null and void.

And in support of assertions thus made of facts not to your Honors necessarily appearing, and for further reference in this answer, the respondent does hereunto append, and make part of his answer, copies of certain papers, the originals of which are subject to the call and inspection of your Honors, if desired:

DIOCESE OF	}	In the matter of the Presentment of Thomas Smith, W. H. Roberts and George Greene, vs. Elijah W. Hager.
ILLINOIS :		

To Messrs. Thomas Smith, W. H. Roberts and George Greene, Presenters, etc., and to Henry J. Whitehouse, Bishop in the Protestant Episcopal Church in the Diocese of Illinois:

GENTLEMEN :

You are requested to take notice that the respondent herein, Elijah W. Hager, has received an instrument in writing, purporting to be a notice and citation of Henry J. Whitehouse, Bishop of the Diocese of Illinois, to appear and answer a presentment (a copy of which accompanied said instrument in writing,) in the city of Joliet, in the county of Will, on Wednesday, the 19th day of February, at 10 o'clock in the morning, in Christ Church, in said city, together with a list of eight clergymen, presbyters of the Diocese of Illinois, who are entitled to seats in the Convention of the same, in the said instrument in writing named, from which list thus furnished, the said Elijah W. Hager is notified in and by

said instrument in writing, and required to select not less than three, nor more than five, to act as Assessors to try the facts in issue.

And you are further requested to take notice, that the said respondent, Elijah W. Hager, will make such selection as aforesaid, in the said instrument of writing mentioned, on the 19th day of February, 1863, in the city of Joliet, in the county of Will, at 10 o'clock in the morning, in Christ Church, in said city, pursuant to the provisions of Canon XX, of the Diocese of Illinois, and at which last mentioned time and place you are notified to have in attendance the said eight presbyters, in said instrument of writing mentioned, for due examination preparatory to such selection.

And you are likewise further requested to take notice that the said respondent, Elijah W. Hager, in pursuance of Section 5, of said Canon XX, does prefer (and hereby insists upon) the appearance of the witnesses, and the hearing of their testimony on the trial of said presentment, whenever the same shall take place.

Yours, etc.,

E. W. HAGER.

Dated January 24, 1863.

S. A. Goodwin and J. P. Clarkson, Proctors and Advocates for respondent.*

DIOCESE OF ILLINOIS:	}	In the matter of the presentment of Thomas Smith, W. H. Roberts and George Greene, <i>vs.</i> Elijah W. Hager.
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To the Rt. Rev. Henry J. Whitehouse, Bishop of the Diocese of Illinois:

RT. REV. AND DEAR SIR:

The respondent in this case, Elijah W. Hager, in conformity to the provisions of Canon XX of the Diocese of Illinois, has selected, and does hereby select out of the list of eight presbyters furnished the respondent by the Bishop of the Diocese, on the 15th day of January, A. D. 1863, to act as his Assessors to try the facts in issue, the following presbyters, to wit:

Lewis P. Clover, D. D., Rector of St. Paul's Church, Springfield.

John Wesley Osborne, Missionary, Illinois Central Railroad.

William M. Steel, Rector of St. John's Church, Decatur.

And the respondent does hereby elect, that the said three presbyters named shall be the Assessors to try the facts in issue, whenever said trial shall be had.

Respectfully, etc.,

E. W. HAGER.

S. A. Goodwin and J. P. Clarkson, Advocates and Proctors for respondent.

* The reply to the above letter, printed in full, is appended to this ANSWER.

COPY OF ANSWER.

CHICAGO, February 4, 1863.

Rec. E. W. Hager.

DEAR SIR: I have duly received, this morning, notice from you that you have selected, according to Canon XX, from the list of eight presbyters furnished you, the three following, viz:

Lewis P. Clover, D. D., Rector of St. Paul's Church, Springfield.

John Wesley Osborne, Missionary, etc.

William M. Steel, Rector of St. John's Church, Decatur.

The persons thus selected shall be duly notified.

I will also summon for attendance any *witnesses* you may desire to have present, if you will send me the name and residence.

Very truly yours,

HENRY J. WHITEHOUSE,

Bishop of Illinois.

The allegation of the complainant in regard to the law, governing in the case in Section II, Canon 2, Title II, Digest, and the same as contained in Canon XX of the Diocese of Illinois, is two-fold:

1. That the Bishop is thereby restricted to three modes, and three only, by which he can have reason to believe that a clergyman is under imputation of offence, subjecting him to discipline, viz: Information being given by a major part in number of the vestry of any Church of which the accused is a minister, or by any three presbyters of this Diocese entitled to seats in the Convention, or from "public rumor," as contemplated by Section 2, Canon XXXVII, 1832.

2. That "public rumor," as contemplated by Section 2, Canon XXXVII, means only, restrictively, a rumor which is "notorious," "current and circulated among all classes," and alleging "that the Bishop not only did not receive the complaint in either of these modes, but did institute proceedings on the testimony of one person alone," which person the complainant mentions by name, and as your respondent knows and believes, most wrongfully charges with divers evil motives and acts, as further before your Honors, in due time and manner, will be made clearly to appear.

To these two points your respondent answers, with defence of the following propositions:

1. That the canon of the General Convention, in its scope and intention, is not restrictive and exclusive, but simply declaratory of certain offences for which a clergyman *must* be tried, and from which liability no legislation of a Diocesan Convention could release

him ; and also of certain grounds announced for *procedure as sufficient*, and for *complaint as peremptory*, but without defining the full penal code of the Church, or coercing all the right and form of instituting proceedings within the restriction of its letter.

2. That the term "public rumor" is not to be interpreted in a *distinctively defined*, but in a *general* manner.

3. That the *authority* of a Bishop to institute proceedings against an offending clergyman is *inherent* in *his office*, and confirmed in his general jurisdiction, so that inquiry may arise from the action of the Bishop on his own motion, and from public rumor or otherwise.

4. That in the present case, the *spirit* and *order* of the Canonical prescriptions have been duly complied with.

"1-2. That the Canon of the General Convention is not restrictive and exclusive, but simply declarative."

The subject of this Canon belongs to the early legislation in 1789, and was then apparently restrictive for the enumerated moral offences. It confines itself to the expression of the ecclesiastical censures. In 1801 the Canon extended the enumeration to the discontinuance of public worship, disuse of the Holy Eucharist, etc.

The next change was in the revision of 1808, and again in 1829, to make it still more distributive. The language of the preceding had been simply prohibitive under penalty, without saying anything of the mode of information, or the ground on which the "Ordinary" must proceed to exercise discipline. The change in 1829 opened these widely to the discretion of the Bishop and others, at the same time that it enforced the exercise of proper discipline and declared :

"If any minister of this Church shall be accused by *public rumor*, etc., etc., it *shall* be the duty of the Bishop, or Ecclesiastical Authority, to see that inquiry be instituted as to the truth of such public rumor."

Next in order came the Canon as it now stands, and a comparison of the Canon of 1832 with that of 1829, will clearly show that the object of the amendments was to make it more largely declara-

tive, to enunciate more fully, and as fully as could be, the full amenability of a minister for all and any offences against morals and religion, for violation of Canons, neglect of duty, and every act inconsistent with his ordination vows, and duty as a Deacon or Priest in the Church of God, and to enjoin these proceedings on the lowest and most indefinite form of complaint—*public rumor*. Inquiry was enjoined on common rumor, without any necessary relation primarily to specific testimony, or distinct facts in time or place. It is fully permissive, not restrictive. The Bishop may act on mere “rumor,” and the epithet “public” is not to be construed from the extent of its diffusion, but from the fact of utterance, “being published.”—*Blackstone, Com.*, B. IV., C. 2.

And this construction has been uniformly sustained. In the case of Rev. Mr. Trapnell, in Maryland, A. D., 1847, the charge against him was “insubordination, conduct unbecoming a minister of Christ.” One objection to the presentment was, that the offence was not one of those enumerated in Canon XXXVII, of the General Convention. This was overruled on the ground that the Canon did not contain the *full penal code* of the Church; that its title was, “Of offences for which a clergyman may be tried,” and not “Of the offences,” etc.; that no exclusive legislation was designed. It was only meant to specify some offences for which a clergyman *must* be tried, and indicates certain sufficient (and perhaps peremptory) modes of complaint.—*Hoffman's Law of the Ch.*, p. 309.

Upon the trial of the Bishop of Kentucky, the interpretation of the Canon came before the court. The counsel for the accused contended that the general phrase in the first section, “any crime or gross immorality,” was qualified by the subsequent words, and that no minister could be tried, except as specifically mentioned in the Canon, consequently that there was no law to try the accused for “falsehood,” which was one of the charges against him. The Court (three Bishops) negatived at once this interpretation, and ruled unanimously that a clergyman was liable to be tried for any offence against religion and morals, etc.—*Hawk's Const. and Laws*, p. 339.

3. The Bishop in the Church Catholic, of which the Protestant

Episcopal Church in the United States is a Branch, does not receive his power in matters of discipline from any rubric or canon, but it is inherent in his office. No legislation imparts his authority, although the exercise of it may be directed by certain fixed rules.

"A Bishop is a minister of God, unto whom with permanent continuance there is given not only power of administering the Word and Sacraments, which power the presbyters have, but also a farther power to ordain ecclesiastical persons, and a *power of chiefity in government over presbyters as well as laymen*, a person to be, by way of jurisdiction, a pastor even unto pastors."

Eccles. Pol., Book VII., Sec. 2; Pithæi Corp. Can. Freq. vide Ind.; Watson's Clergyman's Law, p. 245; Hoffman, p. 495 and authorities; Gibson's Codex, 1-3; Stillingfleet's Ecclesiastical Cases, 94, 95; Bishop Brownell on Prayer Book, Communion Office, note.

In this authority the Bishop can at any time, from his own observation or from any information which he may deem worthy of notice, institute inquiry into the conduct of the clergy under his jurisdiction.

Lord Hale says :

"Every Bishop, by his Election and Confirmation, even before Consecration, hath jurisdiction annexed to his office as *Judex Ordinarius* within his Diocese."—*Hale's History of the Common Law, p. 28.*

In Bishop Gibson's *Codex*, vol. I, page 18 :

"The very Office of Consecration warrants every Bishop, in the clearest and fullest terms, to obtain authority by the Word of God, for the correcting and punishing of such as be unjust, disobedient, and criminous, for the exercise of all manner of spiritual discipline, whether for the administration of punishment for offences, or for the regulation and government of the Church."

And again, from *Hoffman*, p. 441 :

"As to the power of the Bishop, it cannot admit of any question. He would possess it by virtue of his inherent Episcopal authority in matters of government, independent of any right to be inferred from the rubric or canon."

In several of the older Dioceses, as in Virginia, this principle is reserved and asserted, at the same time that the authority to receive *complaint* is given to parties other than the Bishop :

"But nothing herein contained shall be regarded as interfering with the *duty* of the Bishop to institute *an inquiry on his own motion*, according to said Canon XXXVII."

And in Maryland :

" Whenever the Bishop shall, either *from his own observation, or from information which he shall deem worthy of notice*, have reason to believe that there are grounds for an investigation into the conduct of any priest or deacon in his Diocese, etc., etc."—*Canon, Md., Hoffman*, §99.

The present law of England—3, 4 *Victoria*, *Cap.* 86, 1840—discriminates the same :

" In the case of any clerk who may be charged with any offence against the Ecclesiastical laws of the realm, or concerning whom there may exist scandal or evil report, it shall be lawful for the Bishop of the Diocese, on *application* of any party complaining thereof, or if he shall see fit, *on his own mere motion*, to issue a commission to five persons to make inquiry as to the grounds of such charge or report."

This same authority to originate disciplinary action from his own observation, or any information he may deem sufficient, is also necessarily involved in his right and duty of *Visitation*.

Bishop Stillingfleet says :

" The right of a Visitor is a legal right, and well known, and implies diligence and care in inspecting, and authority to reform abuses and punish offenders, without which it would be an insignificant title."—*Disc. Visit. Worcester Cath. ; Hoffman*.

This duty of Visitation is distinctly enforced upon the Bishops of the Protestant Episcopal Church in the United States under penalty, and is binding upon your respondent by the Canons of the General Convention—*Sec. XI., Canon 13, Title I* ; which provides as follows :

" Every Bishop of this Church, shall visit the Churches within his Diocese at least once in three years, for the purpose of examining the state of his Church, *inspecting the behavior of his clergy*, administering the Apostolic rite of Confirmation, ministering the Word, and, if he think fit, administering the Sacrament of the Lord's Supper to the people committed to his charge."

And this has been uniformly the expression of Episcopal duty and prerogative in the Canons since 1789. Hence it is evident that, however the Canon cited may define certain form and basis of *complaint*, in which the Bishop may or must act, these are not intended to refer to or include the whole jurisdiction of the Bishop

in the matter of discipline, much less debar the Bishop from acting on his own observation, or information satisfactory to himself, originating charges and instituting inquiry in mode as directed by Diocesan Canon, from his examination of the state of Church, and inspecting the behavior of his clergy "on his own mere motion or on the complaint of any person."

The complainant, then, does not affirm the truth in regard to the principle or law of the Church, but the exact opposite to truth, when he affirms :

"That the proceedings of the said Bishop of Illinois, being based, not upon information by a majority of your orator's vestry, nor by three presbyters of the Diocese of Illinois, nor from 'public rumor,' is wholly unwarranted, by the Canons of the General Convention of the said Church and of the Diocese of Illinois, from its inception, and is, therefore, null and void, and that no valid subsequent proceedings can be based thereon."

The same is not true for the following among other reasons :

That he has himself, by his acts and admissions, expressly waived and barred all objections of irregularity, from the inception of the proceedings, or the progressive conduct ; that there is no law of the Church, either General or Diocesan, which is restrictive, and confines the Bishop to three specified forms, and those alone, in which complaint and information of offence may be received ; that the expression, "shall be accused by *public rumor*," in the Canon of the General Convention (the only mode therein mentioned,) is declarative of the right and duty of the Bishop to institute inquiry on the lowest and most indefinite basis of reasonable suspicion ; and that the expression "public rumor," therein used, is not rumor estimated numerically or diffusively by its extent, but by the fact of publication, which renders it open to an indefinite circulation ; that the said Canon of the General Convention, in face of similar evasive efforts to restrict its principle of interpretation, has been, by the best authorities, uniformly sustained in its general declarative breadth ; that, aside from all such relations, the right is inherent in the Bishop to originate discipline, involved alike in his Office and in his peculiar duty of Visitation ; and that of his own motion he can institute inquiry into the conduct of a clergyman under his

jurisdiction, according to the rules which may be fixed by the Canons of his own Diocese to regulate such inquiry.

4. And your respondent, on the same grounds, and on other facts thereto relative, declares that what the complainant says in another place of his bill, and, with small change of language, frequently therein vainly reiterates, is not true in itself, and also is not true in the inferences made therefrom, against his own full knowledge to the contrary, and with "malice prepense" against the said Rev. John Wilkinson, therein charged with divers motives and acts, viz. :

"That the said Bishop of the Diocese of Illinois has exceeded the powers given him under said Canon, in that he instituted proceedings against your orator upon the information of *one person alone.*"

To this assumption your respondent makes answer :

That he did not "exceed his powers given him in said Canon," because the power under which the Bishop acted were not given him by said Canon, or by any other Canon,* but are inherent in his Episcopal office, although properly regulated by Conventional laws to which he would always yield willing obedience. But that in the present case, of which the complainant so humbly pleadeth before your honors the informality and oppression, the Bishop did not act originally on his own motion, nor on "public rumor," nor "on information from one person alone," though the same may be naturally included—and although your respondent does not admit that had he done this it would have constituted an essential informality

*The American Branch of the Anglican Communion so fully recognizes the Episcopate, that she has made that recognition a part of the very name she has assumed—"Protestant," as rejecting the errors of Romanism—"Episcopal," as recognizing the Episcopate as part of her own being. She sets forth nowhere any definition of the words, Bishop, Episcopal, Episcopate or Episcopacy; nor hath she settled the rights and duties which they imply.

This remarkable state of things exists in every other Branch of the Anglican Church. The same is, in substance, true of every Episcopal Church which is or has been in the world. There is nowhere any Canon, or other authoritative document, defining or describing the office of a Bishop, or prescribing the limits of his rights and duties. Canons there are, ancient and modern, which regulate the mode of exercising the powers of Bishops; and impose or enforce specific duties upon them.

No Canon can be found which gives them rights. All Canons presuppose the existence of Bishops as a known order in the Church, exercising authority, and performing duties before the making of the Canons. The first of the Canons called "Apostolical," probably the oldest document bearing that title, regulates the ordination of Bishops, implying their existence as a known order in the Church. When we pass to Conciliar Canons we are met by the fact that all the Councils, from the very first, were composed of Bishops. No Council has ever enacted any Canons which did not pre-suppose the existence of Bishops. There is no Canon extant, except the Diocesan Canons of our Church, which was not made by Bishops, or at least with their concurrence. Gibbon even allows at a very early period, *nulla Ecclesia sine Episcopo*. *The Episcopate by H. D. Evans, ch. 1.*

much less an adequate ground for invoking the intervention of the civil courts—but the said Bishop did act on *direct information from certain of the aggrieved parties, complaining to him of the alleged wrong*, and conveying at the same time relative proof of the said facts being known to several persons, and that similar acts had been done by the accused in other places several miles distant, and had been made known there also to several others. The allegations of the “scandalous and immoral conduct” had, unfortunately, become already too widely known, and had notoriety enough, technically to have been included in a wide sense of “public rumor,” and it would have needed but small lapse of time to have removed all objections from limitation of “public rumor,” to the irreparable injury of the complainant, whether innocent or guilty, had not the parties privy to the information admitted and observed the discretion of privacy urged upon them at this point, which they were satisfied to do, because the matter was in the hands of the Bishop.

The effort assiduous, and for a long time successful, of your respondent, to which he made all the detail conscientiously tributary in his conduct of the affair, was to restrain public rumor, not deeming that, in so doing, he was affording grounds for complaint intended to impeach his whole course of proceeding, from the accused brother, or causing him grief, because his imputed evil deeds were not first allowed to become popularly notorious.

And here, as properly interlocutory, your respondent, by this his answer fully made, would dispose of the statements, inferences, and vituperations in regard to the said Rev. John Wilkinson, which ramble through the complainant's bill.

Your respondent therefore declares, according to his full knowledge and belief, that the said Rev. John Wilkinson, in conveying the complaint of the parties offended, as well as in receiving it, did nothing, and said nothing, which it was not his duty to do in the premises, and which he could have omitted to do without violation of his moral obligations and official responsibilities. The confidence reposed in him arose naturally from his previous relation as an esteemed friend and former pastor of the parties interested, and as the intimate friend and adviser of the present Rector, as the

chaplain to the Bishop, and the additional fact that he had given the letters of introduction to the Rev. Mr. Hager for his friends in Joliet and Manhattan on the occasion of the unfortunate visit.

The respondent further states, that, so far as refers to the manner of Mr. Wilkinson in conveying to him the alleged insults, the narrative was given in a brief and simple manner, without a single remark, recalled by your respondent, of comment or feeling. And further, it is stated, that no answer was made by this respondent to the communications, and the matter was entirely dropped, and was not again mentioned between them until December, when your respondent asked Mr. Wilkinson to repeat what he had told before, for the reason, that moved by the imperative nature of the case, and the sense of his bounden duty to an accused, and, as he trusted, innocent clergyman, his own friend as well as minister, the Bishop, your respondent, determined to communicate the whole to the Rev. Mr. Hager himself privately, and which he did on the 21st day of December, in manner as will be hereafter narrated.

And further, your respondent declares that, as far as his knowledge and observation extended, in the subsequent duty imposed by the Bishop's appointment in the matter of "inquiry," the said Rev. John Wilkinson did act and demean himself calmly and impartially, made no representations and statements against the character and the moral reputation and conduct of the complainant, except in the formal return of the testimony, which, as a member of the first Commission, he was bound to render, and which statement was made in the presence of Mr. Hager himself. In fine, your respondent does not know of anything that can in any degree sustain the charges and insinuations which, as your respondent believes, the complainant has allowed himself to make, or to be made for him, contrary to his own good and sufficient knowledge of their improbability and untruthfulness.

In regard to what your complainant alleges, "that the charges made in the presentment are of a character very injuriously affecting the character, reputation, and standing of your orator in the community, and especially as a minister," your respondent so far admits the same, but denies that the gravity of the charges, or the

heavy ecclesiastical sentence which might ensue on conviction, affords any ground for invoking or obtaining the protection of a civil tribunal, in his amenability as a minister of the Diocese of Illinois. The whole case is strictly within his liability and obligations as a minister, and his pledged subjection to the discipline of the Church, and in thus traversing the course of canonical investigation, and seeking to evade inquiry in the only mode in which it can be pursued, he has deeply offended against the order of the Church, and violated his own solemn vows. And the plea set forth before your Honors, however pitifully, is not in any aspect gravely to be regarded. The damage which he sets forth is on fear and apprehension, not on alleged trespass. It is admitted and declared by him to be purely conjectural and indefinite. If reduced to its simple form, it merely implies that, if convicted, he might be punished by some sentence within the competency of the court, from "admonition" to "degradation." Such claim for equity protection, each offender in the dock of the Police Court might plead with at least equal pretension. His fears, ranging over all possible sentences, settle on "degradation," and informing your honors of the ecclesiastical severity of this, prays your protection as from this alone. And in asserting the irreparable effect of this—which your complainant does justly enough, as regards the spiritual privileges of his office, which your Honors cannot regard—he fails adequately to show that even in the mere accident of a civil claim, "the matter of gaining a livelihood," the sentence would in that respect be irreparable. If there be any particular in which equity jurisdiction can be forced into such a case, it must be through some ideal, though in reality inadmissible, plea of this kind. In any case where irreparable loss is pleaded as ground for injunction, your respondent is advised that it must be clearly proven by facts and affidavit; and your respondent is sure that no minister, especially one deriving his support from the incidental revenue of a free church, would be ready to swear, and certainly could not prove, that it was utterly impossible for him to repair the loss of seven or eight hundred dollars a year, by his honest diligence in some other avocation. Aside from every other consideration, the

irreparable nature of the loss is not sufficiently proven for an equity injunction. In addition, your Honors will not fail to remark that inasmuch as the punishment apprehended must be either deserved or undeserved, the fears pleaded must ultimately rest upon one of two grounds. Either the complainant is consciously guilty, and knows that he must be punished, or else he is innocent, and as such will be condemned by a court corrupt or ignorant, or both. Now, it must be observed, that however, through this bill of complaint, Bishop, Presenters, informants are assumed, all and severally, to be actuated by malign tempers and hostile purposes, the Court does not appear, except in its inchoate form, as three clergymen selected by himself to constitute the Assessors or side judges, from a list of eight as grave and pure ministers as the Diocese of Illinois possesses, not one of whom would the complainant personally impeach, and the three, thus actually selected, he has, by his attorneys, most highly lauded. The plea then, by which your Honors are in this part of the bill moved to grant the injunction, is fairly thus :

"The three men whom I have freely chosen, when not coerced to make the selection myself, are so corrupt or venal, that I, an innocent man, must be degraded if I appear before them; and in fear of this impending evil, although the court is not yet even organized for proceeding, and has as yet spoken no word, done no act, implied no bias, on which I can more explicitly move your Honors, than this, that if I am tried, I shall be condemned, and the sentence of degradation means 'degradation.'"

Your complainant employs in portions of his bill, "he is advised, and therefore believes," a phrase of court permitted where there is real ignorance and simplicity, but hardly allowable to a minister of God, in any fact at least which he sanctions with an oath. But for this portion, your respondent must extend to him the entire protection of this formulary, and must attribute to the professional ingenuity of his attorneys, straining after plausibilities, what neither the honor nor prudence of the complainant would have allowed him to say in his own person.

For the Ecclesiastical Court, if your respondent may be allowed to speak, it would be to declare that, of competency it could

deal within itself, and of its own jurisdiction, in form of protest, demurrer, exception, or other legitimate rules of pleading, in each and every assumed difficulty, in view of which the complainant has moved your Honors for this dangerous injunction; and even further, that, in the conduct of their investigation before Him, who searcheth the heart, there would be intelligent fidelity to their solemn trust.

To another point your respondent makes his answer. It is recited as follows in the bill of complaint:

"Your orator further states unto your Honors, that the said Henry J. Whitehouse, Bishop as aforesaid, without any authority or right under the canons of said Church or Diocese, did appoint the said Greene, Smith and Roberts a Commission to inquire into said imputation against your orator."

The language of Canon XX is this:

"Whenever the Bishop shall have reason to believe, etc., that any clergyman is under imputation of having been guilty of any offence or misconduct, for which he is liable to be tried, and that the interests of the Church require an investigation, it *shall be his duty* to appoint three persons, of whom two at least shall be Presbyters, to examine the case, a majority of whom may make such examination, etc."

Thus the Canon expressly speaks, and, so far as appears from any showing to the contrary, the official appointment was in order. But the complainant further recites and objects, that "the said Greene, Smith and Roberts were selected without your orator's knowledge or consent," "that your orator has no knowledge of any steps being taken by them," "that their proceedings were secretly conducted." Your respondent denies that there is any pertinency or validity in these pleas, because there is nothing by Canon or otherwise requiring the contrary to these objections, and affirms that the Canon was strictly complied with, and that the presentment was duly made on the ordinary *prima facie* testimony, taken in the usual manner, by the personal examination of the witnesses, although the same was not under oath, and that in this examination, in every case, the whole Commission was present and acted together unanimously, as your respondent is fully informed.

Your complainant further declares, "*that your orator was apprised, for the first time, of the charges which they, the said Greene, Smith and Roberts, would make against him for his trial thereon, at the time the said Bishop served upon him a copy of the same.*"

There may be some ingenious and evasive meaning to be attached to this declaration, which may save the conscience of him who attests its truth on oath. But, as it stands, on fair interpretation, in its simple literal meaning, in the meaning in which it must be taken in order to have any force in the appeal made to your Honors for relief, your respondent declares it to be false, and fully known so to be by the complainant and his attorneys. It avers that the paper of presentment cited in the complainant's bill, as of date January 15, 1863, was the first knowledge he received of charges against him; and, as taken with the secrecy before imputed, the statement is intended to assert that all this impeachment was quietly contrived, conducted stealthily by the Bishop under form of law, and, gathering as "a storm by night," broke for the first time upon the knowledge of the unsuspecting victim, as a citation to trial within a defined period, on charges of terrible distinctness, precision and weight.

This base insinuation of conspiracy, which is brought thus covertly before your Honors, permeates the complainant's bill. It was originally contrived and set in motion for popular effect and for intimidation, among five persons, friends of Rev. Mr. Hager, at the Justice's Court, on the 6th day of January, when an investigation took place of an alleged outrage on that gentleman the night previous, of which your Honors have doubtless learned, as well as the respondent, from the public papers. In view of that evil construction, and with hearty desire to make full and true answer (if he makes any) to all and every particular, the Bishop, your present respondent, gives succinct narrative in the case, so far as he, the said Bishop, has been concerned; and his recollection is refreshed and guided by a daily diary and special memoranda contemporaneous, of the facts and conversations.

In the early part of September, as Bishop of the Diocese, your respondent received, through his chaplain, complaint from a gentleman in Joliet, to the effect that the Rev. E. W. Hager, while a

guest at his house, and a comparative stranger, had taken such unbecoming liberties with his wife, and the wife of another gentleman in the house, as had compelled those ladies to tell the same to their husbands respectively. To this, at the time, your respondent made no answer, and took upon it no action, for the reason that similar complaints do not unfrequently arise from incidents in which no offence is intended, and where carelessness on the one side, or morbid feeling on the other, subjects to wrong construction.

In the month of November, a large portion of the interval having been passed by your respondent in attendance on the General Convention, it came to his knowledge that, during the same visit before mentioned, while at Manhattan, the Rev. Mr. Hager had acted toward a young lady named, when walking with her alone, with appearance of direct licentious purpose, which had been told by her to friends, and had caused grief and mortification. To this also your respondent made no reply, but its relation to the previous complaint filled him with anxiety. After much thought, your respondent decided that it was due to the protection of the accused, as well as to the discipline of the Church, that the Rev. Mr. Hager should be put in possession of these facts and allegations. With this object, the Bishop, your respondent, did call several times on Mr. Hager in the interval down to the nineteenth day of December, but without finding him, except on one occasion, on the morning of December 3rd, in his Vestry room, in company with Rev. Dr. Clarkson; and your respondent was thus debarred from private conversation. Owing to a press of public and private engagements, and the failure on two subsequent occasions of call at the Church to find it open, on or about December 19th, your respondent addressed a note to the complainant, expressing a wish to see him, and naming time and hours at his convenience. On December 21st, Sunday night, at about ten o'clock, Rev. Mr. Hager called at the house of respondent, who informed the complainant fully of the charges made against him, the parties making them, the manner in which the Bishop had received them, the time which had elapsed, and the reasons for the delay.

The result of this interview was the decision that the complainant would visit Joliet and "clear up the matter" by seeing these ladies, in company with the Rev. Mr. Gilbert or Mr. Wilkinson, or both, as they were already privy to the matter, and in such relations to the parties as would facilitate the object of such interview. Tuesday following was named for this visit by Mr. Hager.

Further reflection satisfied your respondent that it was proper that these gentlemen should be invested with certain authority for the investigation under the Canon, as a commission of inquiry, and also that, with the assent of Mr. Hager, the lay member might be reserved in order to retain as much privacy as possible, the majority of a commission acting.

On Monday, December 22d, your respondent informed Mr. Hager, by note, of this arrangement, which, at a subsequent interview, he approved. Notice was transmitted to Mr. Gilbert, and an effort made to secure privacy as far as practicable.

On Friday, Dec. 26th, Mr. Wilkinson left for Joliet on the duty thus arranged.

On Saturday evening, Dec. 27th, Mr. Wilkinson returned and reported; with surprise and distress, that the offences were found to be graver, more precise and numerous than had been supposed, extending to another family, and notorious, at least within the range of the immediate friends of all the parties involved. He narrated the *ex parte* facts and testimony, which embraced the mention of all the cases, though with less detail, that were afterwards discovered by the Commission which formally presented. He declared that Mr. Gilbert and himself felt bound to lay them before the Bishop with a view to presentment, and were prepared, if allowed, to proceed formally to that issue on the filling of the Commission.

Your respondent received the humiliating relation without essential comment or expression of any future action, but did immediately thereafter, when left alone, send for the Wardens of the Church of which, your complainant, the accused, is rector. On their coming, which they did immediately, your respondent fully

detailed to them everything known to, or done by your respondent, with the view and hope fully expressed, that they would act in their discretion kindly to the accused, and protectively to his interests as friends and advisers; urging privacy as far as consistent with the interest of the accused.

The succeeding day being Sunday, on Monday morning your respondent addressed a note and sent it by private hand to the Rev. Mr. Hager, the present complainant, apprising him of the state of the case, and that his Wardens had been properly informed, with whom he might at once communicate for counsel and support.

By ten A. M., Mr. Hager came to the house of the Bishop, desiring to converse freely with your respondent, and soliciting his advice. He was cautioned not to speak much on the subject, which caution was afterwards earnestly renewed, and was assured that he had the sympathy, and, as far as proper, should have the counsel of the Bishop.

At eleven o'clock, by appointment, the Rev. Messrs. Wilkinson and Gilbert called with the written minutes of the testimony which had in each case been read to the witness, and affirmed by her to be correct. This paper was then read in the presence of the accused, the manuscript examined by him, and notes made from the same for his private use.

December 30th the complainant again called, in company with his Wardens, and among other things read a letter which he, the Rev Mr. Hager, had prepared, addressed to the offended parties in Joliet, and stated at the same time that he meant to take a similar course with the other parties at Manhattan. On this letter he solicited advice. Your respondent most strongly advised him against the whole course, giving him reasons from the damaging contents of the letter proposed, as well as from the act itself. On reference of the same matter to his Wardens then present, they responded with very decided reiteration of the same counsel. The interview was long, and involved a frank and full discussion of the whole exigency, and the result mainly arrived at was, that the complainant's best course was to proceed at once to trial—with such waiver of time and notice as he himself might desire—in order to avoid

scandal, and to get at the evidence with authority and accuracy. The accused was again urged to have legal counsel as indispensable for his safe conduct of the affair.

January 1st, 1863, the Wardens informed your respondent that Mr. Hager had selected, as his legal adviser, S. A. Goodwin, Esq., who desired an interview with the Bishop. This accordingly took place the day following, on which occasion the Counsel was fully and minutely informed by the Bishop of everything which had occurred touching the case, especially as to the expediency of an early trial with as much privacy as might be considered consistent with the rights, interest, and preferences of the accused. On this point the counsel remarked at the last, that he saw no mode preferable to the one thus suggested, but that he would like time to reflect upon it. In an earlier part of the interview, he took exception to Mr. Wilkinson as Presenter, because he was the "Bishop's Chaplain," and an intimate friend of the accusing parties. The plan which he urged was, that a new Commission of inquiry should be appointed, of persons entirely independent, and that the Counsel should accompany them in their investigation, with the privilege of sifting the matter thoroughly for himself by cross-examination or otherwise. The result of that course, the Counsel assumed, would be to reduce the whole to such insignificance, as to warrant the Bishop in a summary dismissal of all further proceedings. This idea of converting the *prima facie* inquiry into a *quasi* trial, without taking the testimony on an issue, was really fundamental to every suggestion made for a change in the Commission of inquiry, but, in the judgment of your respondent, it would have been a course irregular and hazardous, with imminent risk of damage to the client as well as the Church.

The process of preliminary inquiry, on which the Canon is peremptory, and which is common to the legislation of all our Dioceses, and the English statutes, is restrictive on the summary action of the Bishop, and protective of the accused. It corresponds with the province of the Grand Jury. It affords to the accused in ecclesiastical matters, what each man possesses in his Constitutional privilege, "that no man shall be held to answer for any infamous crime,

unless he shall have been previously charged on the presentment or indictment of a Grand Jury."—*Kent L.*, 618.

On this inquiry a layman may sit. This provision, while it gives larger liberty in the matter of inquiry, only more clearly precludes the Commission from the assumption of the privilege of "tryers," whether by arbitration or compromise, or by direct issue, because no principle is now better settled in our branch of the Church—and that after long struggle, even in colonial times, and then adjudicated by the House of Lords—than the exclusive liability of a clergyman to a clerical tribunal.

In all the efforts to induce the Bishop to change the Commission, whether in the ingenious and well-meant, but fallacious proposition of the Counsel as above, or in the more tricky way which will be presently detailed, there existed, as its whole vitality, the settlement of the guilt or innocence of Mr. Hager by some more summary mode than the one prescribed by the Canon. This wronged the complainant by setting him afloat on an investigation vague and wild, with unforeseen incidents which no foresight could direct. It wronged the Bishop by luring him with siren voice of expediency, into the betrayal of his obedience to the canonical prescription; beguiling him to a solitary place, where the whole extra-judicial assumption could be hurled upon him with vindictive precision.

So far as the change of "Inquirers" involved a new and dependent "Grand Jury" investigation, the Bishop gladly made it. It was right to do this from deference to popular feeling, if from no higher motive. It was done; but with no influence of satisfaction over the parties that urged it as of primary import and final concession. It only seemed to stimulate effort in all the indirect modes, which ingenuity—and something worse—could contrive, to get rid of the trial, failing this, in some other way. The independent examination hushed not one of the sinister imputations which had been circulated, nor introduced any more sober respect for the discipline, or manly trust in "God and the Right."

From January 8th, Messrs. Wilkinson and Gilbert have had no official connection with the case in any way whatever, yet is the artifice employed through all the complainant's bill, of including

the name of Mr. Wilkinson prominently, and associating him with the Bishop and Presenters in the Injunction. For this singular fact there is but one solution. It is done on the assumed reality of a "CONSPIRACY." It is thus interwoven to propagate and sustain the mean slander; it is artfully combined with all proceedings, to convey the impression of their unbroken continuity and uniform dye of fraud and dishonor. The new Commission of inquiry are the mere tools or willing agents of Mr. Wilkinson's representative malice. The harshest epithets are selected for him and his imputed acts, for which, if they were real, neither Bishop, nor Presenters, nor Court have any more responsibility than for the conduct of the Counsel for the complainant. From the first private proposal down to this appeal to your Honors' Court, in the seeming neglect to prepare, and in each ingenious doing, in the nameless slanders and frivolous cavils, in the theory of "conspiracy," and the pre-judgment of sentence, your respondent says it with shame and pang, there appears but the single end—THE COMPLAINANT SHALL NOT STAND THE JUDGMENT OF HIS PEERS.

On January 6th, your respondent was informed of an attack upon Mr. Hager the night previous, made by the uncle of one, and the husband of another of the ladies alleging themselves to have been insulted by the complainant, and as all privacy in the matter was thus abruptly destroyed by the action of the complainant and his friends, the lay member of the Commission, the Hon. George Greene, was informed of his appointment and accepted the same.

At the Justice's Court on the morning after the said attack, a direct effort was made by Mr. Hager's Counsel and three other friends—the Rev. R. H. Clarkson, D. D., S. H. Kerfoot, Esq., and the Rev. H. N. Bishop, D. D., there appearing—to draw the attack of the night previous into close connection with the ecclesiastical investigation, and to exhibit the whole as a deliberate "conspiracy" to ruin Mr. Hager, on the part of Messrs. Wilkinson and Gilbert, and implicating the Bishop himself. In prosecution of this scheme they proceeded even to the indignity of summoning the Bishop himself to testify as to what he knew of the assault by Lawrence and Perrigo on Mr. Hager, a summons which from acci-

dent he fortunately did not receive. The matter then and there received the invidious, though ridiculous, title of the "Clerical Imbroglia," which it has since retained, not without purpose patent. The charge of "conspiracy" was there thus coarsely and distinctly intimated, and in one shape or other has been kept alive ever since. The bill of complaint is instinct with the same implied accusation, and, while no phrase directly utters it, the tone buzzes through it, as it does in society, and every page sets forth plea or assertion, predicated of evil tempers, and predetermined purpose to oppress and degrade. It is the only part, however, which the respondent will omit to answer—he leaves it to answer itself.

In the afternoon of January 8th, two clergymen waited upon the Bishop, your respondent, bearers of a proposition which was noted by him at the time in the following language :

"The proposal was to the effect that if the Bishop would change the Commission in two of its members, that the civil and criminal suits then pending in the matter of the assault upon Mr. Hager would be withdrawn by Mr. Hager not appearing."

Your respondent declined at once to do anything on compact, or have any connection with the civil and criminal cases, but gave to these gentlemen a succinct narrative of the charges, and of his own action in the premises, on which the said committee expressed themselves satisfied, and that the matter ought to be left as it was, and go on to the issue.

The following affidavit here introduced, and made part of this answer, gives the source and authority of the above overtures. Your respondent entertained the proposal as authoritative from Mr. Hager himself, but of this, now, he has no proof. He has no reason to mistrust, but confides in, the *bona fide* action of the bearers of it, and believes that they were actuated by generous impulse to relieve the parties involved from the pain of appearing at a public trial, and to lessen the injury of the whole to the Church.

In its designed effect, your respondent believes that, if he had imprudently advanced to negotiate such a compact, he would have found to his cost that the authority for it had evaporated and the responsibility of the original suggestion been then popularly thrown upon himself.

STATE OF ILLINOIS, } ss.
COUNTY OF COOK.

Rev. C. V. Kelly and Rev. Thomas Smith, being duly sworn, testify as follows:

That, on January 7, 1863, the Rev. Dr. Clarkson being with us in the office of "The Northwestern Church," and conversing with us on the Hager difficulty, Dr. Clarkson said he thought the Commission (Messrs. Wilkinson and Gilbert) ought to be changed; and if it was, he thought the matter could be amicably arranged. Dr. Kelly remarked that he was going over to see the Bishop, and would mention the subject. It was suggested that Mr. Smith should go with Dr. Kelly. Dr. Clarkson assured us on this, that if we could induce the Bishop to change the Commission, he (Dr. C.) thought the civil and criminal suits would be dropped; and furthermore, that he (Dr. C.) would use his influence with his brother and Mr. Goodwin in this direction, and thought his influence was such as to bring about that result.

This is the substance of that conversation.

CHARLES V. KELLY,
THOMAS SMITH.

[L. S.] Subscribed and sworn to this 20th day of March, 1863, in testimony whereof I have hereunto set my hand and official seal.

EDWARD P. TOWNE, *Notary Public.*

On his own motion, and in proper Christian expediency, your respondent did at once proceed to change the Commission. On the morning of January 9th, the place made vacant in the Commission by the removal of Rev. Mr. Gilbert, was offered by the Bishop to Rev. Clinton Locke, and, on his declension of it, the Rev. Thomas Smith, editor of *The Northwestern Church*, was appointed and accepted the trust. The Bishop then accepted the pending resignation of Mr. Wilkinson, and placed in his stead the Rev. Warren H. Roberts, rector of St. Peter's, Sycamore. The Commission thus constituted anew, went to Joliet, and on Monday, January 12th, investigated the case independently of the previous inquiry. The testimony, your respondent is informed, though he has not seen it, is more full, precise and inculpatory than that received in the first examination. The Commission was unanimous and decided in resolution to present for trial, and on the thirteenth day of January,

and bearing that date, the formal document was placed in the Bishop's hands, which is on file with the bill of the complainant, and which is also here copied and inserted as necessary part of this answer, omitting from delicacy the names of the parties. [Copy of presentment omitted.]

On the fifteenth day of January, a copy of this presentment, duly certified, which the complainant has included in his bill, was with the other papers, which are also therein properly recited, served upon the complainant.

With these facts and narrative, your respondent answers before your Honors with the full denial of the truth of the complainant's statement under oath given, "that your orator was apprised for the first time of the charges which they, the said Greene, Smith and Roberts, would make against him for his trial thereon, at the time the said Bishop served upon him a copy of the same as aforesaid, on the above named fifteenth day of January, 1863."

A succession of technical errors imputed to your respondent, acting as Bishop in these proceedings, and which the complainant presents as entitled to influence with your Honors, is thus recited in his bill. Your respondent presumes that the recital is meant to be serious. It is as follows :

"That on the fourth day of February last, your orator notified the said Bishop Whitehouse that your orator had selected three from the list of eight clergymen furnished your orator, by the said Bishop, on the fifteenth day of January, A. D., 1863, in his said citation or notice, to be Assessors on said trial whenever the same might take place. That on the fifth day of February last, the said Bishop acknowledged the receipt of your orator's said letter of the fourth, announcing such selection, and stated to your orator that he would duly notify the persons thus selected; that since that day, the fifth day of February last, your orator has had no knowledge or information from the said Bishop, or from the said persons so selected, whether or not they are prepared to be the Assessors under said Canon, to try the said issue upon said charges, nor whether they or either of them are so situated as to be able to be present at such trial as such Assessors—that in fact, as far as your orator knows or is informed from the said Bishop, or the said persons so selected, or either of them, the said court to try your orator upon said pretended charges has never been and is not now constituted as a tribunal; and your orator is advised by counsel and humbly

submits that said Section 4, of Canon XX, of the Diocese of Illinois, which provides for a written notice of the time and place of the trial being served upon the accused at least thirty days previous thereto, contemplates and is predicated upon a previous canonical constitution of the tribunal or court before which such trial is to take place, and that until such court has been canonically constituted, and your orator notified thereof, no notice of the time or place of trial can lawfully or canonically be served upon your orator, and that, after the constitution of said court or tribunal, your orator under said Canon is entitled to full thirty day's notice of the time and place of said trial by said court so constituted. Your orator, therefore, submits that no valid notice, under said Canon, whatever, has ever been given to your orator, of the time and place of said trial, and that, therefore, the trial of said presentment on Tuesday, the third day of March instant, at Joliet aforesaid, as the said Bishop has notified your orator it shall be, cannot lawfully or canonically take place; and your orator now states that since the said Bishop, on the fifth day of February last, informed your orator that he would notify the three persons so selected by your orator, he has never communicated with your orator on that subject, and your orator has not now, in fact, any knowledge as to whether the said three persons so by him selected, or any of them, will be the Assessor or Assessors under said Canon."

In this extract from the complainant's bill, he demands, according to the law of the Church in this Diocese, sundry particulars as of right and necessity to be done before the trial can lawfully proceed. The general proposition is, that no valid notice of trial can have been given to the accused, unless by a formal notice that the court is constituted by the acceptance of the office of Assessor by each of the persons selected by the accused from the list previously furnished to him.

The required detail it sets forth must be as follows :

1. Notice that the persons selected are prepared to be Assessors under said Canon—personal readiness.

2. Notice that they, or either of them, is "so situated as to be present"—parochial or family preparation.

3. Notice that the said court is now constituted as a tribunal. This, by the Canon, is actual presence at the time and place appointed for trial.

4. That being thus constituted as a tribunal, and directed "to receive evidence at once," their business is to stop, and give the accused thirty days notice of trial.

5. It thus would appear, that a valid notice of the time and place of trial must be a written one, dated from the full constitution as a tribunal, served by the court itself upon the accused.

6. Therefore, as the above particulars have not been complied with, "no valid notice" whatever has been given to your orator of the time and place of said trial.

Such an order of proceeding may commend itself to the advisers of the complainant, as a very correct arrangement for a Canon, "Of the trial of a minister." But we are not constructing a new Canon, but obeying one known already with full authority, as Canon XX, Diocese of Illinois, and already twice cited before your Honors. In that your respondent fails to find a single one of these alleged peremptory requirements, and therefore is obliged to consider the whole very irrelevant, and not without some intention of confusing your Honors, and the public among whom it has been largely circulated.

In answer, your respondent declares, that each and all of the above particulars are mere assumptions, and unfounded in every respect. Your respondent avers that the complainant is not intelligently advised by Counsel, when he confounds, as he does, the ordering or convening of a Court of special creation, and the constitution of that Court, when assembled for trial, on which, if not informed from better sources, Canon XX itself might have advised them, when it says in Sec. 7 :

"The Court being duly constituted by the presence of the requisite number of presbyters, they shall receive such evidence as may be adduced, in accordance with the provisions of this Canon."

On the alleged reference to Canon XX, Sec. 4, it is better to let the Canon speak for itself, which it does very simply and unequivocally :

"A written notice of the time and place appointed for the trial shall be served upon the accused, and on one of the Presenters, at least thirty days previous thereto."

This is all, and this is admitted to have been fully done in the complainant's bill.

All, then, that is involved in the assertion made by complainant,

"by advice of Counsel," viz : that the above section "contemplates and is predicated upon a previous Canonical constitution of the Court," and the vital default which he infers from such a definition of the *terminus a quo*, is either fiction of the Counsel, or has been gleaned from the Canonical order of some other Diocese, of no authority whatever in the independent jurisdiction of Illinois.

But to remove any doubt that all has been done in the order which is required by Canon XX, the sole directory in the matter, your respondent will briefly numerate the requirements of the Canon, with proof of fulfillment, as cited in the complainant's bill :

1. On imputation against a clergyman, the Bishop shall appoint a committee of inquiry. This done twice—first Committee, Dec. 22 ; second, Jan. 9.

2. They may present to the Bishop. Done Jan. 13.

3. Copy of presentment, with citation to appear and answer thereto, served on the accused. Done Jan. 15.

4. The Bishop shall appoint the place for trial. Done. Joliet, "within the Diocese."

5. Court shall be composed of Bishop and three or five Assessors, selected by accused from list furnished by the Bishop. Done. List furnished Jan. 15. Selection finally made Feb. 4.

6. A written notice shall be served on the accused, of the time and place of trial, at least thirty days previous. Done. Notice served Jan. 15, trial Feb. 19 ; postponed to March 3—45 days.

7. Testimony, either by appearance of witnesses or by commission. Done. Notice sent to accused Feb. 4, 1868, asking for name and residence of any witness the accused might desire to be summoned. No names ever sent by him or his Counsel. Subpoenas issued to all other witnesses. Accused insists that all witnesses shall appear, *and no testimony be taken by commission.* Jan. 24th.

Nothing more intervenes of direction until Sec. 7. The Court before convened assembles at the time and place appointed, and when duly constituted by the presence of the required number of presbyters, they shall receive such evidence as may be adduced. This would have been fulfilled March 3, had not your Honors

thought fit to interdict that solemn duty in our strict canonical course.

Your respondent therefore declares that every direction of the Canon has been strictly followed ; that the complainant has admitted every step of this orderly fulfillment, and that the exceptions which he takes in this part of his bill, are from certain frivolous conceits gotten up to embarrass the proceedings.

What has been before said, however, by the respondent, that all objections from alleged informalities have been waived and barred by your complainant in his subsequent action, is specially applicable to the present instance, for the respondent here recites in full a request in writing made by complainant to the Bishop, asking the postponement of said trial from March 3d to a future day, April 15th, on account of the alleged materiality of certain testimony, there to be produced, and which he cannot procure in time, and also from the engagements of his Counsel; thus admitting, on the twenty-third of February, the antecedents for trial of every kind, and fixing for said trial suggestively his own convenient day.

“ In view of these facts, and believing also that it is your desire that I should have every reasonable time and opportunity allowed me to procure such testimony as will enable me to vindicate myself fully from the charges made against me, although it is my earnest wish to obtain as speedy an investigation of them as possible, I respectfully request that the time for my trial may be postponed by you until Wednesday, the fifteenth day of April now next ensuing, at which time I hope and expect to be prepared for the trial.”

The letter, from which the above is an extract, is here produced in Court, with the answer thereto, and is made part of this answer by your Honors' respondent. And this matter of postponement, he presents to your Honors, has a double part to play among the versatile shapes of this bill of complaint.

First, postponement is averred as extra-judicial informality, and *then* the exercise of it is invoked as of absolute right, and the interference of a foreign jurisdiction demanded from the extremity of its being withheld. To each of these your respondent makes answer, first citing the words of the complainant :

"Your orator, further complaining, sheweth unto your Honors that on the third day of February last, the said Henry J. Whitehouse, without solicitation thereunto by your orator, but, for certain reasons which he then assigned, postponed the time of your orator's said trial, from the nineteenth day of February last until Tuesday, the third of March inst., at Joliet aforesaid, being a period of twenty-eight days from said third day of February."

Canon XX of the Diocese of Illinois, Sec. 2 (Journal of Twenty-fourth Annual Convention, 1861, p. 25,) reads as follows: "The Bishop, or if there be no Bishop, the Standing Committee, may postpone the trial from time to time, for cause shown, or where justice requires it." The authority to postpone is hence indisputable, and, as explanatory of the postponement at that time made, your respondent states that it was in consequence of a direct personal application from S. A. Goodwin, Esq., as Counsel for the complainant, on Monday, Feb. 2d, asking that the time should be extended for the selection by the accused of the requisite number of Assessors from the list furnished by the Bishop. The first limit for this selection, which, in default of being made by the accused, passes to the Standing Committee, had been suffered to expire without action, and also five additional days voluntarily tendered by the Bishop. The said Counsel now solicited, as a favor, the addition of a further five days. This was readily accorded. Your respondent stated that, under such extension, it would be necessary to postpone the trial for a certain period, but that he, the Bishop, would extend the time before trial to a still longer time if the accused desired, because it had, at the beginning, been made as short as the Canon allowed, from direct reference to the presumed preference of Mr. Hager himself. The Counsel, however, did not ask it on Mr. Hager's account.

The following copy of the note, addressed in consequence to the complainant, concisely explained the matter of the postponement:

"CHICAGO, Feb. 3, 1863.

"*Rev. E. W. Hager :*

DEAR SIR—I had an interview with your Counsel, S. A. Goodwin, Esq., yesterday, at my house, who informed me of your request, that the fifteen days which had expired without your selec-

tion from the list sent you, should be extended to twenty days, by the addition of five more, which will expire on Wednesday, at which time he stated I should have the result of your action. I cheerfully complied with the request, and shall await your notice of the selection.

"In consequence of this delay, and the necessary absence of Judge Greene, in New York, and also because there was a mistake in date in the copy of citation sent you, I postponed the time of trial from Wednesday, February 18th, (or the 19th, if that were the dominant), until Tuesday, March 3d, in the said Joliet, county of Will, in Christ Church, at 10 o'clock in the morning, of which you will please take due notice.

"Very truly yours,

"HENRY J. WHITEHOUSE,

"Bishop of Illinois."

"In the matter of the testimony of Sebastian L. Everett and wife, on which your complainant lays so much stress, and for relief in which he asks such perilous interference, your respondent answers, so far as his personal knowledge goes. Of the materiality of their testimony, of what they can testify, or of the parties personally, your respondent knows nothing. Your respondent does know, and so declares, that notwithstanding the alleged anxiety of the complainant to obtain their evidence, the Bishop, your respondent, learned their names as expected witnesses for the first time from the present bill of complaint.

On July 4th, as appears from a letter before recited and made part of this answer, the Bishop in his official capacity, asked for the names of any witnesses whom the complainant desired to have summoned. No notice was taken of this request. In the complainant's letter of the 23d, mention is made of "two witnesses in Cleveland," and the Bishop, your respondent, sent to the Counsel of the complainant two subpoenas, in blank of name, but duly signed and sealed, and, in addition, offered to facilitate, by every mode in his power, the taking of the testimony by commission, as will appear from the following letter, made part of this answer :

"CHICAGO, Feb. 26, 1863.

Rev. E. W. Hager :

DEAR SIR—I duly received your letter of the 23d inst., requesting a postponement of the time of trial from March 3d, to April 15th.

"As far as practicable, my strong desire would be to comply with every arrangement deemed by you essential for the vindication of yourself from the charges.

"I laid the matters before the Presenters, and have received from them the letter which I inclose, with their absolute refusal to concur in such an arrangement.

"In view of all the facts, I must decline to assume the responsibility of postponing the trial. I inclose two blank forms of subpoena for the witnesses alluded to, duly signed and sealed, and will immediately issue a commission, if your counsel will furnish the interrogatories in chief. I am assured that there will be no delay in preparing the interrogatories for cross-examination. It would be practicable to transmit the papers by the mail of this evening.

"Very truly yours,

"HENRY J. WHITEHOUSE,
"Bishop of Illinois."

The Presenters, at the same time, assured the Bishop, your respondent, of their utmost readiness to further the procuring of the said testimony by commission, that they would be also willing to summon the parties as their own witnesses, leaving, if the Counsel preferred, the cross-examination to the accused.

No notice whatever was taken of the proposal. When your respondent, on the third of March, learned from the complainant's bill, the names of these "two witnesses"—and this for the first time—he at once addressed a letter to urge compliance with what appeared to be the wishes of both parties, and the giving, either in personal appearance or by commission, such information touching the case as was in the power of either. This letter your respondent also here introduces. The duplicates of this and the antecedent are in court subject to your Honor's call.

"CHICAGO, March 4th, 1863.

"*To Sebastian L. Everett, Esq. :*

"DEAR SIR—I learn, for the first time, from the Counsel of the Rev. Mr. Hager, through their bill of complaint for an injunction to stay proceedings in the trial of that gentleman before the Ecclesiastical Court, that they have desired, and do so still, to obtain your testimony and that of Mrs. Everett in the case. On the 26th ult., having been informed by Mr. Hager that there were two witnesses in Cleveland whose evidence they wanted to procure, I issued two subpoenas, in blank of the name, to be filled up by said Counsel, and transmitted by them at their discretion. I do not know whether this has been complied with or not.

"In the complaint, the Counsel make no affidavit, as I am informed they are bound to do, specifying distinctly what they expect to prove by you and Mrs. E., but lay great stress upon your testimony in general terms.

"At the date above mentioned, I also offered to issue a commission to take the testimony of the 'two witnesses in Cleveland,' and the Presenters indicated their concurrence with such arrangement, pledging themselves to furnish, without delay, the cross-interrogatories, as soon as those in chief should be prepared. Of this no notice whatever has been taken.

"Under all the circumstances of this painful affair, I write with an anxiety, which I am sure you will rightly appreciate, to beg that you and Mrs. E. will consent to be present in Joliet at the time named. If you cannot thus appear, I beg you will inform me in response to this, and afford the assurance that you will both be prepared to answer, under commission from me, such interrogatories as may be duly proposed. This can be done at small inconvenience to yourselves, and a clergyman can be designated to act as commissioner, while the arrangement will be acceptable to both parties in the case.

"Very respectfully, your obedient servant,

"HENRY J. WHITEHOUSE,

"Bishop of Illinois."

Your respondent denies having any knowledge, direct, or indirect, of the least indisposition to allow or procure the testimony of the Everetts, on the part of the persons thus charged in this part of the complainant's bill. Neither, directly or indirectly, has your respondent been made aware of anything that would induce him to suspect that the parties named, and charged with efforts to do so, had either the will or the power to influence the appearance or non-appearance of the witness in question.

The use of this topic in the bill of complaint appears to your respondent exaggerated and deceitful.

These terms, in your respondent's esteem, characterize far more of the complainant's bill than this closing speciality. The whole, from beginning to end, might, in justice, be marked with stronger epithets. But still, for what it may contain of bad spirit and loose statements, of personalities and untruthfulness, of contradictory positions, petty issues, and suicidal admissions, the respondent does not hold the accused personally responsible. As it bears upon the

final issue to which we must come, of the guilt or innocence of the accused, your respondent, God being his helper, will suffer no pre-judgment to influence him outside of the real evidence on the ecclesiastical trial, nor, as judge, vitiate in this way his acts and decisions.

How far, however, it was right to invoke this extreme and hazardous interference of your Honors, at the relative moment and manner in which it was done, how far this bill in itself and its adjuncts is honorable to the prudence, manliness, and reliant ability of a real advocate, belongs to the ethics of the profession to decide. Outside of that, in a less technical forum of moral consciousness and Church loyalty, on whose record it will stand without confusion as a "cause spiritual," there will be a sharper verdict, and all involved must be judged in view of deeper vows before the Church's Altar.

Many within the Bar will start at the foreboding form of this lone and spectral precedent. An instinctive cry will rise from the religious heart of the country at the invasion of religious discipline, and the effects of passionate struggle or moral debasement that would inevitably follow from the settled assumption of a civil jurisdiction.

Yet thus it is. The complainant, by advice of Counsel, which the labored bill shows was no hasty impulse, has sought the interference of your Honors in Chancery sitting, and induced you to act by injunction, when, as your respondent is well assured, you had no right of jurisdiction in any degree in the premises, without any adequate precedent, and, in reality, in the face of all real precedent, in violation of the cherished rights of every ecclesiastical body, on untrue statements and false issues, which have been artfully pressed upon the attention of your Honors, without allowing opportunity, by any notice, for such argument and narrative as might have moved your Honors to have summarily dismissed the prayer of the complainant, and thus have prevented the damage and tort which that injunction has already inflicted, and will create and extend to an indefinite extent if permitted to stand, which your respondent most earnestly prays it may not be.

If it should be thus confirmed, if the interference of a court of equity is to be asserted on any grounds, with controlling and superintending power over a strictly spiritual discipline, and the due administration of the same as provided for in each religious body—and this aggressive, not even with the show to correct wrong decision, or arrest an injury specific, and by affidavit declared, but in anticipation of such erroneous decision alleged not on facts but on fears, and in alternative open at least to the suspicion of guilty consciousness on the part of the accused—then it will follow, as fair inference and result, that Ecclesiastical discipline is at an end in the State of Illinois, and so far as said jurisdiction may now or hereafter be claimed and asserted, the religious rights of the whole people are restrained and invaded. For himself your respondent, as a Bishop in the Church of God, is disfranchised of official authority, and the function inherent in him as said Bishop, which he has specially sworn to observe in his solemn oath of office, in his judicial capacity, and in his bounden duty of Visitation and control, and that of his successors in office, over the character and behavior of his clergy; he will be restrained from all efficiency, and exposed to the harrassing and insults which personal malignity may at any time resort to, or the ingenuity of the guilty contrive for escape from merited degradation.

Most respectfully, and with deference to the noble majesty of Law and Equity, by your Honors so long and ably within your jurisdiction administered, does your respondent thus strongly speak. The unworthy and the ungifted may, in God's providence, be placed where the assertion and defence of principle must at all hazard be made; and although he claims nothing from any civil recognition of his office in immunity or distinction, much less of any personal prerogative, to which all in our religious freedom in these United States are not equally entitled, yet he cannot forget that he is a Bishop, to act thus in the Church over which God has made him Overseer, to defend her liberties, to vindicate her purity, to sustain the discipline sacredly within her pale, on the principles of that grand body of Law, which has rolled down the ages with cumulative precedents, side by side with your own, and lending its

jurisprudence to your kindred systems of Common law or Equity, viz : the Canon or Ecclesiastical law of England, as influential in our Branch of the Church Catholic, known as the "Protestant Episcopal Church in the United States of America."

Your respondent, therefore, craving pardon if in any way he has erred through inexperience or the impulse of his deep convictions, humbly prays that your Honors may be moved at once to rescind the Injunction in the matter of "*Hager vs. The Bishop of Illinois, et alios*," as he submits it ought more properly to be entitled, than it has been in the service made upon him.

And this defendant denies all unlawful combination and confederacy wherewith he is by the said bill charged, without this, that any other matter in the said bill contained, necessary for this defendant to answer and not herein sufficiently answered and avoided, or denied, is true to the knowledge and belief of this defendant.

All which matters and things this defendant is ready to aver and prove, as this Honorable Court shall direct. But inasmuch as this Honorable Court has no jurisdiction of the matters and things in the said bill alleged, this defendant humbly prays to be hence dismissed with his reasonable costs.

HENRY J. WHITEHOUSE,
Bishop of the Diocese of Illinois.

LETTER TO REV. E. W. HAGER,

REFERRED TO ON PAGE 14.

CHICAGO, Jan. 27, 1863.

Rev. E. W. Hager,

Rector of the Church of the Holy Communion :

DEAR SIR—I have received from you a formal notice, dated January 24th, 1863, in which you duly acknowledge the receipt from me, as Bishop of the Diocese of Illinois, of the copy of the presentment charging you with "scandalous, immoral and disorderly conduct;" also the list of eight clergymen, from which, according to the Canon, the court is to be selected, and also the citation to trial, with time and place.

You request me formally to take notice "that the respondent in the case will make such selection as aforesaid in the said instrument in writing mentioned, on the nineteenth day of February, 1863, in the city of Joliet, in the county of Will, at ten o'clock in the morning, in Christ Church, in said city, pursuant to the provisions of Canon XX of the Diocese of Illinois, and at which last mentioned time and place you are notified to have in attendance the said eight presbyters, in said instrument in writing mentioned, for due examination preparatory to such selection."

1. The purport of this notice is to defer the selection of the Assessors from the list furnished you, until the time and place appointed for trial

2. To require the personal attendance of the full number of the eight presbyters named on the list, in order that they may be subject to due examination preparatory to such selection.

Both of these are inadmissible.

The object of the provision is to constitute a court of special creation, the members of which are to be, by the provisions of the Canon, *selected by the accused out of a list of eight presbyters furnished by the Bishop.* It is a *privilege of election, not a right of challenge.* The selection is an exercise of personal judgment on the part of the respondent, and does not imply necessarily the rejection of any for a known and defined cause. The whole list is a selection or choice by the Bishop from the qualified presbyters of

the Diocese; the defined number for the court is the selection or choice made by the respondent, on his personal preference, from this list, and is the same as that exercised by the alternative, in the event of his neglect or refusal, whether that alternative be the "Bishop," or the "Standing Committee."

This selection is entirely irrespective of the time or place of trial. It may be made, and frequently in practice is made, and the Court thus far constituted before any notice of the time and place of trial is served by the Bishop. It would have been competent for me to have pursued this order.

The Canon of the Diocese of New York given as identical with many others is, you will see, explicit upon this order, and defines the limit of the notice of the thirty days, the *terminus a quo* of the first meeting of the Court from the date of the selection of the members of that Court.

The order is, "The Presentment being made and allowed by the Bishop, either in whole or in part, a copy shall be served on the accused—and the Bishop shall also nominate TEN Presbyters, etc., and cause a list of their names to be served on the accused, who shall, within thirty days after such service, select five of them and notify their names in writing, to the Bishop—and the Presbyters so selected, shall form a Board for the trial of the accused, and shall meet at such time and place as the Bishop may appoint."

"SEC. 3. A written notice of the time and place of their first meeting shall be served at least thirty days before such meeting, on the accused, and also on one of the persons making the presentment.

The uniform law, principle and practice of the Church is opposed to the right you claim of challenge for cause in open court as of a panel of jurors.

The court being one of special creation and limited jurisdiction, does not exist until convened by due canonical selection, nor can it be summoned to a place of meeting except as the members composing it have been primarily thus discriminated.

The prerogative of constituting such a Court, and invoking the aid of Presbyters as his Assessors to try the facts in issue, is inherent in the Bishop. But the mode in which such prerogative shall be exercised, and the Canonical prescription of the co-ordinate relations, is, in our Branch of the Church, regulated by the Diocesan Convention, or by the General Convention, and in the English Church partially, too, by acts of Parliament, as 3d and 4th Vict. 1840.

The partial regulation by Canon, involves, in some of the Dioceses, as in our own, a specific co-ordinate privilege on the part of the accused, of selecting from a larger number chosen by the Bishop; the original list, and the subsequent reduction of it being alike a personal and discretionary act in both cases, and capable of

being pretermitted by the Respondent without detriment to the progress of the matter.

In the Dioceses of Florida, Missouri and North Carolina, etc., the Bishop appoints ~~THREE~~ Presbyters to constitute the Court, without any reference to the accused.

In Maryland (the only instance) there is a permanent Court of seven Presbyters, appointed by the Bishop, with the consent of a majority of the Diocesan Convention—and these continue in office until superseded by the same authority.

In Massachusetts, New York, Western New York, Ohio and Georgia, the Bishop furnishes a list to the accused, for his selection. The number of Presbyters varies from twelve to eight, and the selected number is *in all cases five*, except in Georgia, where the original number is *five* and the Court consists of *three*. The *minimum* discretion in our Diocese of so small a number, probably grew out of the limited number of Clergy, and difficulty of assembling incident at the time of enactment, to a Western Diocese.

In Connecticut there is a special provision which does not vary the principle. The Bishop summons *nine*, and if more than *five* attend, the accused may object to any member over that number in his discretion.

The Canon (XX) of the Diocese of Illinois, is fully concurrent with the uniform principle and prevalent form, but it differs in two subordinate particulars. One a prescription—the other an omission. It prescribes (and in this differs from all other Dioceses in the American Church, and certainly from all out of it,) that if the accused shall neglect or refuse to make the selection within the time limited, then the "Standing Committee" shall select for him. All others, if the privilege of selection from a larger number chosen by the Bishop, is declined, cause it to revert to the Bishop to define the exact limitation.

The omission is, that while the Canons of all Dioceses which permit the accused to exercise any choice in the matter, define the limit of time within which the selection must be made by the accused, the Canon of the Diocese of Illinois is silent; and thus leaves the *terminus ad quem*, as it does all other incidents of time and place, to the discretion of the Bishop.

In the exercise of this discretion by me, the time for the selection of the Court was fixed at "ten days."

My object in this, as well as in the appointment of the time and place for trial, as early as the Canon admitted, was in supposed deference to the wish and interest of the Respondent.

If the limit of ten days should be considered by you too short for a prudent selection, then I will cheerfully extend the time,—and will now do so to the term of fifteen days from the date of the notice and citation, January 15th, 1868; and if you specially request a still further extension, five days more shall be added, making the whole term twenty days.

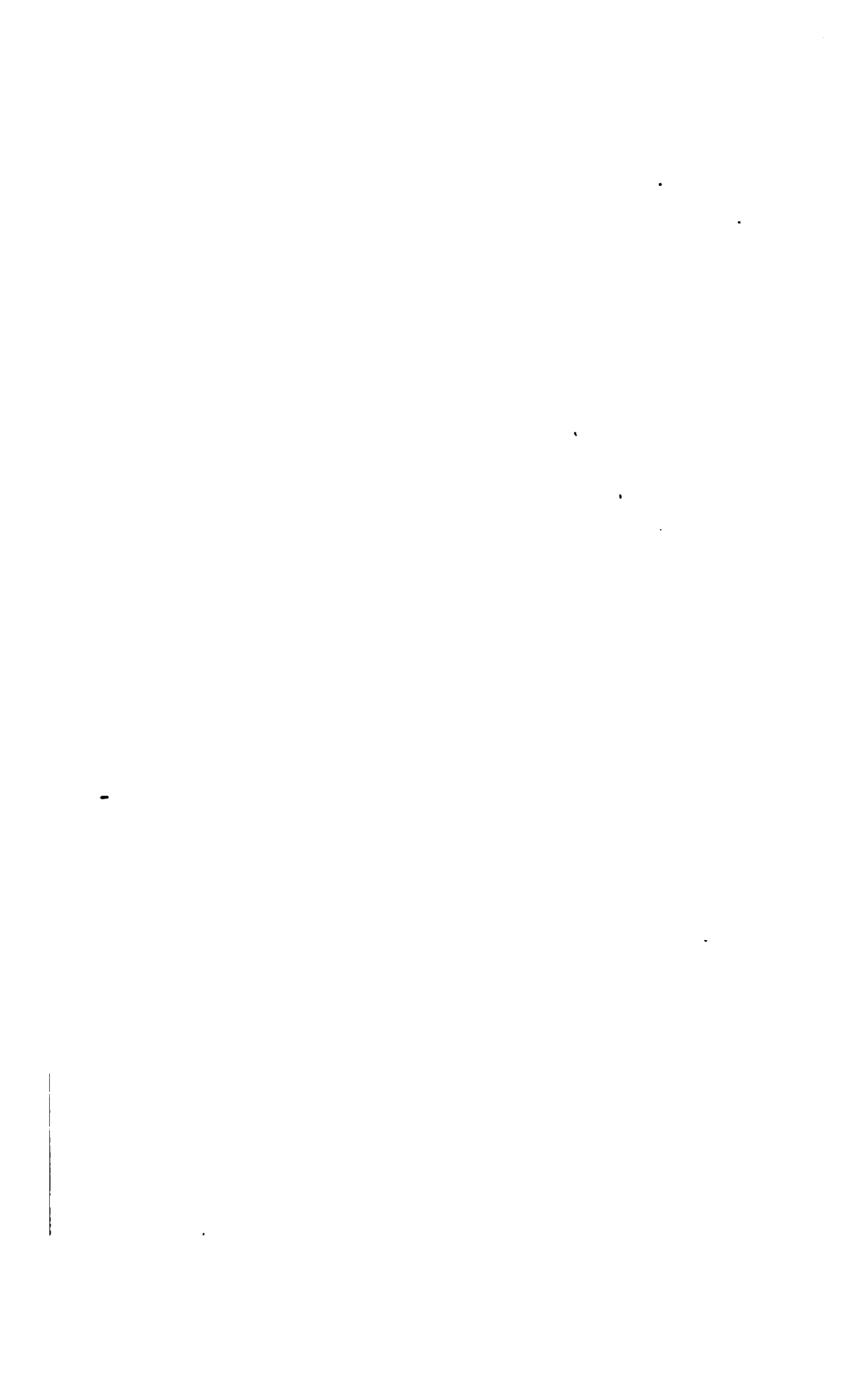
If you do not specially request the extension of time as indicated, and shall neglect or refuse to make the selection from the list duly furnished to you—then, in that event, the Standing Committee will proceed to fulfil the duty assigned them, and the Presbyters selected by them will constitute the Court for your trial, and the said trial shall proceed at the time and place already duly appointed.

Commending you to the grace and guidance of our Heavenly Father,

I am faithfully your Father in God,

HENRY J. WHITEHOUSE,

Bishop of Illinois."



ARGUMENTS OF HON. A. W. ARRINGTON.

PRELIMINARY NOTE.

The following arguments, as written out, do not pretend to be any thing more than sketches or abridgements of those actually delivered; since they neither pursue the logical order, nor employ the precise language of the oral reasoning. Several considerations induced me to furnish a summary rather than a full report. The principal one however, was the fact that many of the points discussed before the Court possess no sort of practical interest, even for professional readers, much less to the general public; while my remarks in such connections would be nearly or quite unintelligible, in the absence of what was said by opposing counsel or by the judges, in various interpellations. Moreover, to publish all that was uttered even by myself, would increase the mass of printed matter to a considerable size, without any corresponding utility. But the most conclusive reason of all for adopting the present plan, was the utter impossibility of reproducing the originals, after the lapse of time intervening since the arguments were made *visa voce*. I may be pardoned, I trust, for adding, that the epitome now presented was arranged amidst the incessant interruptions of daily business, and may therefore fairly claim some indulgence for those errors which a vigorous criticism would doubtless be enabled to detect.

A. W. ARRINGTON.

Opening Argument of Hon. A. W. ARRINGTON, before the Superior Court of Chicago, upon the motion to dissolve the Injunction in the case of the Rev. E. W. HAGER *vs.* HENRY J. WHITEHOUSE, Bishop of Illinois, *et al.*

MAY IT PLEASE THE COURT:

It can scarcely be deemed necessary to call attention to the great public importance of the questions about to be discussed. It must be evident, at a glance, to all serious thinkers, that the liberty of the Church—and indeed, of all churches—is practically implicated in the issue before your Honors. If the Court can entertain jurisdiction over the matters set forth in this bill, no limit can be well as-

signed, or even so much as imagined, to the extent of your ecclesiastical authority. The free autonomy of religious societies is suppressed; and every act of Church discipline must henceforward be subordinated to the arbitrary choice or caprice of the Chancellor. If your Honors can supervise, or in any manner, control, the practice of the Bishop of this Diocese, as to things appertaining to his spiritual office; if you can issue your mandates at discretion, telling him what he may do, or what he shall refrain from doing, it is plain that yours must be the superior, and his the inferior and subject jurisdiction, and that too, in one and the same hierarchical series. And thus the Church and the State are seen to be correlated in the confused integration of a polity as novel in fact as it is irrational in theory. It is true—according to this hypothesis—that the unnatural union of the spiritual and temporal, cannot be termed one of logical co-ordination: since the State has all the authority of a sovereign, while the Church is but a slave without power or rights. Nor is this all. If your Honors can prohibit the Bishop from proceeding to the trial of a minister under charges of flagrant immorality, you must possess equal competence to restore an incultured priest when degraded, or to assail him from the stains of a final excommunication. You are *de facto* heads of the Church, and with means of interference, by virtue of judicial process, far more effective than kings or lord chancellors ever claimed in the past. You are the keepers of the keys, and can open or shut, at will, every ecclesiastical door.

Without, however, attempting to trace in detail all the consequences of your new jurisdiction, I will now address myself to the task of demonstrating the legal grounds upon which the motion to dissolve this injunction will be submitted.

I announce, then, as the first and most general proposition of my argument: That no civil Court either of law or equity, has any jurisdiction over the matters stated in the bill.

The terms of the proposition suggest the most cogent *a priori* reasons in favor of its truth. For what is the grievance here alleged for judicial interposition? It is merely a supposed departure from the letter of the ecclesiastical Canons in the trial of a minis-

ter before the tribunals of the Church. That is the *gravamen*, the sole burden of complaint in the bill. But that is not a question connected with the domain of temporal or worldly interests; nor does it relate to any class of municipal rights or duties. It belongs to a far different category of thought and action, having its location in the sphere of purely spiritual things; and should therefore be determined by a judge whose authority emanates from the same sphere. It is a case of ecclesiastical discipline, not for earthly ends, but *pro salute animæ* as to the individual, and for the honor and welfare of the Church. Hence, since the issue itself is ecclesiastical, the affirmation of a civil jurisdiction over it would seem to be a contradiction in terms. The decisive interrogatory is: Have your Honors been invested with any portion of spiritual power, either original or appellate? Have you any semblance of authority to decide what constitutes an irregularity in canonical law? And if you have not, any decree you may utter, save that which disavows your own jurisdiction, will be *coram non iudice*, and null in every respect. The power to speak judicially in such a cause, both as regards the substance and the form, resides in that ecclesiastical *forum* to which the complainant freely pledged his allegiance on the day when he assumed the functions of a priest in this Diocese. And hence, the translation of the matter to the cognizance of your Honors will involve a double error, being at the same time, an act of palpable usurpation on your part, and one of open revolt and spiritual treason against church authority, on the part of Mr. Hager.

Recurring, however, to the proposition—that no civil court has jurisdiction in the case, my first remark is, that the assertion would be true, even if tested by the doctrine of the English courts. *Prima facie*, indeed, the matter might be supposed to stand in a more favorable position for the complainant in England than here. Because the system of English polity is contradistinguished from ours by a relation of actual inter-dependence betwixt the Church and State. In England, for example, the ecclesiastical establishment is an essential element of the national constitution; and therefore, the courts, *ex officio*, take judicial notice of the sev-

eral parts and attributes of the church hierarchy, and of the various powers and privileges of its officials, as well as of the rights and duties of its members. 1 *Black. Comm.* p. 111. The entire people of England, in legal contemplation, are divided into two complementary portions, the clergy and the laity. *Id.* p. 376. The king, as visible head and chief of the Church, nominates the bishops and archbishops of the sacred order. *Id.* p. 380. In England, also, a parson, *virtute officii*, is a body corporate by the common law. *Id.* p. 384; while the same law recognizes and defines the authority of the spiritual courts—*Curie Christianitatis*; 3 *Black. Comm.* p. 64. Nor is this all. In England, until a comparatively recent period, a person excommunicated was utterly incapacitated to perform any act required to be done by one, in the technical phrase, *probus et legalis homo*. He was rejected as a witness. He could not serve upon juries, or bring any action real or personal; and at the same time, he held his very liberty of locomotion by tenure of mere sufferance, being liable to imprisonment by the writ *de excommunicato capiendo*, until he should procure reconciliation with the offended Church. 3 *Black. Comm.* p. 102.

In view of peculiarities so remarkable, one might be led to infer, in the absence of contrary information, quite an extensive jurisdiction in the civil Courts of England, over the special proceedings of ecclesiastical judicatories, and embracing, at the least, a case circumstanced like this. The conclusion, however, would be discordant with the fact. No English judge could be induced to listen to such a matter, for one moment; as a brief analysis of the general principles and direct adjudications to be found in the records of chancery, as well as of common law, will abundantly show.

It is obvious that if an English Court—or indeed any court organized according to English theory—could entertain jurisdiction in such a cause as the present, the means of a direct interposition must be by mandamus, or prohibition, or injunction; since these three are the only writs by which the judicial power can act immediately, and aside from the procedure of ordinary litigation. Hence, if it be established that none of these writs would be granted by an English Court, my proposition will be demonstrated, that no remedy could be had, in this case, from the hands of an English judge.

Now, as to the first process mentioned, it is clear that a *mandamus* would not lie: because that writ is only granted, at common law, in favor of or against public persons, or to compel the performance of public duties; and it never issues in aid of a mere private right.—3 *Black, Comm.*, p. 266; and note, also, p. 110; *Bacon's Abridgment, Mandamus, A*; *Com. Dig., Mandamus, A*; *Stamp's Case, Siderfin's Rep.*, p. 40. Therefore, for the reason specified, no mandamus will lie to restore a proctor in the spiritual courts, the office being only private. *Leigh's Case, 8 Mod. Rep.*, p. 355. Nor can a mandamus issue to restore the clerk to a Dean and Chapter—*Comberback's Rep.*, p. 133—since that office, too, is private. And a mandamus never lies in any case, unless there be some *temporal* right or civil interest concerned. *Rex vs. The Bishop of London, 1 Wilson's Rep.*, p. 15.

Such was the rule of the common law, and the authorities in England apparently divergent from it, are all predicated upon the Statute of 9, Ann., c. 20, by which the scope of the writ of mandamus was extended so as to become applicable to many offices of a private nature, or only *quasi* public. 3 *Black Comm.*, p. 264. Since, however, this statute, though adopted in some of the United States, has not been re-enacted in Illinois, it is necessary for the courts as well as the profession to discriminate carefully those cases resulting under its construction from the original doctrines of the common law. Bearing in mind this distinction, it is plain that a mandamus would not lie in the case of Mr. Hager, supposing him to be actually deposed from his place as a minister, because neither he, as a priest, nor the Bishop as his superior in the Church, can, in legal parlance, come under the denomination of a public person. The last proposition, to some, may sound like a paradox; since the ministerial function is usually termed "public." But it is only so called in the vague generality of popular discourse, or by hasty thinkers who employ words without any definite connotation. The legal signification is very different. In law books, and upon the lips of judges, the term "public," or *publicus*, from the root of *populus*, means that which relates to the whole people, or pertains to the nation in its political capacity. *Vide* Webster, and Burrill's

Law Dictionary. And in this sense, it is plain that neither a priest or Bishop can be deemed a public character. Their offices have no sort of political relation to the organic constitution of the government, nor are there any inherent legal rights or duties connected with the ministry of either. Their functions are no more of a public nature than those of lawyers, or physicians, or even travelling lecturers. No civil court can take any cognizance of their spiritual destination, but must regard them merely as social units in the great aggregate of the community. The conclusion is, therefore, inevitable, that no court adhering to the English rule, could issue a mandamus for the restoration of Mr. Hager, in the event of his displacement—for the twofold reason, that his office is merely private, and that no appreciable interest of a temporal kind is connected with the question of his removal.

Nor could a *prohibition* be issued in the case. A prohibition, it is conceded, might go from the King's Bench to the Courts Christian; because, as we have seen, the latter, in England, constituted a differentiated part of the general political organism. But the writ was never granted for the correction of irregularities in practice, or even errors or false adjudications upon the merits; it issued only upon a suggestion that the ecclesiastical tribunals were concerning themselves with some matter *ultra vires*, or wholly beyond their jurisdiction. 3 *Black. Comm.*, p. 112; *Symes vs. Symes*, 2 *Burr.*, p. 813; 3 *Term. Rep.*, p. 4. Thus the ground of the authority to act by prohibition was the theoretical union between Church and State; while the occasion upon which the writ emanated, was the usurpation committed or threatened by the acts of the Church judicatories. But the English ground of jurisdiction can have no place in our system, where the civil and ecclesiastical powers are entirely independent of each other, or rather, where the ecclesiastical power is practically non-existent. If, however, this were not so, there is no pretence for saying that the Bishop, in the present instance, has exceeded his jurisdiction. For if he has any kind of spiritual authority whatever, it must include the right to conduct the trial of an immoral priest. And the bill itself admits the authority, and only claims that it is being executed *inverso*

ordine. The complainant does not pretend to deny the presence of a power to act, but asserts that its exercise has been vitiated by canonical informality. Consequently, if you accept the theory of the bill, the final judgment of the spiritual court, whatever else may be said of it, can never be pronounced void, or *a suo non judice*; but if wrong at all, it will be simply erroneous. And hence, the remedy, if any could be had here, must necessarily come by the way of an appeal, and not by that of a prohibition.

I have indicated, perhaps without apparent cause, the legal scope of a prohibition, not merely for the purpose of rendering my general argument exhaustive, but also for the more special reason that the process in this very case, is *de facto* a prohibition, and nothing else, although disguised under the milder name of an injunction. As Virgil said of the frail Phœnician Queen — *Hoc prætexit nomine culpam*.

Nor can it be maintained that such an injunction as the present, could, for one instant, find a *locus standi* in an English Court. An injunction never went against the ecclesiastical tribunals upon the ground that they were transcending their authority, but only upon the suggestion that they were about to trespass against the authority of the chancellor. An injunction issued, not to restrain the jurisdiction of the courts Christian within their appropriate bounds, but only to prevent them from trenching upon the peculiar province of equity. 1 *Waterman's Eden*, p. 171; 1 *Story's Eq. Jur.*, sec. 596; 2 *Id.*, sec. 898. Chancery had thus no sort of inherent power to keep any other tribunals, whether civil or ecclesiastical, within their designated limits, although it possessed ample power to protect its own sphere from their usurpations.

But would it not be ludicrous to inquire whether any court of equity could have the authority to try Mr. Hager upon those charges of spiritual criminality which have been preferred against him? Would not your Honors, at least, promptly disclaim any degree of competence to sit in the hearing of ecclesiastical causes? It is plain, then, that the Bishop of the Diocese of Illinois can not be said to have usurped, or to be seeking to usurp, any portion of the jurisdiction rightfully belonging to this Court, even though we

should concede the truth of every averment in the complainant's bill; and hence, you have not the power to enjoin a proceeding the results of which can be no concern of yours, any more than would be the acts of a despotism in China. The interposition of your authority is precluded by the single circumstance that your jurisdiction cannot be affected by anything occurring before the judicatory of the Church.

That the English Chancery has sometimes interfered to restrain inductions into ecclesiastical benefices, I do not deny. Such cases, however, are strongly confirmatory of the doctrine for which I am contending; because, they were all predicated upon the ground of a "trust property" in temporal endowments, and thus fell under one of the appropriate heads of ordinary chancery jurisdiction. For example, in *Potter vs. Chapman*, 1 *Dickens' Rep.*, p. 146, Archbishop Potter had given all options that might fall to him, in trust to the defendant, that the latter would present the Archbishop's son; but upon the occurrence of a vacancy, the defendant procured his own presentation; and the court enjoined him from entering, in violation of his solemn trust.

There is, too, a remarkable power inherent in the English Chancery to absolve a person excommunicated without proper authority. *Boraine's Case*, 16 *Vesey*, p. 346; 12 *Mod. Rep.*, p. 311. But in such a case, the Chancellor acts merely in his politico-spiritual capacity as representative of the visible head of the Church, and *ex officio* keeper of the king's conscience. *Coke's Inst.*, Part 2, Vol. 2, pp. 622, 623. The peculiar case has, therefore, no connection with the equitable jurisdiction of the Court of Chancery, although the power of absolution appertains incidentally to the person who presides in that court as judge.

From what has been said, the proposition is indisputable that no English Court would have jurisdiction over the matters set forth in the complainant's bill; and *a multo fortiori*, the proposition must be true under the political system of the United States. For it can hardly be supposed that the humble and prudent tribunals of the new world will attempt to wield the sceptre of a high spiritual supremacy, to which the proud Lords and Barons of the English

judiciary never aspired in their most ambitious dreams of power. And the affirmation of any authority in the civil courts to restrain or limit the free autonomy of church government, is implicitly, if not expressly, negated by the fundamental law of Illinois; since the Constitution of the State provides an absolute guarantee for the sovereign rights of conscience, and assures the perpetual privileges of every form of worship, at least, within the range of monotheism. But it must be self-evident that no system of public worship is possible without ecclesiastical government; and that is not possible without discipline and subordination; while no discipline is possible unless the functionaries of the Church, who have been charged with its administration, are themselves independent of every external authority. And thus the Constitution by guaranteeing the liberty of religious worship, guarantees, at the same time, the independence of religious government.

The course of decision, in every State of the American Union, has been in perfect harmony with the English rule, and confirmatory of the views I have presented. A mandamus, it will be seen hereafter, has been granted in some rare instances to install ministers in the pulpits from which they had been wrongfully excluded. It will, however, be found, that every case of the kind was predicated on the special fact, either of temporal endowments, or of a trust to be administered, or of a franchise correlated with a particular clerical function; while not even so much as a hasty *dictum* ever dropped from the lips of an American judge, asserting the right to interfere with the Church authorities in matters of discipline, any more than in matters of faith.

The *People vs. Steele*, 2 Barb. p. 397, furnishes an instance where, by mandamus, a congregation was compelled to admit into their pulpit a minister designated by the Bishops of the Methodist Episcopal Church. But that was the case of a temporal endowment, as the parcel of land upon which the Church edifice was erected, had been granted by the original donor in trust for the perpetual use of the Methodist Episcopal worship; and the Court, in according the relief, disclaimed all power of action, except in reference to the rights of property involved.

In *Runkell vs. Winemiller* 4 *Harris & McHen.* p. 429, the Court also granted a mandamus to restore a minister to the use of his Church. But in that case, too, there were temporal endowments to justify the judicial interposition, although the judge who delivered the opinion, seemed to deduce it partly from the imaginary fact that the ministerial function of the clergyman was a public one—a hypothesis which we have shown to be wholly untenable.

In both England and the United States the rule is well established that where voluntary contributions form the means of support to a minister, lecturer, or other person exercising the functions of a private office, a mandamus will not lie, even under the enlarged authority conferred upon the courts by the Statute of Anne. *Porter vs. Clark*, 2 *Simons*, p. 520; *Rex. vs. The Bishop of London*, 1 *Term Rep.* p. 331; *Robertson vs. Bullions*, 9 *Barb.* p. 128. Nor can the fact of there being a salary in the case make any difference in the principle. For, in this country, the salary of a clergyman is nothing but a voluntary contribution on the part of the members of his Church; or, in the case of its being secured by a legal agreement, he has his remedy by an ordinary action at law for damages, against the other parties to the contract. Nor would Mr. Hager's conviction and spiritual degradation prevent his congregation from employing and paying him, as heretofore, if it should be their choice to do so; and therefore the consummation of the ecclesiastical sentence which the complainant apprehends, would not necessarily entail the loss of his salary. *Robertson vs. Bullions*, 1 *Kernan's Rep.* p. 265.

There is another class of cases which the opposite Counsel will doubtless seek to press into the service of their argument, although altogether incapable of performing a logical duty so remote from their customary sphere. The cases now referred to are quite numerous, being those where the process of mandamus was employed to restore corporators to the enjoyment of franchises, from which they had been ejected by unjust action, or out of which they were kept by illegal means. All such cases, however, have their judicial warrant and explanation in the original legal principle, that

in England, the King's Bench, and in this country the Superior Courts of common law, exercise a visitatorial power over all civil corporations. 1 *Black. Comm.* p. 481; 2 *Kent's Comm.* p. 300; *Angell on Corporations*, p. 755; 2 *Johns. Ch. Rep.* p. 886.

Hence, in *Fuller vs. Plainfield Ac. School*, 6 *Conn. Rep.* p. 546, a mandamus issued to restore the trustee of a private academic corporation; because, as the Court remarked, "the office, being a corporate one, was a franchise." And to the same effect was the case of *Green vs. The African Meth. Epis. Society*, 1 *Serg. & Rawle*, p. 254. The two last cases cited may suffice, *instar omnium*, as illustrations of the whole class; since every instance of the sort relates to the special authority of common law courts, by virtue of their visitatorial power, to compel the performance of corporate duty, as well as to replace corporators in the possession of their legitimate franchises.

But the Court has very properly asked, and with signs of quiet astonishment not wholly suppressed—what has any case of mandamus to do with the solution of the legal problem now in hand? I answer, nothing at all, from my point of view, but everything, from that of the learned counsel for the complainant. For if I rightly comprehend it—and if I am mistaken, they will correct the error—their logic, when formulated syllogistically, would run as follows.

1. Whenever a mandamus might issue to restore a person in the event of his amotion from office, an injunction may be had, beforehand, to prevent such amotion.
2. But a mandamus would lie to restore Mr. Hager in the event of his amotion from the ministry.
3. *Ergo*, an injunction must be granted to prevent the amotion.

This is the reasoning on the other side, deducing its inference from assumptions postulated concerning the writ of mandamus; and hence, it must be obvious that I can only combat the conclusion by assailing the premises which assert the supposed predicates in relation to the sphere of that process. Accordingly, I attack both the premises upon their own ground, and bearing in mind all that has been previously said, I shall now proceed to show that the two propositions are equally unfounded in law and fallacious in logic.

In the first place, the major premise, which is in substance,

though not in form, a true hypothetical, asserts the legal consequence, that if a mandamus would lie to restore, then an injunction must be issued to prevent, &c. But is there any such logical relation between the antecedent and the consequent as to legitimate the conclusion? Is there any relation at all between them? In other words, let it be conceded that a mandamus would lie to replace Mr. Hager, if removed from the ministry, does the illation hold that an injunction can be issued to keep him in his office? Now, I assert that no such conclusion results from the legal *datum* given, but one directly the reverse. Because, if a mandamus would lie to restore there is a plain and adequate remedy at law; and therefore, the jurisdiction of equity is *ipso facto*, irrevocably excluded. *Asylum vs. Phoenix Bank*, 4 Conn. Rep. p. 178; *Massee vs. Snead*, 29 Georgia Rep. p. 54; 7 English Law & Eq. Rep. p. 284; *Story's Eq. Jur. sec. 33*.

Again, a mandamus to restore a party after removal, and an injunction to restrain his amotion, are demonstrably not equipollent remedies; because a mandamus undoubtedly lies to restore a corporator illegally removed, while the case, as clearly, does not come within any imaginable province of equity jurisdiction. 2 *Kent's Comm.* p. 304; 2 *Johns. Ch. Rep.* p. 389; *Sanderson vs. White*, 18 *Pick. Rep.* p. 389; 1 *Kernan*, p. 252; 17 *Vesey*, p. 491; 2 *Strange*, p. 798.

It should be here remarked, in passing, that the Revised Statutes of New York, vol. II, p. 462, greatly enlarged the jurisdiction of chancery over corporations; so that many of the later decisions in that State are altogether inapplicable to cases arising in Illinois, where no similar statute has been enacted. *Vide* 2 *Kent's Comm.* p. 305, note c; 1 *Kernan*, p. 254.

The minor proposition in the argument of the learned gentlemen is also postulated without a particle of proof. A mandamus would not lie to restore the complainant, if removed; because there are no temporal endowments appertaining to his pulpit: and we have already shown that a mandamus never goes to restore one to an office, the functions of which are of a purely spiritual character. Thus both the premises on the other side fail together, and the inference, of

course, breaks down beneath its own weight. *Vis consili expers mole ruit sua.*

Since, however, the question is one of the greatest moment, it can not be considered an improper use of time to collate, as far as possible in the compass of an oral argument, all the authorities that may seem to have any connection with the subject.

A few vain attempts have been made before this, to transfer the judgment-seat from the spiritual to the temporal courts, by priests who were unwilling to abide the danger of a just verdict from their peers, and whose names stand marked by the enduring ignominy which their presence at the heads of cases perpetually assures. One, too, might well have imagined that the results of such instances would have served as the light of lurid beacons to warn away all future adventurers on the sea of litigation, from approaching a shore beset by perils so deadly. The reported cases where such tentatives have been made, are, if possible, more instructive to priests than to lawyers. But evil passion is the only pupil that will never learn anything in the school of experience. And so one rebellious clergyman after another, upon an average of one in about a dozen years, comes gravely into court, and commits spiritual suicide, and the catastrophe is duly noted in the tables of legal statistics.

Thus in *Walker vs. Wairwright*, 16 Barb., p. 486, the effort was to restrain a Bishop from passing sentence upon a convicted priest. And the court decided "that it could only interfere, if at all, on the ground of danger to some right of property; and even then that the sole question for judicial determination was whether the Bishop had the power to act, and not whether he acted rightly."

In *Robertson vs. Bullions*, 9 Barb., p. 64, the opinion of the court settled the following propositions: 1. That all interference with Churches or Church discipline, on the part of the civil tribunals, must be referred to rights of property. 2. That civil tribunals can not overhaul the proceedings of ecclesiastical judicatories in matters properly within their province. 3. That all questions concerning the faith or practice of any particular Church, or the discipline of its members, belong exclusively to the Church tribu-

nals, to which both ministers and members have voluntarily subjected themselves in entering the communion.

The case of *Farnsworth vs. Storrs*, 5 *Cush. Rep.*, p. 412, determines, "that the members of a Church covenant for their own submission to Church authority: and hence, that all persons participating in the expulsion of a member are protected by law from actions for damages, provided they act with good faith, and within the scope of Church authority."

I may observe here, that the doctrine so luminously stated in the preceding cases is but a corollary from the fundamental principle of our American scheme of polity, according to which churches are, in contemplation of law, no more than mere voluntary associations, and have no powers or privileges merely as churches, save the constitutional right to be protected, even against the State itself, in the perfect freedom of their religious worship and discipline. 1 *Parsons on Contracts*, p. 349. It is also a consequence of the same general principle, that ecclesiastical judicatories are nothing more than common law arbitrators selected once for all by the members of a religious society in anticipation of any possible controversy. And it is a well known rule, that courts, whether of law or equity, have no power to control the actions or deliberations of arbitrators, or to disturb their awards, except in special cases of fraud or gross moral corruption. *Burroughs vs. David*, 7 *Clarke's Rep.* p. 60. But even in such cases, the exercise of the power must be predicated upon some question of property or other matter of civil right.

Although I have characterized the principle just referred to by the term "American," I should also remark that it is not peculiar to our own political system, but prevails equally in all countries where the Church is not co-ordinated with the State. In the case of the Rev. William Long, appealed from the Synod of Capetown, and recently determined by the Privy Council of England, it was expressly adjudged, "that even the Church of England in the Colonies is merely a voluntary association." Indeed, it must be too clear for argument, that a religious community can be viewed in no other light, unless when constituted an elemental part of the State.

In *Shannon vs. Frost*, 7 B. Monroe, p. 258, it was determined in a masterly opinion, that whether, in a given case, the fact of ex-communication might be right or wrong could not be inquired into by any civil Court, and for the demonstrative reason "that civil courts have no sort of ecclesiastical jurisdiction;" and that the only occasion for the interposition of judicial authority in spiritual matters must arise from conflicting claims to Church property.

In *Whitney vs. Brooklyn*, 5 Conn. Rep. pp. 406, 414, the decision was, that the jurisdiction of Church tribunals, as to all kinds of ecclesiastical questions, is necessarily exclusive. And to the same effect, in very forcible terms, is the case of the *German Ref. Church vs. Seiberts*, 3 Barr's Rep. p. 291. The doctrine is also sustained in the following cases. *Avery vs. Tyringham*, 3 Mass, p. 182; *Proprietors vs. Pierpont*, 7 Metcalf, p. 496; *Baptist Church vs. Witherell*, 3 Paige, p. 310; *Miller vs. Gable*, 2 Denio. p. 517; *Dutch Church vs. Bradford*, 8 Cowen p. 503-539; *Harman vs. Desher*, 1 Speer's Eq. p. 121.

In short, the general result of all the authorities, condensed into the briefest possible summary, is this: That civil Courts are constituted for the adjudication of civil rights, and for no other purpose; and hence, that they never assume the task of solving problems relating to other departments of human knowledge, whether of science, or art, or religion, except only when the solution becomes indispensable as a condition *sine qua non* to the decision of some question in respect to a civil right, in litigation actually pending. And when the latter case happens, the civil judge applies himself to the given problem, which thus falls incidentally within his province, and whether it be scientific or theological, not because he desires to interfere in a matter foreign to his jurisdiction, or even deems himself qualified to determine it, but for the absolutely coercive reason that he cannot otherwise adjust the civil controversy which his official duty compels him to settle. In this manner, and in this alone, temporal courts may be necessitated to engage in the solution of collateral questions in every region of possible thought, however remote from their appropriate sphere, in order to arrive at the particular point of view which may be requisite as a prelimin-

ary to the announcement of a decree upon the subject directly within their jurisdiction.

Upon what rational grounds, then, do the learned counsel hope to affirm jurisdiction in the present case? I confess my inability to imagine, and therefore look forward with no little curiosity to behold the light of their prospective arguments.

In the meanwhile, however, the bill in equity is before me, and I may, perhaps, by a careful analysis of its contents, succeed in mastering their theory of the case. And to that analysis I will now direct the attention of your Honors.

The bill appears to suggest as the first basis of jurisdiction: That "The Church of the Holy Communion," over which the complainant presides as Rector, is a body corporate. The inference intended to be drawn from the fact appears to be, that the Court must therefore possess the judicial authority to protect the complainant in his character as a corporator.

The answer to this view is twofold. First, the Church of the Holy Communion is only a corporation *quoad* its potential rights of property, and not at all as respects its ecclesiastical attributes or spiritual destination. 3 *Paige*, p. 296; 1 *Kernan*, p. 266.

In the second place, the Church of the Holy Communion is not a party to this bill; nor is Mr. Hager himself a party in his character of corporator, but merely as a natural person. Nor is there any possible corporate right or interest implicated in the litigation, or which can be legally affected by it.

In addition to this, it is scarcely necessary to repeat what has been already proved—that chancery pretends to no sort of jurisdiction over corporations as such, but only when they assume the functions of trustees in relation to property real or personal, when it deals with them as it would with mere individuals acting in a like judiciary capacity. Hence, if the existence of this particular Church as a corporate body really entitled its rector to the aid of a civil Court, the relief must still come from the legal, and not from the equitable *forum*.

But is not the idea, that the incorporation of a Church subjects it, *ipso facto*, to the jurisdiction of the civil judge, a most alarm-

ing one? If this be so, the charter instead of conferring the boon of a valuable franchise, brings with it the chains of a perpetual servitude. It is a Pandora's box filled to the brim with endless lawsuits. No religious society; at least, no one free from the saddest curse which has afflicted the earth since the primal fall of the species—the curse of a litigious and meddlesome political spirit—would accept incorporation upon any such terms.

A second ground of jurisdiction asserted in the bill is “irreparable damage” to Mr. Hager: first, by injury to his character; and secondly, by the loss of his salary.

It is difficult to criticise this reason for the equitable interposition of your Honors, and yet preserve the due professional courtesy to the eminent counsel who invented it; and it only reveals the secret of a severe pressure for arguments, when they could resort to one so obviously worthless. *Furor arma ministrat*. But to treat the subject seriously. Is the probability, or even certainty of an injury to character, a proper basis of chancery jurisdiction? Does not every lawyer know that an injunction can not be granted to restrain the publication of a libel? 2 *Story's Eq. Jur. sec.* 948, *a*; *Brandreth vs. Lance*, 8 *Paige*, *p.* 24. And much less then will a court of chancery interfere to close the lips of a spiritual judge from passing sentence in a case of immorality, although the condemnation may affect most seriously and permanently the general reputation of the culprit.

As it appears, however, the basis of jurisdiction now under criticism is bifurcate, and its firmest point of support, in the opinion of the learned gentlemen, consists probably in the fact that Mr. Hager's salary has been put in peril since the bill emphatically asserts that salary to constitute his only means of livelihood. But can such an averment be true? Is it not normally and even physically impossible *in rerum natura*? Can it be realized in logical thought that a man who is capable of acquiring the means of material support by his powers as a preacher should prove wholly incompetent to achieve the same end by any other method? How can that be so, in this land of universal democracy, where the passage from one profession to another is open alike to all, and where

the ascent from the lowest grade in society to the most lofty positions of state, seems as easy as the flight of a bird from the furrow to the cloud! Are you to believe—can any reasoning convince, or rhetoric persuade you, that Mr. Hager can do nothing else of appreciable value, or that sermons and prayers make up his entire intellectual stock in trade? But how strange is the statement. The preaching of that Gospel which, in the days of its first purity, descended like sunlight out of the heavens, a blessing without money or price, is now alleged to constitute the sole means of livelihood for one of its modern ministers! Has it come to this? Has the message of “good tidings” from a world beyond the stars, so rhythmical with the music of an immortal gladness on the lips of the angel herald, been transformed into an article of terrestrial commerce, or converted into capital fixed or circulating so as to pay handsome dividends to the clerical holder? The complainant says that he can draw the elements of a corporeal subsistence from the coffers of the Church alone. How extraordinary would such a confession have sounded in the ears of a Roman prætor or proconsul, from the tongue of Peter the fisherman, or Paul the maker of tents? If such declarations as this had been publicly made and sworn to, if such bills as this had been brought by the twelve apostles, the probability would have been slight indeed, that a dozen proselytes would ever have deserted, either the gorgeous worship of the Jewish sanctuary, or the sensual ceremonies of the pagan temples, to enlist under the banners of the Cross. The opinion of the ancient world concurred with that of the modern—that a man who claims to be good for one thing only, is really good for nothing.

Suppose, however, that the allegation were true, and yet the fact would be altogether irrelevant. Damage the most irreparable does not, *per se*, furnish any cause of equity jurisdiction. The course of events in the world exhibits injuries without number, and many of them such as to destroy entirely the means of living as to particular individuals, for which, nevertheless, the judge of common law can afford no sort of compensation; but which the chancellor would not attempt to enjoin. For the irremediable damage that

puts in motion the strong arm of equity, must be such as affects some peculiar species of property, and for the most part only real estate. *Livingston vs. Livingston*, 6 *Johns. Ch. Rep.* p. 499.

Besides, it is not enough for the bill to aver generally, as it does here, the prospect of irreparable damage. The facts must be particularly set forth so as to show *how*, and *why*, the injury threatened would transcend any possible maximum of reparation—thus answering beforehand, the three philosophical questions which Quintillian recommends to every lawyer as proper at the threshold of an investigation—*An sit? Quid sit? Quale sit?* A piece of advice, however, that was borrowed from Aristotle. It is not for the complainant or his counsel, but for the chancellor to determine as to what special damage falls within the category of “irreparable;” and hence to afford the requisite *data* for a judgement, the circumstances must be precisely detailed. *De Witt vs. Hays*, 2 *Cal. Rep.* p. 463; *Waldron vs. Marsh*, 5 *Cal. Rep.* p. 119.

The damage must be shown, too, to be the inevitable consequence of the acts threatened. *Kearney vs. Andrews*, 2 *Stockton's Rep.* p. 70. But is that the case here? Is there a moral certainty that Mr. Hager will be convicted, if he shall be tried? Or indeed, can there be any probability of a conviction, unless upon the hypothesis of his guilt?

A different foundation for the jurisdiction is suggested in the averment, “that the ministers and members of the Church are obliged, by contract, to conform in all their proceedings to the ecclesiastical Canons.”

The argument implied in this part of the bill, if expressed, would stand thus: The Bishop is bound by contract—to which Mr. Hager is also a party—to conduct the trial of the latter, according to the Canons. But all contracts come within the cognizance of the civil judge. Therefore the Court has jurisdiction of the case.

What shall we say to this novel logic? Is the main premise true? Is any Christian man or woman willing to admit it? And yet how characteristic it is of an unspiritual age when Mammon is the divinity regent in so many sanctuaries. The organization of the Church is predicated upon a legal contract! Its Canons are

mere stipulations of an agreement *inter partes* ! But if this be so, will the learned gentlemen tell us what is the consideration of this new contract ? Because it must have a *quid pro quo* ; otherwise it will be a *nudum factum* such as courts of justice never undertake to enforce. Is the consideration, then, so much Gospel on the one side for so much gold on the other ? Or can it be liquidated in Treasury notes ? And what is its exchange value as against corn and cotton ? But does not such a theory degrade the Church into the lowest dust ? Is the mystic Communion of saints nothing but a joint stock company, or mere mercenary partnership in trade ? The theory of Hobbes tracing the origin of political societies to the fiction of a primary compact, was absurd enough in all conscience, but it was the perfection of wisdom when compared with the hypothesis of the learned counsel, that the Church is founded upon a contract such as will sustain a suit in court !

But if the theory were legitimate, in law as well as religion, does it not menace the complainant with a danger not remote or contingent ? Because if the theory be correct, if the contract be a legal reality, the obligation can not all be on one side ; since mutuality is the very essence of a valid agreement. Hence, Mr. Hager must take the burden with the benefit. What then was peculiarly his stipulation upon entering into the common engagement ? Did he not solemnly promise submission to the Church discipline as it should be administered by the living depositaries of Church authority ? And has he kept, or is he now keeping, that especially religious pledge of spiritual subordination ? On the contrary, has he not openly revolted against the government of his order, and proclaimed his defiance in the face of the world ?

But waiving further discussion upon the first branch of the subject, and conceding, *pro argumento*, the jurisdiction of the Court, I shall next show that the injunction must be dissolved ; because the bill does not present any irregularities in the practice of the ecclesiastical tribunal. Nor will it require a lengthy examination to render this proposition as clear as the former ones.

The bill specifies as the first and most prominent irregularity that the prosecution against Mr. Hager was instituted by the Bish-

op, upon the information of his chaplain, Mr. Wilkinson, and not upon "public rumor."

Out of my great respect for the eminent counsel who drafted this allegation, I am compelled to preserve a decent composure of countenance, and yet with a severe tax upon the muscles maintaining gravity. For what is the real cause of complaint so vehemently urged in this connection? It is, that the Bishop ought to have delayed the commencement of an inquiry until the low whispers murmuring the scandalous tale of an immorality committed by a minister of the Diocese, had increased to a tempest of popular indignation, destroying simultaneously the character of the priest and the fair fame of the Church.

The gentleman on the other side, adduced the twentieth Canon in proof of the irregularity indicated. Consequently, they must assume as the basis of their inference, that the Canon cited is to be regarded in the light of a definite and impassible limitation upon the Episcopal authority. But is any such assumption legitimate? Is the spiritual jurisdiction of the Bishop a mere creature of canonical law? On the ground of all history as well as theology, I deny the fact. The Canon, in any rational view, is simply mandatory of certain things which the Bishop *must* do, and not, by any means, an exhaustive definition of all that he may do. In other words, it prescribes his duty in the enumerated particulars, but does not even pretend to circumscribe his power in all particulars. Nor could any Episcopal Church impose such a restrictive Canon, without, *eo instanti*, ceasing to be Episcopal. For, according to any Episcopal doctrine worthy of the name, the Episcopal authority emerges from an origin antecedent to the existence of creeds or Canons, and derives its legitimacy from a source infinitely higher than the range of the human. It includes within its sphere an aggregate of powers, rights, and duties—all of them being indestructible because spiritual, and which councils or conventions are as impotent to annul, as they would have been incompetent to create. It is not for me, amidst the clash of opposing dogmas, to pronounce this the true theory of the Christian Church as it came from the hands of the great Institutor; but that it is the only the-

ory of an Episcopal Church, or at least, of the Episcopal Church whose Bishop is now a defendant in your Court, no one can well deny without a singular confusion of ideas. A Bishop not having the authority to oversee, is a pure contradiction in terms. The conception borders on that domain of intellectual shadows which modern psychologists term the unthinkable.

Now I submit that the Court may take judicial notice of the special functions appertaining to the Episcopal office. The reason, to my apprehension, appears as clear as it is unanswerable. Because the common law, that splendid *officina legum*, the perennial fountain-head of our American system of jurisprudence, discloses, on almost every page, the essential constitution of the Episcopal Church, at least in all its most important features. Your Honors are no strangers to the theory of Episcopacy. It dawned upon your intelligence, in the bright morning of youth, with the first rays of legal knowledge from the text-books. And it must have increased gradually into the full light of thought from the reflection of a galaxy of leading cases. It comes to you alike from the records of every English Court, and as well from the black-letter lore of the Year-books, as from the luminous type of the latest volumes in law or equity. Nor can you, by any possibility, ignore it, without first blotting out from the tablets of memory all recollections of Bacon, of Blackstone, of Coke, and of the other great names that mark the farthest boundaries of the science of jurisprudence.

For instance, you cannot but recognize the fact asserted by Blackstone, that a principal power of the Bishop is to inspect the manners of the people and clergy, and to punish them by ecclesiastical censures. 1 *Black. Comm.* p. 382. And indeed, as much is implied in the literal meaning of the word Bishop, corrupted from *Episcopus*.

But it cannot be necessary to search either elementary treatises or authoritative reports for full information upon the subject of Episcopacy. You can find it without seeking in almost any page of the world's history since the commencement of the Christian era. Even the sceptical Gibbon says of the age of Constantine,

that "the Bishop was the perpetual censor of the morals of his people." *Gibbon's Rome*, Vol. II, p. 289. Such was the authority of the office when the religion of Heaven first obtained a public recognition from the highest powers of the earth; nor has it been fated to experience decadence amidst the revolutions of empire or more wonderful changes in science and the arts. It seems to inherit the permanence of an everlasting work of nature, remaining always in its place like a mountain or a star. How then can you refuse to know and remember as judges what is of universal notoriety as a *datum* in law, in civilization, and in language? Does not every one know that a Bishop of the Episcopal Church, *virtute officii*, has the power to administer discipline in the spiritual community over which he presides? Why then should courts pretend to an ignorance which in their case is a pure fiction, or demand proof of what must be deemed already as clear as any proposition of human belief?

Nevertheless, if it should be conceded that the twentieth Canon is to be considered as an absolute limitation upon the Bishop's authority, the admission could not aid the case of the complainant; because there is an ample warrant in that Canon alone to justify the formal inception of the prosecution in the very manner it was instituted. The Canon specifies "public rumor" as one of the grounds upon which the Bishop is imperatively directed to proceed. But the specification of public rumor as the least reliable of all possible sources of information, implies, according to the argument *ex minore*, every superior and more cogent kind of evidence. *Quintillian*, V. X. 88. For would it not be most absurd to say that the Bishop should act upon the vague reports of popular rumor, and should not act upon the credible and precise communication of facts made by a priest of the Diocese, his own elected chaplain? Certainly the maxim, *hæret in litera*, irreversibly condemns such a construction. It is a specimen, in ecclesiastical pleading, of the *aucupia verborum inter extremos apices juris*, such as a civil Court has seldom exhibited since the days of Lord Coke.

There are other irregularities suggested in the bill which may be disposed of in the mass. It is alleged that the preliminary inves-

tigation of the presenters was secretly conducted! But *quid ergo?* What matter of concern is that to your Honors? Was it ever offered as a valid objection to an indictment that the witnesses were secretly examined? It is also averred that Mr. Wilkinson recommended the names of the presenters to the Bishop! But again, *quid ergo?* How is that fact to bear upon the judgment of the Court? And besides, were not the names of the presenters good names? And had not the Bishop's chaplain the right to suggest them? What is there in the constitution, or laws, or even in the most scrupulous code of ethics to forbid it?

The bill, moreover, alleges that Mr. Wilkinson gave information of the charges against the complainant for the purpose of injuring him. Yet still, I ask *quid ergo?* Does the malice of an accusing witness furnish sufficient cause for dismissing a prosecution? But the averment presents on its face the tokens of extreme suspicion; because the bill nowhere indicates any imaginable reason why Mr. Wilkinson should wish to injure the complainant. It does not disclose antecedent ill feeling, or rivalry, or the prospect of any worldly gain to the accuser. It is absolutely silent on the subject of motives, without which no action can be predicated of a sane intellect. Since, however, Mr. Wilkinson did act, we must suppose that the motive was an honest belief in the probability of the complainant's guilt.

It is stated as another informality, that the Canon required, first of all, the constitution of the ecclesiastical court, and then a notice of thirty days to Mr. Hager, before the trial. But the Canon admits of no such construction; and the practice would be the most absurd and inconvenient that human stupidity could devise. The learned counsel would have the assessors first assemble, travelling at much expense from different and perhaps distant parts of the State, and then when everything is ready for the hearing, they must disperse to their several homes, upon an adjournment of thirty days. And because this ridiculous method of procedure was not adopted by the Bishop, they make it a cause of grievance and obnoxious remark.

The final specification of irregularity is, that the complainant

applied to the Bishop for a continuance, and had his application overruled.

Now, I would ask your Honors how—with all my respect for the learned gentlemen—am I to treat this averment with becoming gravity? Was it ever heard of in any court before, that the refusal of a continuance was good cause for an injunction? Yet the circumstances of the present case render the legal hypothesis still more inconceivable. For the ground of the application was the alleged absence of witnesses resident abroad; and the bill itself shows that there is no canonical power in the Bishop either to enforce the attendance of witnesses, or to take testimony by depositions. What relief then does the complainant seek in this *forum* of the civil laws? Does he desire your Honors to legislate ecclesiastically and supply a defect in the Canons of the Church? Can the counsel inform us whence they derive the warrant for this novel jurisdiction? For surely it is not one of the original and inherent powers of a court of chancery. And besides, every sciolist in the profession must be aware, that the granting or refusal of a continuance is a pure matter of discretion in all courts, and can never be assigned for error in another tribunal. *Barr vs. The Heirs of Gratz*, 4 *Wheat.*, p. 220; *Lockett vs. Child*, 11 *Alabama*, p. 640. Will this Court then undertake to correct the hypothetical error of a Church judicatory, when you would not listen, for one instant, to a like objection in the case of even a justice of the peace?

Moreover, the bill states no facts which would authorize a continuance. It avers only "a hope" that the complainant "might possibly succeed in inducing" the Everetts to testify. Now, if the ecclesiastical cause were pending in this Court, instead of before the Bishop, would your Honors grant a continuance upon such an allegation in the affidavit? It speaks merely of "hope," and not of expectation. It asserts only "possibility," and not the certain or the probable. Its very ideas are vague as the shifting panorama of a dream.

But to conclude a combat so tedious and so unprofitable, because it is only a battle with legal shadows in the form of arguments,—I remark finally, that all prior irregularities, if such really had an

existence, were forever waived by the motion for a continuance. The citation was issued and served on the fifteenth of January; and it elicited no sort of objection. The trial was postponed by the Bishop, on the third of February; and still without objection. Mr. Hager selected the assessors for his jury, on the fourth of February, without a hint of dissatisfaction as to the antecedent steps in the cause. And on the twenty-third of the same month, he presented his tardy motion for a continuance. Why did not the complainant interpose his plea of informality at an earlier stage in the proceedings? Why did he wait until the case was almost ripe for a hearing? And more than all, why did he not make his application for a correction of the supposed irregularities to the tribunal in which the case was pending? For it nowhere appears in the bill, that the attention of the Bishop was ever called to any one of the alleged defects in his course of practice. And this is one of the most extraordinary features in this most extraordinary case. The objections which are urged now before your Honors, are presented for the first time. They were not overruled, because they were never made, in the Court "below." I crave pardon of your Honors for the inadvertent use of the last word. It would be a ludicrous misnomer to call the tribunal of the Bishop the Court *a quo*, and this, the Court *ad quem*. And yet, that is virtually the precise theory of the bill. It seeks to invest your Honors with an appellate jurisdiction for the reversal of steps taken in the Episcopal judiciary. It asks you to correct errors in ecclesiastical practice. But, as if that were not absurd enough, the bill, at the same time, reveals in its own substance an irregularity having no parallel in the annals of jurisprudence. It prays for a remedy against irregularities to which no exception was ever taken—which passed *sub silentio* on the part of both the Bishop and the priest!

But is not this tacit acquiescence in the very acts now alleged as matters of grievance a perpetual waiver of all possible objections to be raised by the complainant? The maxim—*qui tacet verbo et facto, ubi obloqui vel resistere potest ac debet—consentire videtur*—is fundamental in the civil as well as the common law, and not less a principle of eternal justice. What, however, shall be said as to

the morality of Mr. Hager's course, leaving out every question arising from Christian charity? Shall one person behold another committing mistake after mistake in regard to a subject reciprocally interesting to both, without a single note of warning or word of even the faintest remonstrance, and yet afterwards gather up these mistakes, which are also in conscience his own, and convert them all into loud accusations of delinquency? Is this fair or honest between man and man, much less between ministers at the same holy Altar, and least of all between a subordinate clerk in the Church and the spiritual supervisor placed over him? Such conduct would be inexcusable in the case of even the lowest barbarians. It is copied from the strategy of the savage who lurks in ambush to launch the poisoned arrow. It is a deed of darkness, and not of the open day. It is the cunning of the wild beast that springs from his lair in the labyrinth of gloomy woods, to crush an unsuspecting prey. A court of equity would not deserve the name, if it could ever permit one party, through the means of a malicious or even negligent silence, to entrap another in the meshes of irregularity, and then destroy him for the very errors which that sinister silence caused.

In conclusion, I think it is not going too far to say that this injunction should not only be dissolved, with an immediate dismissal of the bill, but that the action of the court might well be accompanied by some marks of judicial censure, such as would prevent any repetition of a like experiment in the future. If a priest cannot learn, from the literature of his own profession, the duty of allegiance to the spiritual authority of his Bishop, he ought to be taught the lesson from the lips of indignant civil judges, whom he seeks to render accomplices in the crime of his insubordination. It would be strange indeed, if such a man should receive one word of aid or comfort from those who know so thoroughly the beauty of obedience to all kinds of law, and the painful consequences of every species of revolt against the power charged with its execution.

CLOSING ARGUMENT.

MAY IT PLEASE THE COURT:

It now becomes my duty to close the discussion to which you have listened so long, and with so much of patient courtesy. The remaining task, however, will be very brief. For it seems to me that I am fairly entitled to consider all the positions taken in my former argument, not merely as untouched by the most strenuous efforts of an adverse logic, but even as positively confirmed by the very cases adduced as in favor of the other side.

And yet the fact is not a little singular that the learned gentlemen and myself should have evoked the same authorities in support of theses as contradictory as light and darkness. It would appear to lend countenance to the bitter sarcasm of Bentham as to the utter "incognoscibility of the law." Nevertheless, I can not say with truth that I am surprised at this, or indeed, at anything else which has occurred during the evolutions of the cause thus far. There was no place left for surprise after witnessing the advent of such a bill in court. A phenomenon so extraordinary could hardly fail to be accompanied by incidents as strange. I was, therefore, prepared to hear any cases cited in proof of a general doctrine, the bare enunciation of which outraged every known rule of legal probability. Nor was I fated to experience the least pang of disappointment. The feeling of curiosity was continually excited and satisfied by the assertion of inferences as *unique* as the premises employed in their demonstration were irrational. It was a commingling of the temporal and spiritual, of the worlds above with those below, until one might imagine chaos come again, and only relieved, now and then, by brilliant flashes of wit, or coruscations of eloquence, inept, as having naught whatever to illuminate.

Moreover, I am disposed to believe that my own mind is not so susceptible to sudden emotions of wonder as that of the learned

counsel who addressed you last, and who so vehemently expressed a surprise at what he disparagingly characterized as my "petty points." It is true, some of my shots were rather small, but then the game was not large enough to pay for a more lavish expenditure of powder. And I remembered the axiom, common alike to military engineering and every other species of concrete mechanics—that the momentum must be proportionate to the resistance to be overcome, as well as *vice versa*. No one loads a cannon to kill a humming-bird. I allude not now to the talents of the gentlemen, so eminent in that noble profession which they are seen to adorn so much with their erudition, and to liberalize by the urbanity of their manners: *ad unguem facti homines*. My reference is to the insignificance of their case. For while my respect for the counsel is very great, my contempt for their case is still greater. A case so devoid of all pleasing features, whether contemplated in the light of law, logic, or the morals of abstract justice, has seldom been witnessed before in a court of the civilized world. And this fact alone accounts for the signal failure of every argument attempted in behalf of the complainant. For no artist, however accomplished, can be expected to produce a master-piece, whether of utility or beauty, unless you supply him with the materials suitable for the process of elaboration. Praxiteles must have his block from the marble mountain; and even the divine genius of a Titian required a pencil and some canvas, ere it could attract from smiling skies the bewildering radiance of rainbows, and the gorgeous glory of the setting suns, to bid them live in new shapes of light and loveliness until the very heavens shall be no more. For the old maxim remains eternally valid—*ex nihilo nihil fit*. Nonentity is perpetually unproductive. No insect's wings flit over the void of chaos. Even the cloud-skimming eagle could not soar in the vacuum of an exhausted receiver. I will not, therefore, allow myself to find serious fault with the impertinent rhetoric of my learned friends, or to criticise too severely the *non sequitur* of their incoherent reasoning. The charity that covers a multitude of sins in the territory of ethics, may perhaps be pardoned for letting fall one corner of its kind mantle over felonies against logic.

In addition to the cases noticed in my first argument, the counsel for the complainant have brought forward the following :

Rex vs. Dean et Capital Norwici, 1 *Strange*, p. 159, where a mandamus was granted to restore a Dr. Sherlock to a place from which he had been illegally removed. But the place was one enriched with temporal endowments ; and therefore, like all the rest, that case confirms my theory.

Rex vs. Ward, 2 *Strange*, p. 893, was the case of a mandamus to restore a chaplain. But there, too, the office was beneficed with worldly endowments, and even a freehold interest ; and besides, the chaplain himself was a corporation sole. Hence, that case also is in my favor.

In *Fells vs. Read*, 3 *Vesey*, p. 70, the Court extended protection to the members of a club, in their possession and use of a rare tobacco-box. But what relevancy has that to the present question ? A tobacco-box is certainly an article of property ; and therefore, again, the case is one for me, and not for my legal adversaries.

The case of *Martin vs. Nutkin*, 2 *P. Wms.* p. 266, was that of a bill in equity to prevent the ringing of a bell at five o'clock in the morning, in violation of a personal covenant. But *quid ergo* ? What inference can be deduced at all applicable to the case of Mr. Hager ? The counsel might as well have referred for logical proof to the law of gravitation.

Thompson vs. The Congregational Society, &c., 5 *Pickering*, p. 469, was the case of a suit by a minister for his salary. But again, *quid ergo* ? It certainly needs no authority to show, that a minister can sue upon the special contract which secures his salary

The case of *Proprietors, &c. vs. Pierpont*, 7 *Metcalf*, p. 495, simply decided, that where a minister and his parish had mutually submitted, to an ecclesiastical council, the question as to whether, or not, he should be dismissed from his charge, the determination of such a council was obligatory upon all the parties concerned. But still, I ask *quid ergo* ? Do your Honors perceive any inference from that case, which by even the most remote argumentation, can bear upon the present controversy ?

The case of *Smith vs. Nelson*, 18 *Vermont*, p. 511, related to a

legacy given for the use of a minister ; and it only proves what no lawyer could ever be so stupid as to have doubted—that a minister can receive a legacy, and bring an action for it, too, if necessity requires.

Such is the remarkable medley of cases, raked together with immense pains from the shelves of a complete law library. But not one of them, not even a *dictum* in one of them, tends to sanction the interference of the civil judge in matters of an ecclesiastical nature, whether of discipline or of doctrine. No such case can be found. Even to imagine one is a sort of libel upon the law.

Having thus, without difficulty disposed of the gentleman's law and logic, nothing is left but to examine their rhetoric, a commodity in which they dealt quite profusely, either believing themselves, or wishing you to believe, that they were all the while tendering true coin from the mint of logic. But as to this, our admiration for whatever of the beautiful, whether in thought or diction, may have been exhibited in those oratorical displays with which we have been refreshed, must be tempered with feelings of regret, that one tint of beauty should have been wasted on a subject so unworthy. For, as there are certain faces which the incongruous gleaming of ornaments only renders the more repulsive, so there are certain causes that grow more and more ridiculous the more one bedizens them with the gauds of trope and figure. The Ethiop will not turn white, though you wash him in rivers of milk, or set him ablaze with jewels.

The first counsel who addressed you, consumed much time in eloquent declamation against the tyranny practiced in the Diocese of Illinois. He even went so far as to asseverate, with the usual exaggerations of genius, that if no other avenue of escape could be discovered to elude the grasp of a despotism so unendurable, he would fly to the desert and find a home with the wild beasts. This oratorical outburst reveals the *gravamen* of the complaint only half concealed beneath the verbiage of the bill. It was the *animus* of the bill incorporated in passionate words. Episcopal tyranny, the autocracy of the Bishop! That is the key-note to the music of their mingled sorrow and execration. But what does all this in-

dignant discourse about despotism really mean? Would the gentlemen have us infer that they are dissatisfied with the form of an Episcopal government? Do they think, with another legal friend of mine, "that it is not in harmony with American democracy?" An American idea truly, to proclaim a revolution in religion, and convert the Kingdom of Heaven into a Republic! There might, however, be one danger in extending the privilege of universal suffrage into the spiritual sphere. It is barely possible that a majority might vote it preferable to have no religion at all. But if Mr. Hager and his counsel indeed dislike the dynasty of Bishops, there would seem to be a method of escape as obvious as it is easy, without the painful necessity of an exile to the desert. At least, there is no law, so far as I am aware, compelling any individual to remain within the pale of a particular communion. Nor in this land of free conscience and still more free imagination, is there any want of churches always open to welcome new proselytes into their bosoms. In the number of our sects, we have almost realized the old saying of Terence—*quot homines tot sententiæ*. Even the advent of the millennium of dissent appears to be not remote, when every man shall have a church of his own, with himself for the sole communicant as well as priest. The bringing of a few more bills like this would tend not a little to hasten the happy day.

Both counsel, throughout the whole course of their arguments, assumed as a postulate, the stainless innocence of their client, and inveighed bitterly against the persecution to which they say he has been subjected. For myself, I shall express no opinion on that point at all, for the reason that this is not the proper tribunal to determine it. It belongs exclusively to that *forum* of the spiritual sphere to which Mr. Hager pledged his perpetual submission and allegiance, on the day he became an Episcopal minister of the Diocese of Illinois, and the authority of which he now seeks to render null.

To supplement the deficiency in their logic, the counsel have told your Honors, that they appear in the case without fee or the hope of reward. The phenomenon is a remarkable one, I admit, reversing, as it does, the libel upon the profession uttered by the

Roman satirist—*iras et verba locant*. It should therefore find a place in the future of legal biography; but I cannot perceive that it has any sort of pertinency to the issue before the Court; and hence, I shall decline a disclosure of the motives, whether mercenary or otherwise, which have impelled me into a connection with this litigation. I take it for granted that your Honors will decide this cause upon the real weight of the arguments presented, and not with reference to any extraneous circumstances, though many such have been strenuously pressed upon your attention.

For instance, one of the counsel asks in a tone of bitter reprehension, why the Bishop's answer was published in the newspapers; and he accompanies the question with an intimation that it was done to produce an impression, through the means of popular influence, upon the action of the Court. In reply to this charge, I have to say that I alone am responsible for the publication thus censured; and the motives which induced me to take the step were various, though, as I trust, none of them unworthy. In the first place, since the bill of the complainant had been published and scattered by the daily press to the four winds, I could not but deem it fair that the public should have an opportunity of perusing the defendant's answer. The accusation of the priest had been uttered in the hearing of all men; and hence I considered it simple justice that all men should hear the triumphant vindication of the Bishop. Moreover, I felt an æsthetic interest in that answer as a beautiful production of art—it was so chastely classical in style, so rhythmical in its vibrations of thought, so masterly in the methods of its logic, and, withal, so rich in the resources of its erudition, that I desired others to participate, as soon as possible, in the rare intellectual pleasures upon which my own mind had feasted. I may have been mistaken. The act of publication may have been wrong. If the Court shall deem so, I will trust for the pardon of your Honors. *Ego met mi ignosco*.

But since the learned counsel have chosen to arraign me before the bar of professional ethics, they cannot well complain if I prefer a similar indictment against them. I therefore now call upon them to plead. If the publication of our answer is to be considered as tinged

with criminality, what shall be said as to the prior publication of their bill? If our deed be an offence, were we not seduced into the commission of it by the fashion set in their own evil example?

They, first of all, challenged us to a trial of strength on the field of popular opinion. How then could we refuse to respond when such gallant knights summoned us to the tourney? Nor were we to blame, though they suffered in that passage of arms a most grievous discomfiture and rout. We have followed them in their retreat to the final stronghold of the law. But even here, they appear unwilling to stand the brunt of battle. For on yesterday, they hung out the white flag and tendered overtures of compromise. A remarkable piece of strategy truly! But unfortunately for their fame as original inventors, it was only a copy of what occurred at Fort Donelson, as a brief narration of that sanguinary strife will show. After several days of terrific combat, the enemy was completely surrounded and all chance of escape cut off. The last crisis of victory or defeat had come. Gunboats thundered in the river, and showers of iron hail poured from the smoking crests of all the adjacent hills; while ten thousand gleaming bayonets lay levelled in the sunlight for the decisive charge of death, and only pausing for the signal of the trumpet to bathe their points in blood. It was then that Gen. Buckner suddenly grew pacific, and prudently proposed the formula of an armistice. The response of Gen. Grant was the terse sublimity of heroism—"I shall move immediately upon your works."

And that, too, was our answer, yesterday. We want no compromise that shall leave the question open. We say, with Cicero, *non est ista pax, sed pactio servitutis*. We will consent to no arrangement which does not guarantee the absolute independence of the Church. We prefer even a repulse to a half triumph, and utter overthrow to a parley. For even though beaten here, we shall renew the battle elsewhere. Because, the Bishop can make no concessions without a virtual abdication of the Episcopal function. He must try this priest in his own way, and free from every species of interference or dictation; or else, incur a greater guilt than that charged against the accused, as the official betrayer of religious liberty.

At the commencement of his speech, the counsel who immediately preceded me, stated with perfect clearness as well as truth, that the sole point of difference between the Bishop and Mr. Hager, has relation to the proper construction of the Canons. I fully concur in that statement. Indeed, I do not doubt, that from the first it was manifest to your Honors, that the rule of practice prescribed in the Canons must furnish the *ratio decidendi* of the case, in all its aspects. And hence, the only question is—who has the right to construe the Canons? Does the ultimate authority of interpretation appertain to the tribunal of the Bishop, or to the Court of your Honors? For, if it belongs to the Bishop, you can not legally take it away from him. Nor can you share it with him; since, I imagine, no one will be absurd enough to suppose this a case of concurrent jurisdiction.

Now, I would respectfully inquire of the learned gentlemen, not only as lawyers but also as Episcopalians, if in their view, the Episcopal Church has no tribunal provided to construe its Canons? Do they think it possible that the founders of any community, whether civil or religious, could ever have committed the enormous blunder of failing to organize a Court for the administration of the laws by which the association was to be governed? Every society must have within its bosom a common judge for the determination of controversies between its members. This common judge, or judicial authority, may be one man, or a select few, or a majority of the social units; the formal arrangement of the judicatory is not material, so far forth as the mere fact of existence may be concerned. But a common judge, or common judges there must, of necessity, be, or there cannot be a community. A number of men, however great, merely aggregated in a definite portion of space, does not constitute a society. However large the number, if without a common judge, they are only a mob, with no more claim to be considered a society than a fortuitous assemblage of wild beasts. In such a case, we have pure anarchy, and not a semblance of government. Because, as Thomas Jefferson has demonstrated, where there is no common judge, each individual must have the right to judge for himself in all matters of difference with his fel-

lows; and the corollary of Hobbes results, too, that each must have the natural authority to execute his own judgment! What will follow save everlasting conflicts? Your imaginary community of political independents turns out to be a dissonant mass of social antagonisms, without order, or law, or any other rule of right than the power of the strongest. *Mensuraque juris vis est.* Even a band of robbers will have the practical wisdom to provide themselves with a common judge. The present civil war is a logical corollary from the theory—that the Federal compact has designated no common judge to interpret and apply its terms in cases of dispute between the States and the General Government. For if the premise were true, the inference must be admitted, that each of these high political powers necessarily has the right to judge for itself; and thus they stand towards each other in a pure state of nature. The bare enunciation of such a theory, whether real or fictitious in the particular instance, is an implicit declaration of war. It is an absolute negation of even the possibility of government. We can no more realize to ourselves in thought the existence of a society without subordination, than we can imagine a triangle without sides or angles. While any scheme of subordination, in the absence of a common judge betwixt the political parts co-ordinated, is not a whit less inconceivable.

Hence, if the Episcopal Church is predicated upon such a theory as this bill seems to imply; if there be no internal authority to construe the letter of the Canons; if every priest or member is an independent spiritual sovereign—then the pillars of the ecclesiastical edifice might as well, for all practical purposes, be erected upon the shadow of a passing cloud. The organization has not even the consistency of a sober dream. Do the gentlemen believe the fact to be so? Is this the theory of their client, or their own? Is such folly to be imputed to a religious order which has produced so many men of transcendent wisdom—an order whose durability of government has defied alike the changes of religious fashion and the assaults of innumerable foes? The assertion is wholly incredible. This Church must have a tribunal to administer the laws of its organism; and if so, the construction and application of these

laws belong to the constituted tribunal of the Church, and not to this Court of your Honors, which can offer no pretensions of a claim to ecclesiastical jurisdiction.

One of the counsel sketched for our contemplation an imaginary picture of the terrible disasters supposed to be impending over the head of his client, and only to be averted—he would have you believe—by the most prompt interposition of the chancellor's powerful arm. Now, since the orator displayed a skill so consummate in the fine art of word-painting, I would crave leave to suggest a subject for the efforts of his genius far more worthy than the one he has chosen, and perhaps somewhat more akin to the truth of private history. I would have him represent, in all the delicate contrast of those evanescent lights and shadows, over which he has exhibited a mastery so perfect, some gentle being of the other sex, at once frail in organization, feeble in health, poetic in temperament, pure of heart as the dew-drop when it first hovers on the margin of a winking mary-bud, and more tremulous than the sensitive plant to the slightest breath of blame. Let him show us this creature of ethereal fancy as subjected to an insult the most cruel that can shock the soul of a woman, and from one whom she had been taught to regard, with a reverence almost amounting to worship, as a beneficent angel of heaven in the guise of a priest on the earth. And then as the shifting scenery of the *tableau* changes, let us behold the shrinking victim dragged forth from the sacred privacy of her anguish and humiliation, by the same loathsome and licentious hand, to be exposed at the public bar of courts, and in the newspaper's world-flying page, as a target for the base jests of the lewd, and the object of a hypocritical mockery of pity for the secret malice of pseudo-saints. I will not ask the artist to represent the sequel of that poor life; its hopes crushed and withered like the petals of the summer rose when the flower has been broken from the stem; its mystic yearnings for the holiness of home-love, and the glad music of silvery child-voices, forever chilled and changed to ice in the bosom by the freezing fingers of despair; its writhings of agony without remorse intensified into the terrible by the very consciousness of freedom from guilt; its blushes of shame ever

and anon fitting across the pale cheek, a shame only the more sad, because unmixed with the memory of sin; and all its visions of poetry, and the dream-worshipped ideal of youth, once radiant as the morning glory of sun and cloud, converted to a rain of perennial tears—tears of liquid fire repelled from an eye that cannot weep, to burn like lava on the brain. The midnight of starless skies has no colors dark enough to complete the unfinished picture. And yet, alas! for all this woe, the civil judge can find no remedy, nor any penalty for the wickedness that caused it, in the catalogue of his thousand books. The wide sweep of the chancellor's injunction, that strikes where it falls, like a thunderbolt, can not reach so far as this. The case must be left for adjudication to that Court whose decrees will be read by the light of the final fire.

Baffled, defeated, driven in ignominious route from every position on the field of jurisprudence as defined by the old masters of legal wisdom; without one principle upon which to plant their flying feet, or a single case to grasp as a support for their wavering hands, the counsel, as the last refuge of a hope utterly forlorn, now ask your Honors "to make a new precedent." The request, to say the least of it, is somewhat unusual, and not at all characterized by an excess of modesty. But let that pass. We will suppose your Honors to be debating seriously in your own minds whether it will be proper or not to create the new precedent required for the occasion. In such a case, it is plain, that your deliberations must necessarily cease to be judicial, and become exclusively legislative. Because this novel function which they call upon you to exercise, is not *jus dicere*—to declare the law, but *jus dare*—to make a law. You must therefore carefully consider the probable effects which will result from the innovation that is to serve as a guiding light for the future ages. You must anxiously inquire whether a far-seeing and prudent public policy demands or forbids the promulgation of the new rule. The question is, will it tend to promote, at the same time, the dignity of courts, the peace of churches, and the purity of private morals? And the response, as I apprehend, to each point of the complex interrogatory, must be a negative of the sternest indignation. Let us imagine, however, the new pre-

cedent to be made, which is to be cited by lawyers and approved by judges of the coming years. And then behold the consequences to yourselves and others.

In the first place, the boundaries of your old jurisdiction, so definite and easily ascertained at present, must be extended *per saltum* into a wilderness of thought altogether indefinite and without the track of any anterior judicial exploration. You must march fearlessly forward and occupy the whole of your new domain. You can not pause even at the farthest limit of ecclesiastical authority. The supremacy of your sway must bring into subjection every voluntary association whatever. In order to superintend all things, you must know all things. You must enlarge the maxim of the hero of Tacitus, and to the *omnia scire* add the *omnia exsequi*. You can not scruple to drag forth from the sanctuary of ages the hoary secrets of the freemasons, and expose their mystic symbols to the full blaze of day. But not to travel beyond the churches, consider how immense will be your religious jurisdiction. You can not halt at the first step. The Bishop of the Diocese of Illinois, though made the point of departure, can not be the logical *terminus* of your aberrations from the ancient ways of the law. At the call of every accused minister, you must hurl your irresistible injunctions in the face of Synods, and Assemblies, and General Conferences, and bid them pause to await the pleasure of your own judicial sovereignty so high above them all. But more than this. Your plenary power must be realized as well in questions of doctrine as in those of discipline. A priest in danger of degradation for heresy must have the right to invoke your benign protection, upon the ground that his views are not heretical, but rigorously orthodox. In that case you must, of necessity, determine a matter so difficult that it has divided powerful empires, and torn churches, calling themselves universal, into fragments, and which, nevertheless, remains as unsettled as ever. You must do what the most acute intellects of the species have failed to accomplish, after efforts continued through more than sixteen centuries. You must furnish the world with a definition of heresy. If the occasion arises, you will have to decide even the diphthong controversy between the

Homo-ousians and the Homoi-ousians of the fourth century; a thing about as hard to effect as to demonstrate the quadrature of the circle. But a problem even more difficult than that may, perchance, come into Court for solution. A minister may apply for an injunction, who is menaced with a trial for heterodox opinions, by a religious society that takes the Bible for its sole creed, and without note or comment. What rule of adjudication would your Honors adopt in an emergency like that? A decent respect for the wisdom of the past, combined with the habit of looking out for precedents, would probably lead you to examine what others have written upon the particular subject in discussion. A stupendous undertaking truly, and one in comparison with which the twelve labors of Hercules might well be estimated as mere child's play. For who would not rather encounter the rage of the Nemean lion rushing from his lair, than attempt the dangers of that fathomless mine of Catholic theology, groping in darkness beneath the superincumbent mass of a hundred thousand ponderous tomes in half a dozen different languages, to say nothing of the lives of innumerable saints? And if your Honors were to fly for relief to the pages of Protestant literature, you must confront something more fearful than the Lernean hydra, whose miracle of accumulating heads could never hope to keep pace with the fiasparous multiplication of antagonistic sects. Would you not be compelled to resign in despair the impossible task of reading yourselves up to the appropriate grade of intelligence such as might qualify you to pronounce a decree in respect to orthodoxy, or its opposite, from purely Biblical premises? Would it not be best, in such a perplexity, to imitate the philosophical prudence of the ancient Areopagites who, after vainly essaying to unravel a web of litigation too intricate for any resources of judicial art, adjourned the Court, with a notice to the parties to appear again and receive judgment at the end of a *curia advisari vult* of a round hundred years?

Again, will not your proposed new precedent, in its effect upon the internal condition and external relations of the Churches, prove the greatest calamity that could befall the cause of religion? For assuredly, almost every dispute which might hereafter occur within

the bosom of a religious community, would be removed into the court of chancery, there to achieve a publicity as deleterious as that which we have witnessed in the present instance. The notoriety of this case, under the contumelious title of "*The Clerical Imbroglio*," has furnished the theme of injurious witticisms for the lips of all foes to Episcopacy—a theme which the universality of a daily press has diffused throughout the land.

Nor can the consequences of the new precedent, as affecting the action of parties and witnesses, be in any degree less deplorable. For example, what female professed of the slightest delicacy, though subjected to the most atrocious outrage at the hands of a depraved priest, would ever think of breathing the story of her wrongs, even at the most confiding moment, into the ears of a father or husband, knowing at the same time, the frightful possibility that the revelation might cause her name to be uttered at the public bar of a crowded court-room, in conjunction with those of *Aspasia* and *Meessalina*—as we all heard that of a witness against the complainant, on yesterday? Your new precedent will simply operate as a virtually legal license for every clerical villain to play the beast at will. The very sense of shame with which beneficent nature has armed the heart of woman as the best defence of her purity, will be turned into the most dangerous weapon against her, and one to be aimed at her honor by the vilest of seducers under the sun. Your new precedent will suffice to make every hypocrite in black robes a successful *Tarquin*, and to prepare, through the natural instinct of virtue itself, all the beings of rarest beauty, under his charge, to become either the voluntary accomplices, or the involuntary victims of his brutish sin. And yet the learned counsel have had the bold audacity to promise your Honors, that "this new precedent shall be the brightest jewel in your crown;" a diamond of richer ray than any before found in the mine of legal lore; a pearl of purer water than aught that sparkles in the deepest seas of human thought; a central light in the tiara of a fame enduring as the golden fires of the firmament; a thing so transcendantly beautiful as to become a joy forever! It is the old song of the sirens, "Come over to our pleasant islands, *Ulysses*, and we

will make you a king." It is the cunning voice of the tempter lauding the flavor of the forbidden fruit. It is a bribe in the form of popular praise.

As for ourselves, we have no new jewels to charm the gazer's eye. We have nothing but the homely ornaments that have been in use for some thousand years or more. Very old, indeed, they are, but as we trust not yet altogether out of fashion. *Antiques*, we admit them to be, but they possess a mystic virtue apart from the show of mere outward appearance. They have the magical influence to exorcise the evil spirits of ignorance and error which lie in wait for innocent prey even beneath the folds of the drapery hung around the judgment-seat. Their value, too, as mementos of every lawyer's first love, is beyond all appreciation. The priceless regalia of a line greater than kings, badges of the most exalted wisdom, tokens of the truest honor, everlasting heirlooms in the judicial family, memorials of integrity without a stain—they have beautified the massive brows of Coke and Bacon, of Blackstone and Mansfield, of Kent and Marshall, of Story the omniscient, and of a hundred other immortals whose statues stand in that pantheon where judges delight to worship. These are our jewels. They are of pure gold; and as bright now as at the moment when they were first taken from the veins of the eternal granite in the ages long ago. They are the products of natural logic. But as for theirs—the new jewels—they are but the imitations of art, all dross and tinsel, whose glitter will be gone with a day.

OPINION OF CHIEF JUSTICE WILSON.

Opinion of Chief Justice WILSON of the Superior Court of Chicago, on a motion to dissolve injunction in the case of Rev. E. W. HAGER *vs.* HENRY J. WHITEHOUSE, Bishop of Illinois, and others :

This is a motion to dissolve an injunction issued to restrain the Bishop of the Protestant Episcopal Church in the Diocese of Illinois, and others, from proceeding in the investigation of certain charges preferred against the complainant, a presbyter of said Church.

The bill, verified by the oath of the complainant, states that the Bishop is proceeding contrary to the Canons of the Church, and sets forth several particulars, which he claims to be in violation of the express provisions of the Canons.

He also sets forth the charges upon which the Bishop and assessors propose to try him, and states that the charges are maliciously false ; that the Bishop, upon his application for a postponement of the trial, to enable complainant to obtain witnesses to establish his innocence, has refused such postponement ; that the only witnesses by whom he can establish his defence reside in Ohio, and have refused to appear and testify at the trial ; that the witnesses are under the influence and control of persons connected with the prosecution, and that they refuse to appear on that account.

This Court is asked—first, to restrain the Bishop from proceeding uncanonically, as it is alleged ; second, to issue a commission to take the depositions of the witnesses to be read on the trial, and that the proceedings be enjoined until the commission is executed and returned.

The charges against the complainant are of a most gross and scandalous character, and it is apparent that, if proved, could result in nothing less than degradation from his sacred office and expulsion from the Church.

The complainant would thus be driven forth with the "anathema maranatha" of the Church branded upon his brow, an outlaw from all Christian communion and fellowship, and his very name a by-word, associated with the most degrading and disgusting practices.

I regret that this case should have been drawn into discussion outside of this Court, where opinions must necessarily be formed upon partial and garbled statements. But experience has shown that in this class of cases outside parties are always formed, and the same strategic movements are made by the opposing parties, and victory, rather than justice, becomes the aim and object of the belligerents. And it would seem that no action can be taken, official or otherwise, in such cases, without subjecting the parties to obloquy, and their acts to misconstruction.

In the present case, upon the statements of the bill, there can be no difference of opinion in relation to the duty of the Bishop in the premises. The duty to prosecute is imperative by the Canons of the Church. But even if there were no Canons, the duty, upon Christian principles, would be no less binding. It would be a glaring solecism to call an association a Christian Church, which would tolerate or overlook such practices in one of her so called ministers, or even members.

Doubtless an investigation was necessary to vindicate the character of the Church. It was also due to the complainant. In no other way could his character be so effectually vindicated and his innocence shown. His triers are his peers, in a strict sense, standing in the same Church relation, naturally sympathizing with a brother in distress, and anxious to put the most favorable construction upon his conduct, and save not only him, but the Church, from disgrace.

It is hardly necessary to say that, in a trial for slander or libel before a miscellaneous jury of laymen, his chances for vindicating his character, if innocent would be greatly lessened.

No civil Court will interfere with the legitimate exercise of the functions of Church judicatories.

Doubtless they are indispensable to the very existence of a Church.

Without discipline, and the power to enforce it, the Church would become powerless for good, and yet, in this country at least, a Church has not unlimited power over its members.

It is regarded only as a voluntary association, and its constitutions, laws, and canons, as stipulations between the parties defining their duties and obligations. The civil rights of all the members are still protected and enforced by the civil tribunals, except so far as they have been voluntarily submitted to the adjudication of the association of which they are members.

For the protection of these rights, the civil tribunals, both legal and equitable, frequently interfere to control the action of Church judications by *mandamus* and injunction, when they attempt to infringe or take away the rights of their members, in a manner, or by proceedings unauthorized by the stipulation of the parties; as provided in the constitutions, canons, or established usages of the particular Church or association, and for these purposes will inquire into, and construe its canons and constitutions.

But the courts, regarding these as contracts between parties voluntarily entered into by becoming members of the association, will not interfere to prevent the association from deciding any matter the parties have agreed to submit to the decision of the members of the association or otherwise, except where such submission or stipulation contravenes some principle of public policy, or is against good morals.

The tribunals of the Church, for the purposes of discipline, are not regarded as courts, but as exercising *quasi* judicial powers, as in the case of arbitrators.

So long as a party remains voluntarily within such association, its canons and constitution bind him, and his redress for wrongs suffered within their scope, is by proceedings within the association.

It is contended that the case made by the bill is not such as to justify an injunction to restrain the assessors from proceeding to

inquire into the truth of the charges made against the complainant.

The complainant insists, first, that the Bishop had no power to institute proceedings for the cause alleged, to wit: "being credibly informed," inasmuch as the Canons limit his power in the premises to "public rumor," "information from a majority of the vestry of the Church of which the accused is a minister," "or by three presbyters of this Diocese entitled to seats in the Convention." *Canon XX, Sec. I.*

There can be no doubt that the Canons are the law of the Church, at least so far as they assume to legislate upon any specific subject, and it is immaterial whether they operate as a grant of new powers, or as a limitation of powers before exercised. It is, therefore, unnecessary to inquire whether the Canons upon the subject of discipline grant new powers, or limit and restrain the powers before exercised by Bishops in this class of cases. But we cannot subscribe to the doctrine contended for by the respondent's counsel, that the Bishop can proceed in a case not provided for in the Canons by mere construction, upon the grounds "that being credibly informed," as in this case, is a better and more satisfactory ground of proceeding than "public rumor." It is a sufficient answer to this position, to say that the legislative branch of the Church have given no power to proceed in such cases, and that it is for the Convention to amend the Canons if they deem it expedient.

It is a well established rule of construction, that the specifications of a mode of procedure exclude by implication all others.

The same rule applies to grounds of jurisdiction. But the view we have taken renders further discussion of this question unnecessary.

The bill shows that the charges were sufficient to authorize a proceeding against the complainant under the Canons.

The objection made by the complainant, therefore, does not go to the jurisdiction of the subject matter. But at most, it is an erroneous mode of proceeding for a cause for which the Bishop had a right to investigate, in the manner provided by the Canons.

Another objection urged by the complainant is, that the notice for trial was premature.

There is nothing in the Canons defining the stage of the proceedings at which notice shall be given, or after which it may be given. A notice after the selection of the assessors would seem to be most in harmony with the object of the notice to give opportunity to prepare for trial. But even if the Canons were explicit upon this point, it is only erroneous, and does not affect the jurisdiction of the subject matter.

In the case of *Walker vs. Wainwright*; in a motion to dissolve an injunction granted against the Bishop to restrain him from pronouncing a sentence of an ecclesiastical tribunal, objections were made of a character similar to these, and were passed upon by the court. Judge Edmonds, delivering the opinion of the Court, says: "I can inquire only whether the defendant (the Bishop) has the power to act, and not whether he is acting rightly." The objections in that case were—

1. That the presenting board was not properly constituted.
2. That Bishop Onderdonk was alone competent to do the act complained of.

The Court decided that, admitting the board to have been irregularly constituted, and that it was irregular for Bishop Wainwright to act in the premises, yet, that as the complainant had failed to make these objections seasonably, he had thereby waived them. "The rule," says the learned Judge, "is not a technical one; it is founded on common sense, and aims at enforcing good faith in the transactions of life, and is as applicable to Church as it is to lay matters."

This principle is applicable to the present case. The complainant, when the citation was served, had knowledge that the Bishop was proceeding upon credible information, and that notice for trial was served before assessors were selected.

Instead of objecting on either ground, he waits several days, and then selects the assessors to try him upon the charges preferred, and waits till the day before the day of trial, twenty-nine days, and then files his bill for an injunction, and making these objections therein, so far as appears, for the first time.

In the meantime it is fair to presume that the assessors were notified, and had convened at the place of trial for the purpose of proceeding with the investigation. Inasmuch as these objections do not involve the jurisdiction of the subject, but only the jurisdiction of the person and irregularities of proceeding, it was in his power to waive the objections, and we think he has done so by his acts. It comes clearly within the principles laid down in the Supreme Court of New York, in Walker's case before cited.

The next ground, for the interposition of this Court is, that the Bishop refused to postpone the trial.

If the Bishop was the proper person to apply to for such purpose, then from its very nature it must be a matter of discretion, and, when exercised, by legal analogy the party has no remedy. There is no allegation that the refusal to postpone was in bad faith, and with a view to deprive the complainant of any right to which he was entitled. Nor can we assume that a continuance will be denied if the respondent applies at the time of trial, and makes it appear that he has material witnesses absolutely necessary for his defence, whose attendance or depositions he has been unable to procure, and that he has used diligence to this end.

On the other hand, we are bound to presume that an ecclesiastical tribunal, on the trial of one of its members, and especially the Bishop, the spiritual father, counselor and adviser of the complainant, would accord to him every facility to prove his innocence of such grievous charges, and if possible release him and the Church from the disgrace which would follow a conviction. This is clearly within the powers of the tribunal, and is the established practice in civil courts. But it is a matter of discretion, which no other court than that in which this case is pending can supervise or in any manner control. Besides, a refusal in a proper case would deprive a sentence of all its moral power, and the condemned would, in the view of the world, become a martyr instead of a criminal.

The refusal to postpone the trial, as alleged, is therefore no ground for the equitable jurisdiction.

The allegation that the witnesses refused to attend the trial, on account of the influence of persons interested in obtaining the

conviction of the complainant, is a reason why the Bishop should give him an opportunity, if possible, to obtain the testimony, but is no ground for equitable interference to arrest the trial, except for the purpose of obtaining testimony. Whether this Court will interfere for this purpose will be a matter of subsequent examination.

Another ground alleged on this branch of the case for maintaining the injunction, is that the complainant is the rector of the Church of the Holy Communion of Chicago, and by contract with that Church entitled to receive a yearly salary for his services as such Rector, and it is contended that the complainant is, as such Rector, a public officer, and his said office a valuable estate, which the civil courts recognize and will protect.

Upon this question there can be no difference of opinion; the authorities are harmonious and conclusive. Religion in this country is regarded as a matter of public concern, and its ministers as *quasi* public officers, whose rights the civil courts will protect and redress when violated, and for this purpose will inquire into and construe the constitutions and canons, and established usages of the Church. But in no case has a civil court interfered to prevent an ecclesiastical tribunal from trying an officer of the Church, for the purpose of discipline according to the Canons and rules of the Church. It is only when it is alleged that the tribunal is proceeding uncanonically, or has pronounced judgment uncanonically, or for a cause for which the party was not liable to discipline, that the civil courts interfere either by *mandamus* or injunction.

Nor does the fact that the probable sentence of the ecclesiastical tribunal may incidentally affect his civil rights, give a Court of Chancery jurisdiction.

His rights under contract may still be vindicated in common law courts. Whether in the contract of a rector, it is implied that he shall do no act which, by the law of the Church, disqualifies him from officiating as rector, it is unnecessary to decide. Certain it is, no court will interfere to prevent discipline according to the Canons of the Church, whatever may be the effect of such discipline upon the party subject to the jurisdiction of the ecclesiastical tribunal.

The fact, therefore, that the complainant is a *quasi* public officer, and has an interest in the contract made by him as such officer, gives no jurisdiction to this Court.

Another alleged ground of equitable relief is, that the ecclesiastical tribunal has no power to compel the taking of depositions by commission, and it is insisted that this gives to the Court of Chancery jurisdiction to issue a commission in aid of the Ecclesiastical Court in furtherance of justice, and that this Court will enjoin until the commission is executed and returned.

The Court of Chancery have undoubted jurisdiction to issue commissions and enjoin proceedings till the commission is returnable, in aid of other courts. But so far as I am advised, this power has never been exercised except in aid of courts established by law.

On the other hand, it has been refused in cases where the tribunals were established by the agreement of parties, upon the ground that, as the parties have made their own tribunals, the Courts of Chancery would not come to their assistance for the purpose of supplying a want of power.

If this was an open question, the propriety of the rule might well be questioned. Arbitrations, and the tribunals of voluntary associations, though not established by law, are sanctioned and encouraged by courts, and their awards and adjudications are regarded as conclusive upon the parties, as much so (it is hardly too much to say) as the judgments of courts of record. And there are very few grounds upon which these adjudications can be disturbed, even in equity. And inasmuch as courts of equity consent to supplement the powers of courts, without taking jurisdiction of the case for the purpose of adjudication, it is difficult to discover why, for the same reason, (a want of power in the other tribunal,) the court should not afford its aid to these *quasi* courts for the furtherance of justice.

The rule, however, in such cases, is as stated. The court has not been unmindful of the importance of this case to the complainant, and has most carefully examined the questions raised upon this motion, with a desire to aid the complainant in his efforts to prove his innocence of the charges made against him, if the court

had power to do so. But after listening more than two days to the elaborate and able arguments of the counsel in the case, and examining the numerous authorities cited, they have unanimously come to the conclusion before indicated.

Although upon reading the bill it would seem that, to deny the relief sought, would make the boast of legal protection a mere pretence, yet, inasmuch as the party seeking relief has voluntarily submitted himself to another jurisdiction than the law has provided, for the enforcement and vindication of his rights, there is no hardship in refusing to interfere with the tribunal of his choice, so long as it proceeds according to the stipulations of the parties, and adjudicates in relation to matters submitted to it.

The manifold evils resulting from a different rule are too apparent to need specification.

It is clear that under a different rule, Church discipline would be impossible, and the Church itself, it is feared, would become a cage of "unclean birds."

The principles established by the authorities, as we understand them, are :

1. That civil courts will not interfere to prevent an investigation before an ecclesiastical tribunal of a voluntary religious association, when proceeding according to its constitution, canons, rules, or usages, when the subject matter and persons are within its jurisdiction.

2. That a Court of Chancery will not issue a commission to take depositions to be read before tribunals not established by law.

In this case the Court find that the tribunal assumes to preside under the Canons of the Church, for a matter within its jurisdiction, that the complainant has submitted to the jurisdiction of the tribunal by selecting assessors, and thereby waived any irregularity in relation to the previous notices of trial, and that the complainant is not entitled to a commission as prayed.



NOTICE.

The TWENTY-SEVENTH ANNUAL CONVENTION of the DIOCESE OF ILLINOIS, will be held in THE BISHOP'S CHURCH, Chicago, on Wednesday, the 14th day of September, A. D. 1864.

CHARLES A. GILBERT,

Secretary of the Convention.

JOURNAL

OF THE

TWENTY-SEVENTH

Annual Convention

OF THE

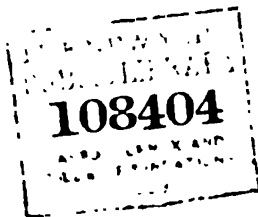
DIOCESE OF ILLINOIS.

1864.

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IN THE
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LIST OF THE CLERGY OF THE DIOCESE OF ILLINOIS,

FOR THE CONVENTION OF 1864.

- RT. REV. HENRY JOHN WHITEHOUSE, D. D., Bishop of the Diocese, and President of
Jubilee College, Chicago.
- REV. ALBERT, CHARLES H., Rector of St. Paul's Church, Kankakee.
- REV. ALLEN, STEPHEN T., Rector of Trinity Church, Aurora, and St. John's Church,
Naperville.
- REV. ARVEDSON, PETER, Deacon, Officiating in St. John's Church, Algonquin and Dundee.
- REV. BENEDICT, THOMAS N., Rector of Christ Church, Ottawa.
- REV. BENSON, JOHN, Rector of Calvary Church, Farmington, and Christ Church, Limestone.
- REV. BISHOP, HIRAM N., D. D., Rector of St. John's Church, Chicago.
- REV. BREDBERG, JACOB, Rector of St. Ansgarius' Church, Chicago.
- REV. BRITTAIN, WILLIAM, Missionary at Jonesboro, DuQuoin and Carbondale.
- REV. BRODNAX, WILLIAM, M. A.,* Officiating in Peoria.
- REV. BRUCE, CALEB A., Officiating in Pittsfield and Rushville. P. O. Lewistown.
- REV. CARPENTER, SAMUEL T.*
- REV. CAUCH, JOHN, Deacon, Officiating in the Church of the Advent, Marengo.
- REV. CHASE, PHILANDER, St. Luke's Church, Wyoming. P. O. Princeville.
- REV. CHASE, SAMUEL, D. D., Vice-President of Jubilee College, and Chaplain of 11th
Regt. Illinois Cavalry.
- REV. CHENEY, CHARLES E., Rector of Christ Church, Chicago.
- REV. CLARK, ANSON,* Residing at Dement.
- REV. CLARKE, CHARLES P., Rector of St. George's, Utica. P. O. Ottawa.
- REV. CLARKSON, ROBERT H., D. D., Rector of St. James' Church, Chicago.
- REV. CLOVER, LEWIS P., D. D., Rector of St. Paul's Church, Springfield.
- REV. COE, JAMES W., Rector of St. Luke's Church, Dixon.
- REV. COOPER, WILLIAM H.,* Agent for Freedmen's Aid Society. P. O. Chicago.
- REV. COWELL, SAMUEL, Officiating in St. Paul's Church, Manhattan. P. O. Lockport.
- REV. CUMMINS, GEORGE D., D. D., Rector of Trinity Church, Chicago.
- REV. DeWOLF, ERASTUS, Rector of the Church of the Redeemer, Wilmington.
- REV. DRESSER, CHARLES, D. D.,* Residing in Springfield.
- REV. DRESSER, DAVID WALKER, Rector of St. Paul's Church, Carlinville, and St. Peter's
Church, Chesterfield.
- REV. FOSTER, JOHN, Rector of St. Peter's Church, Sycamore.
- REV. FREEMAN, LYMAN N., Rector of St. Stephen's Church, Chicago.
- REV. GILBERT, CHARLES A., Rector of Christ Church, Joliet, and St. John's Church
Lockport.
- REV. GOODALE, SAMUEL,* Residing in Geneseo.
- REV. GREEN, JONAS, Deacon, Missionary at Manteno, Monee, etc., I. O. R. R. P. O.
Chicago.
- REV. GREENE, WILLIAM, Rector of Trinity Church, Geneseo.
- REV. GRISWOLD, ASA,* Residing in New York.

* Not entitled to seat in Convention.

 List of the Clergy of the Diocese of Illinois, for the Convention of 1864.

- REV. HAGER, ELIJAH W., Rector of the Church of the Holy Communion, Chicago.
 REV. HESTER, HENRY T., Rector of St. Andrew's Church, Farm Ridge.
 REV. HUTCHINS, BENJAMIN,* Residing at Albion.
 REV. JENKS, GEORGE H., Rector of Trinity Church, Polo.
 REV. JONES, S. RUSSELL, Rector of the Church of the Ascension, Chicago.
 REV. JUNY, FREDERICK A.,* Residing in Kentucky.
 REV. KERFOOT, RICHARD T.*
 REV. LABAGH, ISAAC P.,* Residing in Cairo.
 REV. LOCKE, CLINTON, Rector of Grace Church, Chicago.
 REV. LYLE, THOMAS, Rector of the Church of the Redeemer, Cairo.
 REV. MAGILL, MATTHEW, Rector of St. Paul's Church, Peru.
 REV. MCCULLOUGH, J. W., D. D., Rector of St. Paul's Church, Alton.
 REV. MCGOWAN, JAMES S., Deacon, Officiating in Belvidere.
 REV. MITCHELL, WILLIAM, M. D., Rector of St. Mark's Church, Chester.
 REV. MITCHELL, THOMAS W., Rector of St. John's Church, Gillespie.
 REV. MORRISON, THEODORE N., D. D., Rector of Trinity Church, Jacksonville.
 REV. NASH, FRANCIS B., Rector of St. Jude's Church, Takilwa, and Zion Church, Providence.
 REV. NIGLAS, JOHN,* Residing in Peoria.
 • REV. OSBORNE, JOHN WESLEY, Missionary at Arcola, Bement and Edgewood. P. O. Chicago.
 REV. PARK, ROSWELL, D. D.,* Principal of Immanuel Hall, Lake View. P. O. Chicago.
 REV. PEDELUPÉ, JOHN B. M., Missionary at Paris, Shelbyville, and other places. T. H. and A. R. R.
 REV. REYNOLDS, WM. M., D. D., Rector of St. Paul's Church, Warsaw.
 REV. ROBERTS, WARREN H., Rector of Grace Church, Galena.
 REV. RYALL, ROBERT,* Residing in Missouri.
 REV. SAYRES, GEORGE, Rector of Grace Church, Rock Island County.
 REV. SMITH, THOMAS, B. D.,* Proprietor of *The North Western Church*, Chicago.
 REV. SMITHETT, WILLIAM T., Rector of Emmanuel Church, Rockford. Officiating in Tremont.
 REV. STEEL, WILLIAM M.,* Residing at Hamlin, McLean County.
 REV. STREET, GEORGE C., Minister of St. Mark's Church, Geneva. P. O. Chicago.
 REV. STRONG, HENRY N., D. D., LL. D., Rector of St. John's Church, Quincy.
 REV. THAYER, OSCAR B., Deacon, Minister of Grace Church, Sterling.
 REV. TOTTEN, SILAS, D. D., Rector of St. John's, Decatur.
 REV. TREWARTHA, ROBERT, Deacon, Minister of St. Paul's Church, Lee Centre.
 REV. TRIMBLE, JOHN, JR.,* D. D., Residing in Chicago.
 REV. TUTTLE, EDMUND B., Post Chaplain at Camp Douglass.
 REV. UNONIUS, GUSTAF,* Residing in Sweden.
 REV. VANDYNE, CHARLES H., Rector of Christ Church, Waukegan.
 REV. WELDON, SALMON R., Rector of Zion Church, Freeport.
 REV. WELLS, ALBERT E.*
 REV. WEST, JOHN R., Missionary and Instructor in Jubilee College.
 REV. WOODWARD, JAMES A.,* Residing at Farm Ridge.

RESIDENT IN THE DIOCESE.

- REV. CRACRAFT, JOHN W.,* Galesburg.
 REV. JOHNSON, PHILIP A.,* Officiating in Missionary work. P. O. Decatur.
 REV. WORTHINGTON, J. T., D. D.,* Residing in Pittsfield, Officiating in Missouri.

Whole number of Clergy.....	79	Present, but not entitled to Seats,	4
Entitled to Seats.....	56	Absent, entitled to seats,.....	13
Present,	43	Absent, not entitled to seats,.....	19

LIST OF LAY DELEGATES.

ALGONQUIN, St. JOHN'S—*Wm. Estergren.*
 ALTON, St. PAUL'S—*S. R. Dolbec, J. W. Schweppe.*
 AURORA, TRINITY—*Henry W. Foster, James C. Stone.*
 CAIRO, REDEEMER—*Henry H. Candee, Louis Jorgensen, J. C. White.*
 CARLINVILLE, St. PAUL'S—*Wm. N. Dorsett.*
 CHESTER, St. MARK'S—*James H. Jones, R. B. Servant, John Swanwick.*
 CHESTERFIELD, St. PETER'S—*Thomas S. Gelder, Robert Oliver.*
 CHICAGO, ASCENSION—*Moses Bacon, J. H. Batten, H. Hibbard.*
 " ATONEMENT—*Thomas G. Bazler, Henry Kerp, Reuben Taylor.*
 " CHRIST—*A. C. Calkins, E. C. Cleaver, G. A. Sackett.*
 " GRACE—*Melville Fuller, Samuel Poveil, H. C. Ranney.*
 " HOLY COMMUNION—*Robert J. Grier, Wm. H. Lowe.*
 " St. ANSGARIUS—*A. M. Lind, J. M. Schornebeck, Hans Yenson.*
 " St. JAMES'—*N. B. Kidder, C. R. Larrabee, T. Wheeler.*
 " St. JOHN'S—*George Gardner, S. Johnston, D. W. Page.*
 " TRINITY—*George R. Chittenden, L. B. Otis, J. L. Reynolds.*
 DECATUR, St. JOHN'S—*Lowber Burrows, C. Fuller, Henry Prather.*
 DIXON, St. LUKE'S—*James K. Edsall, James A. Flagg, William W. De Wolf.*
 FARMINGTON, CALVARY—*Lyman Warner, S. Wilkinson, William Wilkinson, Jr.*
 FARM RIDGE, St. ANDREW'S—*A. W. Griffith, Hiram Jackson, R. B. Williams.*
 GALENA, GRACE—*Samuel B. Herron, George A. Marshall, Frederick Stahl.*
 GILLESPIE, St. JOHN'S—*Benjamin Dorsey, Richard Dorsey, Charles Frances.*
 JOLIET, CHRIST—*Wm. Adams, W. B. Cuswell, Benjamin Cope.*
 KANKAKEE, St. PAUL'S—*N. C. Terrill, William Sibley.*
 KEWANEE, St. JOHN'S—*Isaac Harper, J. Hopkins, James B. Morse.*
 LEWISTOWN, St. JAMES'—*S. Corning Judd.*
 LIMESTONE, CHRIST—*James Clark, Grove U. Hotchkiss.*
 LOCKPORT, St. JOHN'S—*John Griswold, Frances Hanford.*
 NAPERVILLE, St. JOHN'S—*S. B. Stevens, James G. Wright.*
 OTTAWA, CHRIST—*James W. Dow, William Osman.*
 PEORIA, St. PAUL'S *Frederick Gustaf, A. G. Tyng, W. A. Willard.*
 PERU, St. PAUL'S—*Ira B. N. Bross, Naason Young.*
 QUINCY, St. JOHN'S—*Henry Allen, F. C. Moore, H. A. Williamson.*
 ROBIN'S NEST, CHRIST—*John Moss, William L. Moss, R. F. Seabury.*
 ROCKFORD, EMMANUEL—*J. C. Barbour, R. P. Lane, M. D., William G. Tyng.*
 RUSHVILLE, CHRIST—*Wm. Baxter, Robert C. Hall, M. D.*
 STERLING, GRACE—*T. S. Osmer, William Muir.*
 SPRINGFIELD, St. PAUL'S—*F. George, S. M. Tinsley, S. H. Treat*
 SYCAMORE, St. PETER'S—*Isaac Johnson, Ira G. Ketchum, F. A. Lord, M. D.*
 TISKILWA, St. JUDE'S—*Aaron E. May, Lemuel Perkins,*
 WAUKEGAN, CHRIST—*William Besley, Charles R. Steele.*

Those present in Convention in *italics*.

OFFICERS OF THE DIOCESE AND CONVENTION.

BISHOP OF THE DIOCESE AND *ex-officio* PRESIDENT OF THE CONVENTION,

RT. REV. HENRY J. WHITEHOUSE, D. D.

SECRETARY OF THE CONVENTION,

REV. CHARLES A. GILBERT, JOLIET.

TREASURER OF THE CONVENTION AND OF THE MISSIONARY FUND,

GEORGE P. LEE, CHICAGO.

STANDING COMMITTEE,

REV. T. N. BENEDICT, *Pres't. Ottawa.*

" CLINTON LOCKE, *Secretary, Chicago.*

" LEWIS P. CLOVER, D. D.

MR. F. A. BRYAN.

" N. B. KIDDER.

" GEORGE F. BEATY.

DEPUTIES TO THE GENERAL CONVENTION,

REV. ROBERT H. CLARKSON, D. D.

" G. D. CUMMINS, D. D.

" T. N. MORRISON, D. D.

" W. H. ROBERTS.

MR. S. CORNING JUDD.

" R. B. SERVANT.

HON. S. H. TREAT.

TRUSTEES OF JUBILEE COLLEGE,

REV. L. P. CLOVER, D. D.

MR. H. S. AUSTIN.

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY,

REV. T. N. BENEDICT.

" H. N. BISHOP, D. D.

" R. H. CLARKSON, D. D.

" E. B. TUTTLE.

REV. S. RUSSELL JONES.

MR. ANTRIM CAMPBELL.

" C. R. LARRABEE.

HON. L. B. OTIS.

JOURNAL.

THE BISHOP'S CHURCH, CHICAGO, }
September 14, 1864. }

The Twenty-seventh Annual Convention of the Diocese of Illinois, assembled for Divine Worship in the Bishop's Church, Chicago, on Wednesday, the 14th day of September, A. D., 1864, at 10 o'clock, A. M.

Morning Prayer to the Creed was read by the Rev. Lewis P. Clover, D. D.; the Fifth selection of Psalms being chanted antiphonally by the Rev. S. Russell Jones, the First Lesson being read by the Rev. T. N. Morrison, D. D., and the Second Lesson by the Rev. B. F. Nash. The Rev. David W. Dresser read the Creed and the opening Collects, and the Rev. Robert H. Clarkson, D. D., the Litany.

The Ante Communion Service was read by the Bishop, the Rev. George D. Cummins, D. D., reading the Epistle and the Offertory. The Alms were appropriated to Diocesan Missions.

The Convention Sermon was preached by the Rev. Warren H. Roberts, from St. Paul's Second Epistle to the Corinthians, fifth chapter and sixteenth verse.

The Bishop then proceeded with the Holy Communion, consecrating the elements, and administering them to the Clergy, Lay Delegates and Congregation present.

Meeting for Business—Clergy Present—Quorum—Call of Parishes.

At 3 P. M., the Convention met for organization and business. The Secretary of the Convention called the names of the Clergy entitled to Seats, and the following were found present :

The Right Rev. Henry J. Whitehouse, D. D.,	
Rev. C. H. Albert,	Rev. George H. Jenks,
“ S. T. Allen,	“ S. Russell Jones,
“ Peter Arvedson,	“ Thomas Lyle,
“ John Benson,	“ Clinton Locke,
“ H. N. Bishop, D. D.,	“ Matthew Magill,
“ Jacob Bredberg,	“ Thomas W. Mitchell,
“ Wm. Brittain,	“ T. N. Morrison, D. D.,
“ Caleb A. Bruce,	“ Francis B. Nash,
“ Robert H. Clarkson, D. D.,	“ John W. Osborne,
“ Lewis P. Clover, D. D.,	“ Wm. M. Reynolds, D. D.,
“ James W. Coe,	“ Warren H. Roberts,
“ George D. Cummins, D. D.,	“ Wm. T. Smithett,
“ David W. Dresser,	“ H. N. Strong, D. D., L. L. D.,
“ John Foster,	“ Oscar B. Thayer,
“ Charles A. Gilbert,	“ Silas Totten, D. D.,
“ Wm. Greene,	“ Robert Trewartha,
“ Elijah W. Hager,	“ Charles H. Vandyne,
“ Henry T. Hiester,	“ Salmon R. Weldon.
“ John R. West,	

Whole number entitled to seats, 58. Present, 38.

There being a quorum of the Clergy, the Secretary read the list of Parishes entitled to representation. The Certificates of the Lay Delegates were then presented and referred to a Committee, consisting of the Rev. Caleb A. Bruce, L. B. Otis and the Secretary.

The Committee reported as correct the following:

St. John's, Algonquin,.....William Estergren.

St. Paul's, Alton,..... { S. R. Dolbee,
J. W. Schweppé.

Trinity, Aurora,..... { H. W. Foster,
James C. Stone.

List of Parishes Entitled to Representation.

<i>St. Mark's, Chester</i> ,.....	{ James H. Jones, R. B. Servant, John Swanwick.
<i>Ascension, Chicago</i> ,.....	{ Moses Bacon, J. H. Batten, Thomas M. Hibbard.
<i>Atonement, Chicago</i> ,.....	{ Thomas G. Baxter, Henry Keep, Reuben Taylor.
<i>Christ, Chicago</i> ,.....	{ A. C. Calkins, Edward C. Cleaver, George A. Sackett.
<i>Grace, Chicago</i> ,.....	{ Melville W. Fuller, Samuel Powell, Henry C. Ranney.
<i>Holy Communion, Chicago</i> ,.....	{ Robert Grier, William H. Lowe.
<i>St. Angarius, Chicago</i> ,.....	{ A. M. Lind, J. M. Schœnebeck, Hans Yensen.
<i>St. James', Chicago</i> ,.....	{ N. B. Kidder, C. R. Larrabee, Salmon Wheeler.
<i>St. John's, Chicago</i> ,.....	{ George Gardner, S. Johnston, D. W. Page.
<i>Trinity, Chicago</i> ,.....	{ George R. Chittenden, L. B. Otis, James L. Reynolds.
<i>St. John's, Decatur</i> ,.....	{ Lowber Burrows, Cyril Fuller, Henry Prather.
<i>St. Luke's, Dixon</i> ,.....	{ William W. DeWolf, James K. Edsall, James A. Flagg.
<i>Calvary, Farmington</i> ,.....	{ Lyman Warner, Samuel Wilkinson, William Wilkinson, Jr.

 List of Parishes Entitled to Representation.

<i>St. Andrew's, Farm Ridge,.....</i>	{ A. W. Griffith, Hiram Jackson, R. B. Williamson.
<i>Grace, Galena,.....</i>	{ Samuel B. Herron, George A. Marshall, Frederick Stahl.
<i>Christ, Joliet,.....</i>	{ William Adams, W. B. Caswell, Benjamin Cope.
<i>St. Paul's Kankakee,.....</i>	{ N. Terrill, William Sibley, Jr.
<i>St. John's, Kewanee,.....</i>	{ Isaac Harper, Jeremiah Hopkins, James B. Morse.
<i>St. James', Lewistown,.....</i>	S. Corning Judd.
<i>St. John's, Lockport,.....</i>	{ John Griswold, Francis Hanford.
<i>St. John's, Naperville,.....</i>	{ S. B. Stevens, James G. Wright.
<i>Christ, Ottawa,.....</i>	{ James W. Dow, William Osman.
<i>St. Paul's, Peoria,.....</i>	{ Frederick Gustof, Alexander G. Tyng, W. A. Willard.
<i>St. Paul's, Peru,.....</i>	{ I. B. N. Bross, Naason Young.
<i>St. John's, Quincy,.....</i>	{ Henry Allen, F. C. Moore, H. A. Williamson.
<i>Christ, Robin's Nest,.....</i>	{ John Moss, William Moss, R. F. Seabury.
<i>Emmanuel, Rockford,.....</i>	{ John C. Barbour, William G. King, R. P. Lane, M. D.
<i>Christ, Rushville,.....</i>	{ William Baxter, Robert C. Hall, M. D.

List of Parishes Entitled to Representation—Lay Delegates Present.

<i>St. Paul's, Springfield</i> ,.....	{ F. George, Seth M. Tinsley, S. H. Treat.
<i>St. Peter's, Sycamore</i> ,.....	{ Isaac Johnson, Ira G. Ketchum, F. A. Lord, M. D.
<i>St. Jude's, Tiskilwa</i> ,.....	{ Aaron E. May, Lemuel Perkins.
<i>Christ, Waukegan</i> ,.....	{ William Beeseley, Charles R. Steele.

The Names of the Lay Delegates were then called,
and the following answered to their names :

S. K. Dolbee—*St. Paul's, Alton.*
 Henry W. Foster, James C. Stone—*Trinity, Aurora.*
 J. H. Batten—*Ascension, Chicago.*
 T. G. Baxter, Henry Keep, Reuben Taylor—*Atonement, Chicago.*
 A. C. Calkins, Edward C. Cleaver, G. A. Sackett—*Christ, Chicago*
 Melville W. Fuller, H. C. Ranney—*Grace, Chicago.*
 Robert J. Grier—*Holy Communion, Chicago.*
 John M. Schœnebeck—*St. Angarius, Chicago.*
 A. B. Kidder, C. R. Larrabee, S. Wheeler—*St. James', Chicago.*
 George Gardner, S. Johnston, D. W. Page—*St. John's, Chicago.*
 Geo. R. Chittenden, L. B. Otis, J. L. Reynolds—*Trinity, Chicago.*
 Jas. A. Flagg, Jas. K. Edsall, Wm. W. DeWolf—*St. Luke's, Dixon.*
 Lyman Warren—*Calvary, Farmington.*
 R. B. Williams—*St. Andrew's, Farm Ridge.*
 Samuel B. Herron, George A. Marshall—*Grace, Galena.*
 W. B. Caswell, Benjamin Cope—*Christ, Joliet.*
 N. C. Terrill—*St. Paul's Kankakee.*
 Jeremiah Hopkins—*St. John's, Kewanee.*
 S. Corning Judd—*St. James', Lewistown.*
 James G. Wright, S. B. Stevens—*St. John's, Naperville.*
 Frederick Gustof, Alexander, G. Tyng—*St. Paul's, Peoria.*
 Naason Young—*St. Paul's, Peru.*
 F. C. Moore—*St. John's, Quincy.*
 Robert C. Hall, M. D.—*Christ, Rushville.*
 S. H. Treat—*St. Paul's Springfield.*
 Isaac Johnson—*St. Peter's, Sycamore.*
 William Beesely, Charles R. Steele—*Christ, Waukegan.*

Convention Organized—Election of Secretary and Treasurer—Resolution of Courtesy.

Whole number of Parishes entitled to representation,..	44
Whole number of Certificates approved,.....	34
Number of Parishes represented.....	27

There being present a Canonical number of the Lay Delegates, thus constituting a quorum of both Orders, the Bishop declared the Convention to be duly organized.

The “Rules of Order” were then read.

The election of Secretary and Treasurer being next in order, it was, on motion, unanimously

Resolved, That the ballot be dispensed with, and the present Secretary and Treasurer re-elected *viva voce*; whereupon the Rev. Charles A. Gilbert was re-elected Secretary, and Mr. George P. Lee, Treasurer.

On motion, it was then

Resolved, That Clergymen present, not entitled to seats in this Convention, Clergymen from other Dioceses, and Candidates for Holy Orders, be admitted to the sittings of the Convention.

The Bishop gave notice that the front seats of the East Transept were reserved for this purpose; whereupon the following Clergymen attended the sittings of the Convention :

Rev. Wm. M. A. Brodnax,	Diocese of Illinois.
“ Roswell Park, D. D.,	“ “
“ Thomas Smith,	“ “
“ Albert E. Wells,	“ “
“ C. B. Stout,	“ Iowa.
“ Ezra Jones,	“ Michigan.
“ J. Rice Taylor,	“ “

Also, Mr. A. W. Snyder, Candidate for Holy Orders in the Diocese of Wisconsin.

Standing Committees—Inspectors of Election.

The Bishop appointed the following Standing Committees :

I. *On the Incorporation of Churches*—Rev. James W. Coe, A. C. Calkins, S. C. Judd.

II. *On Finance*—Rev. John Benson, L. B. Otis, Samuel Wilkinson.

III. *On Privilege*—Rev. Henry N. Strong, D. D., L. L. D., Rev. D. W. Dresser, G. R. Chittenden, W. W. DeWolf.

IV. *On Legislation*—Rev. T. N. Morrison, D. D., Rev. Warren H. Roberts, James K. Edsall, S. H. Treat.

V. *On the Extension of the Church*—Rev. R. H. Clarkson, D. D., Rev. L. P. Clover, D. D., Rev. George D. Cummins, D. D., T. G. Baxter, A. G. Tyng.

VI. *On Unfinished Business*—Rev. S. R. Jones, Francis Moore.

The Bishop also appointed the Inspectors of Elections as follows :

For Standing Committee :

Clerical Votes.

Rev. J. W. McCullough,
Charles P. Steele,

Lay Votes.

Rev. Stephen T. Allen,
T. J. Gelder.

For Deputies to General Convention :

Clerical Votes.

Rev. Clinton Locke,
James G. Wright,

Lay Votes.

Rev. Henry T. Hiester,
N. C. Terrill.

For Trustees of the Protestant Episcopal Church in the Diocese of Illinois :

Clerical Votes.

Rev. Charles H. Vandyne,
George A. Marshall,

Lay Votes.

Rev. Matthew Magill,
T. R. Dolbee.

Application of Parishes—Resolution of Thanks.

The "Papers of Application" for admission into union with the Convention from the Parishes of Church of the Redeemer, *Cairo*, St. John's, *Gillespie*, and Grace, *Sterling*, were, on motion, received and referred to the Committee on the Incorporation of Churches.

The Bishop then stated that Christ Church, Rushville, which had some years ago been suspended from union with the Convention, in consequence of being in an effete condition, has revived, and now desires to be restored to its privilege in the Convention.

After which it was, on motion,

Resolved, That Christ Church, Rushville, be restored to its former position in the Convention.

On motion it was

Resolved, That in view of the retirement of the Rev. T. N. Morrison, D. D., from the office of "Treasurer of the Diocese," which he has worthily filled for so many years, the Convention deems it right and just to place on record this expression of its appreciation of his long, laborious and faithful services. That the Convention hereby tender to him its grateful acknowledgement of his valuable work in this responsible office.

MISCELLANEOUS BUSINESS.

On motion it was unanimously

Resolved, That the next Annual Convention of this Diocese be held in the Bishop's Church, Chicago.

The following Preamble and Resolutions were then introduced and, on motion, referred to the Committee on the Extension of the Church :

WHEREAS, To liquidate the Bonds issued by the Trustees of the Protestant Episcopal Church, in the Diocese of Illinois, dated

Endowment Fund.

the 25th of September, 1862, \$7,232.14, and made payable three years from that date, with six per cent. interest, payable semi-annually, on the first day of January and the first day of July of each year; and

WHEREAS, To endow the Episcopate and pay the expenses of this Diocese; to assist its feeble Parishes, to build Churches and rectories; to purchase property in towns where present population and prospective growth would indicate that a Church would be needed; to build and support charitable institutions; to build and support institutions of learning under the auspices of our Church; to aid missionaries, and to generally advance the interests of the Protestant Episcopal Church throughout the State of Illinois:

Resolved, That a fund be created and established in this Diocese, termed "*The Endowment Fund of the Protestant Episcopal Church in the Diocese of Illinois.*"

Resolved, That the Rector of each Parish in this Diocese be requested to invite the communicants and attendants upon the Church throughout Illinois to subscribe five cents per week for one or several succeeding years.

Resolved, That the treasurer of each Parish, by virtue of that office, is hereafter to act as treasurer of this Endowment Fund, to collect from subscribers in advance. The Parish treasurer of Endowment Fund to report and remit quarterly to the diocesan treasurer of this fund.

Resolved, That the senior Warden (and in case of his absence or inability, the junior Warden) of each Parish, shall be, and is hereby constituted, by virtue of his office, the guardian or agent of this fund in the respective Parishes, who, in co-operation with the Rector of the Parish, will endeavor to obtain the largest subscription to this Endowment Fund.

Resolved, To give energetic, full operation to this fund, a committee of eight be elected annually by the convention of this Diocese to serve for one year; said committee to be known as the "*Endowment Fund Committee.*" That the treasurer of the Diocese shall, by virtue of his office, be the treasurer of this Endowment Fund and be one of the committee. Said committee to meet semi-monthly in Chicago, (and oftener if necessary), to have full and complete authority to issue addresses to and receive reports from Parishes, to inaugurate plans for their adoption, and use all reasonable means to multiply subscribers, to collect moneys, to direct the action of the Wardens when thought desirable (to increase subscribers), to have general power to render this five cent weekly subscription plan a successful one.

Resolutions concerning the Drafting of the Clergy.

Said Committee to have no powers to dispose of the moneys collected, except by direction of the convention. Full reports to be made to each annual convention of the Diocese of its transactions for the year.

On motion, Mr. George R. Chittenden was added to the Committee on the Extension of the Church.

The following Resolutions were then introduced, and, on motion, referred to a Special Committee of five, to consist of two Clergymen and three Laymen :

Resolved, That, if any Clergyman canonically a member of this Diocese, be drafted into the military service of our country, the Vestry of the Church of which he is the Rector, or Minister, or for which he is officiating, be empowered to procure for said Minister, on the most favorable terms possible, a substitute to serve in his place for the time for which he shall have been drafted; and, forasmuch as we are commanded by our Saviour to bear each other's burthens, that a collection be taken in all the Churches and forwarded to the Treasurer of this Convention, to defray so much of the expense of so doing, as shall not be borne by the Church of which he is the Rector, or Minister.

And further be it *Resolved*, That, if sufficient funds be not raised by voluntary contributions to procure substitutes for all the Clergymen who shall be drafted, the Treasurer of this Convention be empowered to levy an equal tax on all the Parishes in the Diocese, which shall be a *per centum* on the salary of the Rector, or Minister, to meet the want.

Provided, also, that if more funds are raised for this purpose than are required, they shall be disposed of as in future directed by the Convention.

To which was offered the following amendment, which, on motion, was referred to the same Committee :

WHEREAS, The Common Law of the Protestant Episcopal Church forbids her Clergy to bear arms, by engaging in actual military service, holding them to be separate, and set apart for the performance of sacred and holy duties, and, that engaging in actual conflict

Resolutions concerning the Drafting of the Clergy.

is inconsistent with the spiritual duties to which they are consecrated. And,

WHEREAS, The War Department has construed the Seventeenth section of the Amendatory Enrollment Act, approved Feb. 24th, 1864, as including the Clergy of our Church, Therefore,

Resolved, That, in case any of the Clergy of this Diocese are drafted under said law of 1864, if not otherwise entitled to exemption, they are requested to claim the protection of said Seventeenth section, and be considered non-combatants.

To which the following Resolutions were proposed, and, on motion, referred to the same Committee :

Resolved, That in the judgment of this Convention the Clergy of the Church are bound in conscience and by their ordination vows to abstain from engaging as armed combatants in the military service.

Resolved, That, in case any of the Clergy of the Diocese shall be drafted into the ranks of the army, the Parish with which such Minister is officially connected, or in which he may reside, is hereby requested to procure a substitute on the best possible terms, and that the expenditure thus incurred be refunded by a special collection to be made in all the Parishes, and that the Bishop be requested to address the Diocese by pastoral letter in such manner as may seem to him necessary to give full effect to this resolution.

The Bishop appointed as such Committee, Rev. S. R. Jones, Rev. R. H. Clarkson, D. D., S. C. Judd, L. B. Otis, S. H. Treat.

On motion, it was

Resolved, That it be referred to the Committee on Legislation, to take into consideration the propriety of adopting some system by which the traveling expenses of the Clergy to Convention may be in whole or in part defrayed.

On motion, the Convention then adjourned to meet again on Thursday morning at nine o'clock.

SECOND DAY.

THURSDAY, *September*, 15, 1864.

The Convention met pursuant to adjournment, at nine o'clock, A. M.

Morning Prayer was read by the Rev. Henry T. Hiester and the Rev. J. W. McCullough, D. D.; the Lessons being read by the Rev. Matthew Magill.

The Convention was then called to order by the Bishop, and the Roll called by the Secretary.

The following Clergy, not present the day before, answered to their names :

Rev. Charles P. Clarke,	Rev. J. W. McCullough, D. D.,
“ Erastus DeWolf,	“ J. S. McGowan,
“ Lyman N. Freeman,	“ George C. Street.

The following Lay Delegates, not present the day before, also answered to their names :

William Estergren—*St. John's, Algonquin.*
Frederick Stahl—*Grace, Galena.*
W. A. Willard—*St. Paul's, Peoria.*
John Morse—*Christ, Robin's Nest.*

The Minutes were read and approved.

The Certificates of Lay Delegates were called for,

 Report of Committee—Admission of Parishes.

and the following was presented and approved by the Committee :

St. Peter's Chesterfield,..... { Thomas S. Gelder,
Robert Oliver.

The names of the Lay Delegates being called, Mr. Thomas Gelder was found to be present.

The Committee on the Incorporation of Churches made the following report :

The Committee on the Incorporation of Churches, and their admission into union with the Convention, beg leave to report, that they have examined the papers in the matter of the application of Grace Church, Sterling, St. John's, Gillespie, and the Church of the Redeemer, Cairo, and, finding the same correct, recommend that each of said Parishes be admitted into union with this Convention.

JAMES W. COE,
S. CORNING JUDD,
A. C. CALKINS.

The questions having been separately put on each of the above, on motion, it was

Resolved, That the Parishes of the Church of the Redeemer, Cairo, St. John's, Gillespie, and Grace Church, Sterling, be admitted into union with this Convention.

The Certificates of Lay Delegates were then presented and approved as follows:

Redeemer, Cairo,..... { Henry H. Candee,
John C. White,
Louis Jorgensen.

St. John's, Gillespie,..... { Benjamin Dorsey,
Richard Dorsey,
Charles Frances.

Grace, Sterling,..... { William Muir,
T. S. Osmer.

Second Day—Afternoon Session—Resolution of Sympathy.

And the following Delegates answered to their names :

Henry C. Candee—*Redeemer, Cairo.*
Benjamin Dorsey—*St. John's, Gillespie.*
William Muir—*Grace, Sterling.*

The Bishop then read to the Convention his Thirtieth Annual Address.

After which the Convention took a recess until three o'clock, P. M.

SECOND DAY—AFTERNOON SESSION,

The Convention was called to order by the Bishop at three o'clock, P. M.

On motion, it was

Resolved, That so much of the Bishop's Address as refers to Christian Education, be referred to a Committee of five—three Clergymen and two Laymen.

Rev. Wm. T. Smithett, Rev. Robert H. Clarkson, D. D., Rev. George D. Cummins, D. D., G. A. Marshall, A. G. Tyng, were appointed as such Committee.

On motion, the following expression of sympathy of this Convention for the Bishop in his deep affliction, was unanimously adopted :

WHEREAS, Since our last annual meeting, it has pleased Almighty God in His wise Providence to take out of this world the soul of our deceased sister, *Mrs. Evelina Harriet Whitehouse*, the beloved wife of our venerable Father in God, therefore,

Resolved, That the members of this Convention deeply commiserate with their chief Pastor in this his bereavement, and also with his children in the irreparable loss of their honored and gentle

Report of the Standing Committee.

mother, trusting that with her they may have a part in the first resurrection through Jesus Christ our Lord.

Resolved, That this expression of our regard and regret be entered upon the Journal of this house.

The Standing Committee of the Diocese made the following report :

REPORT OF THE STANDING COMMITTEE OF THE DIOCESE OF ILLINOIS, 1863-64.

I. The Standing Committee of the Diocese of Illinois beg leave to report to the Convention, that the Committee was organized in the Bishop's Church, Chicago, on the 17th day of September, 1863, by the election of the Rev. T. N. Benedict, president, and the Rev. Clinton Locke, secretary.

II. September 18th, Mr. Peter Arvedson was recommended to the Bishop for Deacon's Orders.

III. October 7th, The Committee convened as the Board of Missions in the Bishop's Library. It was resolved that the Missionary year shall commence at the close of each Annual Convention, and the September canonical collection be considered the first collection of the present year. It was also resolved that the claims of this Diocese demand that the sum of \$2500 be raised this year for Missionary purposes, and in the opinion of the Board that sum ought to be and can be raised.

On motion, the following nominations by the Bishop, of Missionaries and Stations for the current year were confirmed, and the following appropriations made.

Rev. Rbt. Trewartha, Missionary at Collinsville,	\$150
" James W. Coe, " " Dixon,	150
" Wm. Brittain, " " Jonesboro,	150
" John Benson, " " Farmington,	150
" Samuel Goodale, " " Geneseo,	150
" Geo. C. Street, " " Geneva,	150
" Timothy Wilcoxson, " " Lee Centre,	150
" J. W. McCullough, D.D. " Lewistown,	150
" John Cauch, " " Marengo,	100
" J. B. Pedelupé, " " Paris,	150
" Jacob Bredberg, Scandinavian Missionary,	200

Morris, Peru, La Salle, Pekin and Warsaw, were left unfilled, until the Bishop nominated Missionaries.

Reports of the Standing Committee and of the Committee on Finance.

IV. November 4, D. C. Halsey was recommended as a candidate for Holy Orders.

V. December 29, The resignation of Rev. T. N. Morrison, as Treasurer, was accepted. George P. Lee of Chicago was elected to take his place, and a vote of thanks passed to Mr. Morrison for his faithful services.

VI. January 23, 1864, Mr. Wm. M. Reynolds D. D. was recommended to the Bishop for Deacon's Orders.

VII. February 3, Oscar B. Thayer was recommended as a candidate for Holy Orders.

VIII. March 30, John B. Sayre was recommended as a candidate for Holy Orders.

The collections for Aged and Infirm Clergy, were ordered, on the Bishop's recommendation, to be divided equally between the Rev. Dr. Dresser and the Rev. George Porter.

IX. April 20, Frederick Cope Whitehouse was recommended as a candidate for Holy Orders.

X. June 19, Rev. Byron McGann was recommended for Priest's Orders.

XI. July 7, Rev. Jonas Green, Rev. Erastus De Wolf, Deacons, were recommended for Priest's Orders.

XII. August 3rd, Oscar B. Thayer was recommended for Deacon's Orders.

XIII. August 16, Benjamin Franklin Fleetwood was recommended as a candidate for Holy Orders.

XIV. August 30, Rev. William N. Reynolds, Deacon, was recommended for Priest's Orders.

CLINTON LOCKE, *Secretary.*

CHICAGO, September 12, 1864.

The Trustees of the Diocese presented their Report, which, on motion, was referred to the Committee on Finance.

REPORT OF THE COMMITTEE ON FINANCE.

The Committee on Finance, to whom was referred, at the last Convention, the accounts of J. W. Chickering, Esq., for Professional services rendered as Proctor or Advocate, rendered upon the Ecclesiastical trial of Rev. E. W. Hager, respectfully report, that the employment of Proctors or Advocates being voluntary on either side, and being allowed by the Canon *at the pleasure of the party,*

Report of the Committee on Legislation.

does not come within the provisions of Sec. 9, Canon 20, providing for the payment of Expenses *necessarily incurred*. Also,

Account of Rev. E. W. Hager, amounting to \$406.92, has been carefully examined and considered. Sec. 5, Canon 20, provides, that all testimony adduced upon the trial *shall* be in writing taken in the form of depositions. But either party *may* require the *personal* attendance of the witnesses. Mr. Hager, in this case, having voluntarily produced his witnesses (not being required to do so by the opposite party,) cannot require payment from the Diocese for expenses thus voluntarily incurred, nor for their board while attending. It does not come within the provision of Sec. 9, "Expenses necessarily incurred."

The charges in the account for Railroad fare and board of his Attorneys are liable to the same objections as Mr. Chickering's.

The other items in the account being coupled with items not proper to be allowed, cannot be acted upon by the Committee.

The Committee also report that they have examined the account of "Expenses necessarily incurred," and find that there is due, to the Assessors on said trial, the following sums:

Rev. W. M. Steel,.....	\$59.55
Rev. L. P. Clover, D. D.,.....	53.35
Rev. J. W. Osborne,.....	41.00
Also, to——— for services as Door-keeper,.....	5.00

These sums they recommend the payment of, out of any monies in the Treasury not otherwise appropriated. All of which is respectfully submitted.

CHICAGO, September, 14, 1864.

JOHN BENSON,
L. B. OTIS,
SAMUEL WILKINSON.

REPORT OF THE COMMITTEE ON LEGISLATION.

The Committee on Legislation, to whom was referred the resolution relating to the expenses of the Clergymen of the Diocese to and from Convention, beg leave to report, that they do not consider further action by the Convention on this subject necessary. Canon III, requires each church to make suitable provision for the expenses of the minister in fulfilling the duty of attending the Annual Diocesan Convention.

The Committee would recommend the attention of the Parishes to this Canon.

T. N. MORRISON,
W. H. ROBERTS,
J. K. EDSALL,
S. H. TREAT.

Report of the Committee on Finance—Elections.

The next business in order being the elections, on motion, the ballot was unanimously dispensed with, and the Rev. T. N. Benedict, Rev. L. P. Clover, D. D., Rev. Clinton Locke, John F. Beatty, F. A. Bryan and N. B. Kidder were elected members of the Standing Committee.

It was moved and seconded that ballot be dispensed with for the purpose of re-electing the present deputies to the General Convention, substituting the name of Mr. L. B. Otis for that of Mr. George Green, removed from the Diocese.

The vote was not unanimous, and the Convention went into an election for Deputies to the General Convention.

Pending the result, the Committee on Finance presented the following Report.

The Committee of Finance, to whom was referred the Report of the Treasurer of the Episcopate Fund of the Diocese of Illinois, and the Treasurer of the Fund for Aged and Infirm Clergymen, respectfully report that they have examined the accounts submitted, and find the same correct.

JOHN BENSON,
L. B. OTIS,
SAMUEL WILKINSON.

The Inspectors of Election for Deputies to General Convention then reported the following as having received a majority of the votes of both Orders, and they were therefore declared elected.

Rev. R. H. Clarkson, D. D.,
Rev. George D. Cummins, D. D.

S. Corning Judd,
L. B. Otis,
R. B. Servant,
S. H. Treat.

Elections—Assessment Resolution.

It was then moved and seconded to dispense with the ballot for the purpose of electing the Rev. H. N. Bishop, D. D., and the Rev. T. N. Morrison, D. D., as Deputies to General Convention. A unanimous vote being necessary, it was not carried.

Whereupon the Convention went into an election for two Clergymen as Deputies to the General Convention.

Pending the result, it was, on motion,

Resolved, That a special assessment to supply a deficiency in the Treasury is hereby levied on the Parishes, of a sum equal to twenty cents for each communicant.

Resolved, That every Parish be requested to remit the amount to the Treasurer by the first of October next.

The Inspectors of Elections then reported that the Rev. T. N. Morrison, D. D., had received a majority of the votes of both Orders, and he was declared elected as Deputy to the General Convention.

A third ballot for one clerical deputy resulted in no choice.

The Rev. Dr. Bishop then declining an election, and a motion to dispense with the ballot not being unanimous, a fourth ballot was then had, which resulted in the election by both Orders of the Rev. W. H. Roberts, as Deputy to the General Convention. He was declared elected.

A motion to dispense with the ballot for the purpose of re-electing the Trustees of the Protestant Episcopal Church in the Diocese of Illinois being objected to, it was, on motion,

Resolved, That a Committee of three be appointed to nominate such Trustees.

Report of the Committee on the Extension of the Church.

The Bishop appointed as such Committee, Rev. Clinton Locke, C. R. Larrabee, J. L. Reynolds.

On motion, it was

Resolved, That the Convention, feeling the necessity of liquidating the amount due to Missions on account of the last year, recommend a special collection, as soon as practicable, from every Parish in the Diocese; any balance that may remain in the hands of the Treasurer to be applied to the Missionary purposes of the current year.

The nominating Committee then presented the following names for Trustees of the Protestant Episcopal Church in the Diocese of Illinois:

Rev. H. N. Bishop, D. D.,	Mr. James Carter,
“ G. D. Cummins, D. D.,	“ H. W. Hinsdale,
Mr. E. H. Shelden.	

The ballot was unanimously dispensed with, and the above nominations confirmed.

On motion, the ballot was unanimously dispensed with, and the Rev. S. Russell Jones elected as Trustee of the General Theological Seminary in place of the Rev. John Wilkinson, transferred to another Diocese.

The Committee on the Extension of the Church then made the following report:

The Committee on the Extension of the Church to whom the plan for an endowment for the Diocese was referred, beg leave to report, that in their judgment, the scheme is a wise, simple, yet comprehensive plan for securing ample funds for all Church purposes, and that to secure its success will require the consent and faithful co-operation of the Clergy of the whole Diocese; but that, if heartily worked, it will place the Church in this State on the basis of the most favorable and prosperous Diocese of the nation.

Second Day—Evening Session.

The Committee, therefore, recommend the adoption of the following resolutions :

Resolved, That the scheme for creating an Endowment Fund for the Diocese be adopted by this Convention.

Resolved, That the Clerical and Lay Members of this Convention proceed at once to inaugurate the scheme by becoming subscribers to the Fund, that they may be the better prepared to further its working in the several Parishes and Churches of the Diocese.

R. H. CLARKSON,
L. P. CLOVER,
GEORGE D. CUMMINS,
T. G. BAXTER,
G. R. CHITTENDEN,
A. G. TYNG.

On motion, the Convention took a recess until half-past seven o'clock, P. M.

SECOND DAY—EVENING SESSION.

The Convention was called to order by the Bishop at half-past seven o'clock, P. M.

On motion, the recommendation of the Finance Committee in their report of the account of "Expenses necessarily incurred," in the trial of the Rev. E. W. Hager, was adopted.

On motion, it was resolved to take up the resolutions in the matter of the Endowment Fund, *seriatim*.

On motion, the first resolution was then adopted.

On motion, the second resolution was amended so as to read :

Resolved, That the Rector of each Parish in this Diocese be requested to invite the communicants and attendants upon the Church throughout Illinois, to subscribe five cents per week for one or several succeeding years.

Resolution of Thanks—Endowment Fund Committee.

As amended it was, on motion, adopted.

On motion, the third resolution was adopted.

On motion, the fourth resolution was adopted.

On motion, the fifth resolution was adopted.

On motion, the Preamble and Resolutions as a whole were then adopted as amended.

On motion, the Bishop appointed a Committee, consisting of Robert H. Clarkson, Rev. G. D. Cummins, and S. H. Treat, to nominate the Endowment Fund Committee.

Pending the nomination, the following preamble and resolution were introduced, and on motion, adopted :

WHEREAS, It has been thought best, in order to give greater efficiency to the Church's work, to remove the Trustees of the Diocese from the centre of the State to Chicago;

Resolved, That the thanks of this Convention be tendered to the old board of Trustees for the faithful and able manner in which they have always fulfilled their duties.

On motion, it was

Resolved, That the Endowment Fund Committee consist of eight.

The Nominating Committee reported the following names: George R. Chittenden, John F. Beatty, A. C. Calkins, Samuel Gehr, N. B. Kidder, George P. Lee, A. E. Neeley and D. W. Page; and the nominations were, on motion, unanimously confirmed.

The Committee to whom was referred the resolutions on "The Drafting of the Clergy" made the following report, which was, on motion, adopted :

Resolved, That in the judgment of the Convention the Clergy of the Church are bound by conscience and by their ordination vows

Report of the Committee on The Drafting of the Clergy.

to abstain from engaging as armed combatants in the military service.

Resolved, That, in case any of the Clergy of this Diocese are drafted into the ranks of the army, and in case said Clergyman can not procure exemption, the Parish with which such Minister is officially connected, or in which he may reside, is hereby requested to procure a substitute on the best possible terms; and that the expenditures thus incurred be refunded by a special collection to be made in all the Parishes; and that the Bishop be requested to address the Diocese by pastoral letter in such manner as may seem to him necessary to give full effect to this resolution.

S. RUSSELL JONES,
R. H. CLARKSON,
L. B. OTIS,
S. H. TREAT,
S. C. JUDD.

On motion, it was

Resolved, That the Bishop be and is hereby earnestly requested by this Convention, to take such relaxation from the arduous labors of his Church and Diocese, as he may deem necessary to restore his health.

The Committee on Finance presented the following report :

The Committee on Finance, to whom was referred the reports of Rev. T. N. Morrison, late Treasurer, and George P. Lee, Esq., present Treasurer, report that they have examined the same and find them both correct.

JOHN BENSON,
L. B. OTIS,
SAMUEL WILKINSON.

The Committee on Christian Education presented the following report :

The Committee to whom was referred so much of the Bishop's Address as pertained to Ministerial Education and its cognate subjects, beg leave to report the following resolutions :

Resolved, That in the judgment of this Convention the most practicable and feasible plan for the accomplishment of the purposes

Report of the Committee on Christian Education.

had in view by the venerable founder of Jubilee, is that submitted by our Diocesan and ratified by the action of the Trustees of Jubilee College at their recent meetings, to wit :

I. To establish a Female Department, embracing Normal and Seminary Courses at Jubilee.

II. To remove the Academic and Collegiate Departments to Peoria, or elsewhere.

III. To establish in connection with the Bishop's Church, Chicago, a Theological Seminary, so as to embrace, as the plan contemplated, a thorough Christian Education for the daughters of the Church, and to secure all the facilities for raising and sending forth an able Christian Ministry.

Resolved, That in view of these propositions, the Convention, subject to the discretion of the Trustees, authorize the raising of a Building Fund of \$25,000 ; \$5,000 to be applied to the erection of a suitable edifice for the Theological Department in Chicago, and \$20,000 for the rearing of a building for the Collegiate Department, when such shall be established.

Resolved, That the Convention authorize the appointment of an agent by the Board of Trustees of Jubilee College, who shall devote his time to the raising of the above amount for the purpose of carrying out the foregoing resolutions.

The Committee would also suggest that arrangements can be made with the Society for the increase of the Ministry, by which the work of Diocesan Education may be materially aided ; also, that every probability exists that a respectable revenue may be derived from students in all the departments, which prospective income, together with the property in the hands of the Trustees, would provide for the present wants of the Diocese.

W. T. SMITHETT,
GEORGE D. CUMMINS,
R. H. CLARKSON,
G. A. MARSHALL,
ALEX. G. TYNG.

ERRATA.

Many errors appearing in the following Report, these corrections are made, to preserve the integrity of the text.

Page 33, line 8, erase "Bishop's Address, 1863."

" 33, " 10, for "ground" read, "quiver".

" 35, " 4, for "worketh" read, "walketh".

" 35, " 37, for "the" read, "this", (of this short Catechism.

" 36, at end of 25th line, add, "Mother, Home Heaven." otherwise sentence is incomplete.

" 36, " 35, for "of" read, "to".

" 37, " 21, after "receives" leave out the period and "It".

" 37, " 23, erase, "It".

" 37, " 24, for "are" read, "being".

" 37, " 35, for "free" read, "full".

" 42, " 14, for "quarter" read, "greater".

" 42, " 37, for "25" read, "25 per cent."

" 42, " 39, for "2 to 3" read, " $\frac{2}{3}$ ".

" 42, " 39, for "1 to 10" read, " $\frac{1}{10}$ ".

" 43, " 6, for "50" read, "50 per cent."

" 44, " 3 and 7, for "Sabbath" read, "Sunday".

" 45, " 2 " 29, for "Sabbath" read, "Sunday".

" 47, " 28, add, at end, the word "religious".

" 48, " 28, for "greater" read, "great".

" 48, " 28, for "are" read, "an".

" 48, last line, for "service" read, "behavior".

(Insert this Errata before page 81 of Journal of Diocesan Convention of Illinois, for 1864.)



REPORT OF COMMITTEE ON SUNDAY SCHOOLS.

The following Report of the Committee on Sunday Schools was received, and ordered to be printed on the Journal for action at the next Convention :

The Committee appointed at the last Convention under the following resolution :

"Resolved, That a Committee of three Presbyters and two Laymen be appointed by the Bishop, who shall report at the next Convention with reference to the present system of Sunday School instruction in the Diocese, in its relations to the Family and the Church; and that so much of the Bishop's Address as relates to Sunday Schools, be referred to said Committee."

Respectfully report, that by reason of their widely separated residences and the individual claims upon their time which an unusually exciting year has caused, they have not been enabled to give to the subject that attention which its importance demands. They have also to regret the withdrawal of valuable aid and advice in the removal of one of the Clerical members to the neighboring Diocese of Wisconsin, and upon whose services in framing this report, the Committee mainly relied.

Under these circumstances, and in view of the great importance of the subject, the Committee would prefer that this, their partial report, may be considered but an opening up of the subject; drawing to it the attention of the Convention, through this channel presenting it to the thoughtful consideration of the members of the Church in the Diocese, and that the whole subject may be placed in the hands of a new Committee for further examination; and this course they would in the outset recommend; being deeply impressed with the necessity for such further action, and the great good that may flow therefrom, both to the family and the Church.

Under the resolution, the Committee feel compelled to review, in some measure, the working and result of the system in the Diocese, as well as warranted in taking a wider range, embracing the whole Sunday School system at large.

Report of Committee on Sunday Schools.

Reversing the order in which these points are stated, and advertising to the general subject, the Committee find their course laid out for them in the following extract from the Bishop's Address to the Convention in 1863: "The whole subject of the relation of the Sunday School to the Church, *especially with reference to the existing defects in the practical administration of this system of Christian nurture*, forms a subject of vital interest, which might be entrusted to a Committee of Clergy and Laymen, for full report thereon, at the next Convention."

If in the remainder of this paper the Committee allude to many points prominently made by their brethren, the Committee of the Diocese of Pennsylvania, they can only offer in apology, no desire to follow a marked pathway, but that a report so tersely exhaustive cannot be avoided in reflections upon the subject.

The whole system of Sunday School instruction, has within a few years, so amplified its proportions, been so fostered by Christian Societies, and so much work sought to be committed to its trust, that it well becomes the Church, the "Keeper of Holy Writ" and "of the faith once delivered," to examine closely into its teaching, management, and intended as well as actual results.

That "it is an admitted power crowned with large success" none can or would deny, but that it realizes the hopes and intentions of its friends, few can affirm; hence the perplexity, discouragement and doubt in the minds of our Clergy and Laity. Very few of this whole number can review with joy or congratulation their own experience in this department of Christian culture for the end attained does not equal the means used. Whence then, the disproportion? We answer, in part from the false position in which the Sunday School is placed with reference to the Family and Church; and that in assuming an unnatural position and the duties incident to and devolving upon that position, it must of necessity, to a greater or less extent, fail, nor ever can or should do otherwise.

The Sunday School System as at present seen is not known to the Church. By an everlasting decree of a wise and merciful Providence, the religious instruction and moral developement of the child in a primary and peculiar degree, is committed to the parent. To enforce this duty, and also therefrom to extract lasting pleasure

and happiness are the natural affections given unto us whereby the family relations are intimately and strongly blended in love, and a desire for each other's happiness and welfare. If we assume, as we may safely do, that the performance of every duty (being required by God), brings its accompanying blessing, so we may as certainly assume the correlative, that every blessing (being sent by God,) carries its accompanying duties. Now "children are an heritage and gift that cometh of the Lord;" Bishop's Address, 1863.

"Happy is the man that hath his ground full of them." Our children are sent to us as blessings, but as in many other cases, may be changed into fearful curses.

This duty of the parent to train morally, as well as intellectually and physically, is equally commanded by the affections and instincts of nature, and beyond this is positively commanded by God. Not to consume time, but to briefly enforce this foundation and line of argument, the following from among many authorities in the Bible are mentioned:—"The Lord saith, Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him, *For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, and to do justice and judgment,*" Gen. xviii, 18.

"Hear O Israel! These words which I command thee this day, shall be in thine heart, *and thou shalt teach them diligently unto thy children,*" Deut. vi, 6.

"Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," Ephes. vi, 4.

"He that teacheth his son, grieveth the enemy: though his father die, yet he is as though he were not dead, for he hath left one behind him that is like himself," Ecclus. xxx, 3, 4.

Thus all through God's word is this command emphatically enjoined. There can be no valid excuse for its non-performance, save mental or bodily incapacity and infirmity. Adding the words of an eminently good man, the committee leave this part of their report. "The care of giving instruction to children, belongs in a peculiar degree to their parents, and they are most strongly bound to endeavor that their being, (of which they are the author,) may

The duty of Parents, of Sponsors, and of the Minister to the Child.

prove a benefit, not a cause of lamentation to them; and having been endowed by Heaven with tender affections towards them, will be doubly sinners against them if they are guilty of that worst of cruelty, not teaching them their duty; without which also, and it deserves a very serious consideration, they can no more hope for comfort in them here, than for acceptance with God hereafter."

Next to this primal and permanent duty of Parents, *the Church* recognizes the duty and lays her strong injunction upon the Sponsors in Holy Baptism, the God parents of the child, "Ye must remember that it is your parts and duties to see that this infant be taught so soon as he shall be able to learn, what a solemn vow, promise and profession he hath here made by you;" "that this child may be virtuously brought up to lead a godly and Christian life," "that this child be brought to the Bishop to be confirmed by him."—*Office of Holy Baptism.*

To this two-fold care is added a third by the Church. "The minister of every Parish shall *diligently* upon Sundays, &c., openly in the church, instruct or examine so many of the children of his Parish sent unto him as he shall think convenient, in some part of the Church Catechism.

All fathers, mothers, masters and mistresses, shall cause their children, servants and apprentices who have not learned their catechism to come to the Church, at the time appointed and obediently to hear and be ordered by the minister, until such time, &c.—*Rubrics in the Catechism.*

Here are the three divinely appointed means of instruction for the young. First, appointed by God himself in the family relation; secondly, through the Sponsors, in the blending of the family and the Christian relation; and thirdly, through the Parish Priest, the Christian relation. Nor can these obligations be shifted. The parent is bound by the unvarying obligation that bestowed blessings bring their solemn responsibilities; the Sponsors, by the solemn promises made by them, for, and in the name of the child; and the Priest, by the remembrance that he watcheth for souls as one that must give an account. Thus a three-fold cordon surrounds the young immortal, a Trinity of good influences to shield from sin and sorrow.

Sunday School System grows out of the Christian relation.

Now, the Sunday School system, we conceive, grows out of the last of these relations. As the good Priest is ever found ministering in the abode of sickness and sorrow, (and ordinarily may be able to comfort all thus afflicted,) but when pestilence worketh abroad and the dread angel summons home the stricken, the good man wearies with the load of his blessed duties, and must needs bring to his assistance his tried and valued friends and parishioners, who, for the time, become as his feet to run on errands of mercy and hands to do kind offices of love; so for a time the Parish minister may assemble the children, servants and apprentices of his Parish, his *catechumens*, and examine and teach them in the catechism. But anon, with the influx of population his Parish flock becomes larger, when he cannot *diligently*, in person, examine with reference to attained knowledge, and teach with reference to certain conditions of advancement; hence the necessity of distinct teaching for different grades, thus the multiplication of labor. But being physically incompetent for all this, recourse is had to the assistance of such persons, themselves well instructed and apt to teach, as will be his eyes, or ears or tongue, to examine and instruct such of the children as may be committed to their care, *but only as assistants, and under the immediate control of the minister*. A strictly delegated authority, the Rector is still the Minister of the Parish; the scholars are still the children of the Parish; they are the instruments by which the former examines and teaches the latter, and this is the Sunday School system which the Church should foster and strengthen; an auxiliary to the Church, which in this connection is an auxiliary as well as test of the performance of the family and personal relations, viz., teaching the young.

But the Sunday School IS THE MEANS TO AN END, and that end is the diligent teaching of the child what a solemn vow, promise and profession he has made, and so to understand and appreciate the Christian Covenant, that he longs to relieve the sponsors from their obligations and himself ratify and confirm the same, and so place himself in voluntary visible communion and fellowship with the Church: "So soon as children are come to a competent age and can say the Creed, the Lord's Prayer and the Ten Commandments, and can answer to the other questions of the short Catechism, they shall be brought to the Bishop."

The Sunday School a means to an end—Defects.

“And whenever the Bishop shall give knowledge for children to be brought unto him for Confirmation, the Minister of every Parish shall either bring or send, in writing, the names of all such persons within his Parish as he shall think fit to be presented to the Bishop to be Confirmed.”—*Rubrics of the Catechism*.

And this duty also rests upon the sponsors: “Ye are to take care that this child be brought to the Bishop to be Confirmed by him.”—*Rubrics in Office of Holy Baptism*.

“Now the end of Confirmation is, to the end that children being now come to years of discretion, and having learned what their God-Fathers and God-mothers promised for them in baptism, may themselves, with their own mouth and consent, openly, before the Church, ratify and confirm the same, and also promise by the grace of God, that they will evermore endeavor, themselves, faithfully to observe such things as they, by their own confession have assented unto.”—*Preface to the Order of Confirmation*.

Here then, is the result to be attained by this three-fold teaching, and herein, as an aid to the Minister of the Parish, is the true position of the Sunday School, one of the many auxiliaries with which the Church should surround herself—a very important one, as dealing with young minds in connection with eternal truths. All its system, management and teaching should be, to fit the scholar for a proper Church life, and so to place him in relation to that Church, that ever more to him, either as Militant or Triumphant, it may be.

Having thus stated their view of the proper position of the Sunday School, in its relation to the Church and family, the Committee briefly advert to some of its defects, and in the language of the Pennsylvania Committee, “not to war with the institution itself, but only with its defects.”

One of the fundamental defects of Sunday School success exists by reason of the absence of active Church work in other directions. Every Parish Church should be the center of numerous auxiliary societies. All the members thereof should be actively employed. Thus expression would be given of the sympathies, and love, and labors of every grade of mind and occupation, and like a beautiful out-spreading tree, the Church should be the trunk, and the auxiliaries, the branches, which surround and give beauty and

Prevalent neglect of the duty of instructing the Children at home.

form to the whole, and furnish shelter and rest from the driving storm or the heat of the noon-day sun. Continuing the figure, it were a hard task to lop off all the branches but one and still preserve the symmetry of form or the just proportions of stem and branches. For, being deprived of its necessary branches, the tree will droop and die; or, if possessing sufficient vitality to overcome this unnatural pruning, the whole life of the trunk heretofore distributed throughout and vivifying all the branches, but now being concentrated into one, forces it to unnatural growth, and to become, as it were, a rival to its parent stalk—each springing upward to surmount the other, and each by a law of nature repellant to the other. And so the S. S. system. In many cases it is the only organization connected with the Parish Church. It either dies from inanition, for want of that generous out-going spirit which is the accompaniment of Church life and vigor; or, if this latter still exist, it is all forced into this one channel, and soon seeks to make itself independent of the Minister and the Church. This is the fault of Mission Schools, so called, an organization, if the Committee rightly understand it, wholly independent of any Church organization; an entirety, so to speak, that looks not beyond itself, but receives. It rather seeks out, and like a true Missionary, compels the children to come in from the highways and byways. It teaches, and in popular phraseology, converts them only to leave them. The Schools themselves are unfitted to train through succeeding years to a maturity of judgment on account of their own uncertain tenure and existence.

The second defect, as Churchmen we are painfully forced to believe, is the very prevalent disregard of the parental duty of instructing the children at home. At first sight this may appear an unjust charge against the system, but if it shall appear to be a fact, that in consequence of the existence of a Parish Sunday School, the unthinking or careless parent neglects this all important Christian duty in the belief that such instruction is had at the Sunday School, then the false position which (in the minds of many) the system assumes, and its inability of itself to perform that free duty, will leave the charge applicable, though it may be a sin of omission rather than of commission.

Want of life and power in the Sunday School system.

It can hardly be supposed that any great number of parents religiously inclined would rest easy under the imputation of affording no Christian education to their children except Church services, who yet give no personal instruction to them; that in their minds this charge against them would be met by the fact, that their children are regular attendants at the Sunday School. And yet this is evidenced by the experience of every Clergyman or teacher who finds so large a proportion of their scholars evidently uninstructed at home. We confidently appeal to all such to corroborate the assertion that it is very easy to select from every Sunday School the scholars having home instruction. Their number, compared to the whole, is small.

The great defect is the want of life and power in the system, through which the feelings and interest of the scholars are to be drawn forth and excited, so that the attendance and instruction may be retained and continued during the years of childhood and advancing youth. This want may arise from different causes, as the management, or teaching, or estimate of the system itself, or all combined. It were too much to suppose that the Sunday School alone, with its one or two hours session once in a week, can of itself be thought a system that can take possession of a child's mind and hold its influence over that mind through the long interim. Too many counter influences are at work during the week. For *this* purpose the daily Parish School is necessary. But the high standard of the Common School system, and its regard in the minds of the people, offer strong resistance to the establishment of Parish Schools. Indeed, in the minds of many, the mistaken objection of sectarianism or partizanship would present itself. Could these prejudices and oppositions, however, be overcome, and the Parish School system be adopted, where daily lessons for the life eternal as well as temporal were engrafted in the youthful mind, the Church would have taken in a day a stride forward, which now it will require years to accomplish. Here and there through the country these cheering signs of progress are to be seen. May God speed the day when they shall equal the number of our Churches!

THE DEFECT IN TEACHING:—The illy prepared teacher, with no hearty interest in the work, no study of the lesson to be taught,

Uninstructed Teachers—Improper Classification—Normal Class.

no true conception of the great truths contained therein, unfavorably contrasts with the teachers with which the child meets in the Secular Schools the remainder of the week. They are carefully trained and critically examined, lest they be wanting in the required capacity, while too many of the Sunday School teachers are such as will consent to take a class and fill up the number of teachers—and this on the part of the Minister from sheer necessity.

The improper classification of scholars, or grading, whereby the awakened interest of some and a healthy desire to advance in the path of religious knowledge is retarded by the wilful neglect or mental incapacity of others, is another defect. By a continued repetition or tedious progress, the quick minded scholar impatiently throws aside the trammels and the school together.

Want of system or head—whereby the Sunday School does not really appreciate its true position regarding the Church. The Parish Minister is, by virtue of his sacred office, the head of all Church work in his Parish, as is the Bishop in his Diocese, and answerable to God therefor. This should be so, in so far as advice, approbation and co-operation in relation to matters merely temporal, but *must absolutely* be so in spiritualities. He must therefore be actively the head of the Sunday School. The souls of the lambs of the flock are committed unto him as unto a faithful shepherd. He cannot absolve himself from this fearful trust. Should heresy or schism come among them from false teaching, or for want of "diligent examination," he must render an account and that not with joy. It is therefore a matter of vital importance to him that the influence and teaching be such as he knows to be right and true. To effect this, the teachers and school must be wholly and thoroughly (as such) under his control. The teachers also should be the subjects of diligent examination in reference to their capacities and aptness for teaching. A regular systematic course of instruction or advice should be devised for them by the Rector—a Normal Class in fact—where the great verities of the Christian faith should be carefully and reverently explained and inculcated, and into which, the more advanced scholars should be admitted as their abilities allowed. There should be ever in training an efficient

Recapitulation—Action of the Committee.

corps of teachers, who could give to their scholars a reason for that faith which they professed, and also properly convey that instruction to others.

We could scarcely hope in the reasonable limit of this report, had we the ability, to set forth all the defects which may appertain to the present Sunday School system. We sum up by way of recapitulation this portion of our report:

First—The primal duty of instructing the young in religious truth, rest in the Patriarchal or family relation.

Secondly—In the Sponsorial relation.

Thirdly—in the Priestly relation of Pastor and people.

Fourthly—It is an aid to the Minister, an auxiliary to the Church.

Fifthly—It holds a subordinate position to the three former.

Sixthly—Its object—as a means to induce the scholars to fit themselves for, and to receive Confirmation, and thus to ever walk with and in the Church.

We turn now briefly to the Diocesan record.

In December last, this Committee sent copies of a circular issued by them to every Clergyman on the Clerical list of the last Convention without reference to their Parish connection. In February last they sent duplicates. These circulars contained seventeen questions relating to Sunday Schools and their management, which the Clergy were requested to answer, and also to give such other information upon the general subject as might seem to be of general interest. These circulars elicited replies from thirty-two of the Clergy, giving the statistics, more or less full, of twenty-eight Parishes. While the Committee would not willingly make the charge of discourtesy, but on the contrary sincerely thank such of the Clergy as have furnished statistics, and who have evinced much interest in the subject by their general replies, still they can but regret the absence of full statistics. They freely confess the imperfections of their interrogatories, and that oftentimes they may have occasioned confusion in the answers. Their action was much in the way of experiment.

The comparison of the full Parochial returns per Convention Journal, 1868, and replies to Committee's Circular, is as follows:

Statistics of Journal of 1868 compared with Committee's List.

JOURNAL.

Whole number of Parishes,.....	80
“ “ reporting Sunday School Statistics,.....	53
“ “ of Scholars,.....	4450
Average number of Scholars per School,.....	84
Proportion of Scholars—male, $\frac{82}{100}$,.....	1760
“ “ female, $\frac{61}{100}$,.....	2690
Whole number of Teachers,.....	616
Proportion of Teachers—male, $\frac{15}{100}$,.....	92
“ “ female, $\frac{85}{100}$,.....	514

COMMITTEE'S LIST.

Whole number of reporting Parishes,.....	27
“ “ “ Scholars,.....	1728
Average number of Scholars per School,.....	64

As the average attendance is some $\frac{24}{100}$ lower than on the full list, and as only seven of the reporting Parishes equal or exceed the total average of attendance on the full list, it is evident that as a whole, our reports are from the comparatively smaller Parishes of the Diocese. Whether this forms a valid objection to the conclusions drawn, is a subject of fair inquiry, and perhaps of honest difference. Reflection upon the subject leads the Committee to the conclusion that the result will rather favor than prejudice the actual working of the system in this Diocese—besides which they have no other basis.

No regular statistics have been given to some of the answers, but an approximation thereto. The Committee have endeavored to give to these answers fair numerical expression, reference being had to the other portions of the same report as a guide.

The statistics gathered by the Committee are briefly condensed, as follows :

Whole number of Parishes,....	27
“ “ “ Scholars,.....	1728
Average number of Scholars per School,.....	64
(Highest number 190, lowest number 18.)	
Average attendance $\frac{73}{100}$,.....	1255
Whole number of baptized Children, $\frac{73}{100}$,	1235
“ “ belonging to families of the Parish, $\frac{71}{100}$,....	1224
“ “ Teachers,.....	248
Average number per School,.....	9

Devotional Exercises—Library Books—Text Books.

Proportion of Teachers to Scholars,.....	1 to 7
“ “ “ male, ⁸⁴ / ₁₀₀ ,.....	67
“ “ “ female, ⁷³ / ₁₀₀ ,.....	176
“ “ male to female Teachers, ⁷⁵ / ₁₀₀ ,.....	
“ “ Teachers Communicants, ⁷⁵ / ₁₀₀ ,.....	182
Number of male and female Communicants respectively. }	
No answer, although specifically asked. }	
Number of Teachers of mature age,.....	All.
“ “ “ Parents, ²⁵ / ₁₀₀ ,.....	55

In most cases the Rectors superintend or are present in the Schools. In about one half, the teachers are receiving instruction from the Rector more or less directly with reference to their duties in the School. Devotional exercises are varied. Singing, to a quarter or less extent, is common to all; the music used being widely diversified. The Liturgies used are known as Hobart's, Onderdonk's, Goodrich's, Willey's, E. K. S., P. E. S. S. Union, —chiefly of the first two, next to which is the Goodrich, and one of each of the others named. Some have no Liturgy, but select prayers for the occasion.

All the text books (we infer) and a goodly proportion of the library books are publications of the societies within the Church, though from the form of the question a generality of answer might easily occur, which leaves the application of answer uncertain. Some of the Clergy complain that the Church Book Societies do not furnish a sufficient number and variety of interesting library books, thus compelling them to select outside.

All the children of sufficient ages are taught the Church Catechism in the Sunday School. Most of the Clergy answer affirmatively to the question, “Do you examine the scholars in the Church Catechism, as directed by the Rubric?”—referring to the Rubric enjoining public catechizing of the children in the Church.

A small proportion of Scholars attend other Sunday Schools, the largest number from any one school being 20 out of 130. In 13 out of the 27 parishes, this practice obtains to some extent.

The 12th question reads as follows: “What proportion of your scholars attend divine worship.” To this the answers were quite indefinite. A liberal construction cannot give more than 25. As a general rule, the proportion is relatively greater in the small Parishes. The highest proportion given is 2 to 8, the lowest 1 to 10.

Answers to Questions in Circular—Festivals.

No result can be obtained from answer to question No. 13. "What proportion of your scholars when arrived at years of discretion are confirmed, and manifest a religious and devout disposition?" Many of the Clergy are unable to tell, not having been long enough in the Parish. Others in various proportions from 2½ to 50. Some say "good proportion;" others, "none." Some answers evidently refer to the confirmations, others to the disposition evinced. So of question No. 14, "To what extent is this the result of Sunday School training?" This question being founded upon the last proceeding, the answer partakes of the same character. Question 16, "To what extent is the teaching of the Sunday School seconded and aided by parents at home?" With two or three exceptions, the answers and accompanying remarks are unfavorable. They carried the conviction strongly to the minds of the Committee, that in the judgment of the Clergy, here is the conscious weakness in the success of the system in this Diocese.

Festivals are few in number. To a considerable extent they assume a Church character and are connected with some holy day. Pic-nics are falling into much disfavor.

The Committee in reviewing this Diocesan record, and assuming it as a just basis for judgment of the whole, congratulate the Diocese and its Clergy, upon a success in Sunday School management, &c., which they believe is fully equal if not superior to the present status of that system in a majority of the Dioceses in this country. It is a cause of devout thankfulness to God. But, believing that it can be made much more efficient and successful, they do not hesitate to charge the Church in this Diocese with shortcomings in her duty in this respect.

They advert with reluctance to the fact prominently brought forth, the absence of parental teaching at home. This great and fundamental principle underlies the whole success, not only of the Sunday School, but also of the Church and the cause of Christ upon earth. "Train up a child in the way he should go, and when he is old he will not depart from it." This is the fountain head. As the stream can never reach a higher line than its source, so the man as a citizen will rarely rise above the principles instilled into his mind, in the tender years of childhood.

Negligence of Parental Instruction as seen in the Reports.

While charging this great lack of duty upon the Christian parent, the committee would not willingly think that they are debarring their children the benefits of such instruction as the Sabbath School affords, but even here the reports concur in again charging them with great negligence in this particular. In support of this latter charge, these facts are adduced, *vis* :

72 per cent. of the Sabbath School scholars belong to the families of the Parish. Total number of scholars, per Convention Journal of 1868, is 4,450, of which 72 per cent. is 3,160, which figure represent the whole number of children of Church families in the Diocese attending Sunday School. The whole number of Church families in the Diocese is 2,878; thus shewing an average a little rising of one scholar per family, which is probably below the average number of children per family, not yet arrived to years of discretion. Hence the conclusion, that not only are parents guilty in neglecting to teach their children, but also in not sending them where they may be taught. The statistics may also be presented thus :

Whole number of souls, per Parochial Reports, 1868...	13,579
" " " not included in families,	1,375

Leaving as represented by families, 12,204

This divided among 2,878 families shows an average a little above four members. Deduct parents, two in each family, (a high estimate,) and the average is at least two children, (the figures show a fraction over.) The inference must therefore be either that one child in each family has arrived at years so mature as to have passed beyond the age of Sunday School instruction, or else that parents are remiss in this duty. Another view of the statistics may be gathered thus ;—number of persons in 2,878 families are 12,204. Deduct for parents, (presuming both to be living,) 5,756, and the number of children is represented by 6,448. Our reports show an attendance from church families of 3,160, leaving as too old or not attending, 3,288, *more than 50 per cent.* A candid judgment can hardly allow, that in this comparatively new country, more than half of the children are so far advanced in years as to necessarily ignore Sunday School instruction. We cannot hope for large success in Church matters while this state of things exist.

The Committee now take occasion to make a broad distinction in Sabbath School management and teaching between two classes of scholars—the baptized and the unbaptized. In the first the School works within the Church strictly, in the latter without. In this connection its Missionary spirit is manifested, which by many is considered the true end and aim of the system—going forth into the world, beyond the influence of Church brotherhood and home influence, and with gentle words of kindness and gentle offices of love, here and there gathering in the children of sin and shame—withdrawing them from association with, and the contact of vice, and instilling into their minds the first principles of holiness and faith—entering the households where the voice of prayer is never heard, where no family altar is found, and by patience and the wonderful power of Christian sympathy, drawing the little ones as a brand from the burning, the reflex action of whose teaching and life may so awaken the consciences of the parents and elder children of the Godless family, that, penitent and weary with the burden of their sins, they may return to the fold, and rest in the bosom of their Holy Mother. This course opens a field for action wide as the world. It would gather in for the Church a rich and abundant harvest.

The Sunday School of the Church possesses peculiar advantages for success in this Christian work. Ever under the immediate charge of the Minister, and with the Catechism as the text book of instruction, no private interpretations of Scripture could be given—in many instances so well calculated to wrest the true meaning of the word, and thus lead the ignorant into the labyrinthine paths of doubt and skepticism. Nor would it lose its hold upon the repentant and restless heart, but conduct it through the Sabbath School, as the portal into the inner and fuller Church life of reverential faith, solemn vows and sweet communion.

In this view the reports show the proportion of Scholars not connected with Church families to be twenty-nine per cent. This, upon the basis of our report, numbers in the aggregate 1,290. It is matter of rejoicing that even so many as this have been gathered in. Who can tell to how many weary souls hope and peace may have been carried through this instrumentality? How much

Proportion of Scholars brought to Holy Baptism.

greater the blessing might have been, had the Church been thoroughly active in this relation of life! There are in this city more Mission Schools than one, that individually go far toward equaling this aggregate number, and that through the efforts of but few persons. What, then, might not our aggregated Church strength accomplish in this particular? Thorough, active, united, loving Church work in this direction, would in this Cathedral City of the Diocese, collect in thousands of children of the abandoned and depraved, careless and unthinking parents. Such a mighty influence for good would thus be set in motion that, by the blessing of God, multitudes would throng our Churches, and the cry for room to hear the preached Word would ring upon the ears, until, as if by magic, Mission Churches for the poor would spring up on every side. This work of holy love, blessing both the giver and the recipient, would evermore continue and magnify itself, and be an acceptable offering to the Lord God of Sabaoth. Once thoroughly energized and active, the good influence would quickly spread and a new life be infused into our Diocesan work.

But this Missionary work, like the Mission Schools heretofore adverted to, fails, unless it lead its recipients through Baptism and Confirmation to the Holy Communion, and a closer and avowed Church life. Returning to figures, the Committee report, proportion of scholars not belonging to Church families twenty-nine per cent., proportion of scholars unbaptized twenty-eight per cent. The argument is founded upon the assumption, that all the scholars belonging to Church families are baptized and we dare not assume otherwise, (for we would even hope that the Church in this Diocese does not consider Baptism as a convenient form of Church connection, but as a Holy Sacrament ordained by Christ himself, and that therein, by the promise of God, is found "a death unto sin and a new birth unto righteousness.") Exceptions will of course be found to this as to all general rules, but they will be in a small minority. Upon this assumption the statistics show that of twenty-nine per cent. of scholars gathered into the Sunday Schools of twenty-eight Parishes, but one per cent. have been brought to Holy Baptism. It were perhaps unjust to judge the degree of efficiency by this fact, for, having no previous data, no amount of

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Neglect of the Services of the Church.

progress in any given time can be given. But, with this as a beginning, should statistics of another year show no greater results, we have great need, as Churchmen, to humble ourselves before God for coming far short of our duty.

Another great wrong, and which must radically be cured before success can be hoped for in Sunday School work, is the very small attendance at the Church services by the scholars of the Sunday School. Either the instruction is faulty, or takes no abiding hold of the child, or the parental instruction, direct or implied, is thoroughly antagonistic and invalidating. Except in the care of the youngest children, there can hardly be an excuse for this studied neglect of the services of the Church. The efforts of the Sunday School are for naught, if three-fourths of the scholars as their first act after the close of the school set at naught God's positive command. The Committee will not pause here to prove this direct and positive command and duty, to honor God in the public assemblies of his people; but assume the general recognition of this position. Nor can it be said that the confinement to the children is too great; for if Sunday School be held before morning service, the two combined will not exceed the ordinary time of the morning session of the daily schools, and, if in the afternoon, then the time is still shorter. This great wrong, like that of the neglect of parental instruction, strikes directly at the root and life of Church growth and advancement, and must be overcome.

The Committee are unable to trace the results of the Sunday School teaching, upon the subsequent actions and life of the Scholars, for the reasons stated in the beginning of the report. They present these three points, viz.: parental training, Church attendance, a disposition and Confirmation, as the test of healthy Sunday School work. They respectfully call the attention of the Convention to the same, with a view of continuing statistical reports, embracing at least these three cardinal points of inquiry, and the reformation of any evils which may be found therein.

Upon the clergy must first and chiefly rest the duty of correcting these and all other kindred evils. The whole position of the Sunday School should be well weighed and elaborated to their respective congregations. Parents should especially be taught their solemn

Lay Co-operation—Resolutions.

responsibilities toward their offspring; that they cannot jeopardize their eternal salvation without themselves being in danger of the judgment; that as an aid to this instruction they should "call upon them to hear sermons," to attend the services of the Church, and also to be examined and ordered by the minister in the public catechizing. The duty upon the Clergy is also absolute to have a watchful supervision over the Sunday School, to know that their teachers are qualified for their positions, and for this purpose to examine and instruct *them* by a system of teachers meetings or classes, into which, from time to time, may be brought the elder and more advanced scholars, thus fitting them in due season to become teachers, thus interesting and holding them during those dangerous years, when inexperienced and easily enticed they first begin to act and judge for themselves, and where the present system seems powerless over them. There is a vast field opened in connection with this system for active lay co-operation. There is a latent lay element in the Church, which, if actively organized and judiciously guided and worked as a united whole, could as it were remove mountains and cast them into the sea. When the Church really understands this fact and acts so as to employ this mighty lever, its onward conquering march will, with the blessings of God, find no obstacle insurmountable, no enemy invincible.

Desiring to receive the endorsement of the Convention upon their action and conclusions, and to inaugurate a more thorough examination and higher standard of success in this great work, the Committee venture to close their report by offering the following:

Resolved, That in the opinion of this Convention the Church Sunday School system involves greater power for good as are auxiliary to the Church, and is worthy of our careful consideration and vigorous support.

Resolved, That the Convention recommend each Parish Clergyman to fully and plainly instruct his people, the solemn parental obligation of instructing their children in the great religious truths and the true position of the Sunday School, with a view to induce more general interest in its welfare, to enlarge and improve its corps of teachers, and to procure a general attendance of the adults of the Parish upon the occasions of public Catechizing.

Resolved, That the Clergy be requested to adopt a uniform system of class books, which, beside the several statistics of service,

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Resolutions to print Journal.

attendance and lessons, shall show the age, if baptized, if confirmed, if belonging to families of the Parish, if parents are baptized and confirmed, and if taught at home, number of times in attendance upon Church services, text book, and if teacher is a communicant.

Resolved, That a Committee be appointed to print and distribute such class books, and that the Clergy be earnestly requested to render a report embracing these statistics, (with such others as may be requested by the same), to said Committee, on or before the _____ day of _____ 1865, and that said Committee be requested to report thereon, and such other matters as may be deemed applicable, within the scope of the resolution under which this Committee was formed at the Convention.

T. H. BENEDICT,
W. H. ROBERTS,
JOHN. F. BEATY,
GEORGE P. LEE.

On motion, it was

Resolved, That the Secretary cause to be printed five hundred copies of the Journal and Bishop's Address, and send one copy to each of the members of the Convention, and one copy to every twenty Communicants in each Parish, and the usual copies to the Bishops, Secretaries of Convention, and periodicals of the Church; and that he cause to be printed five hundred extra copies of the Bishop's Address, in separate pamphlet form; and that every Clergyman in the Diocese be requested to read the same in his pulpit; and also, that the Secretary seek proposals from various printing offices for the printing of the Journal and Bishop's Address, and select from the same at his discretion.

On motion, it was

Resolved, That the thanks of this Convention be tendered to the Clergy, Congregations and Citizens of Chicago, for their kind hospitality to the members of the Convention.

The reading of the minutes was dispensed with,
and, on motion, it was

Resolved, That after the usual religious exercises, the Convention adjourn *sine die*.

Closing Exercises.

The Bishop then made a closing address; the *Gloria in Excelsis* was sung by the Convention, and, after prayers and the Benediction by the Bishop, the Convention adjourned *sine die*.

HENRY J. WHITEHOUSE,

Bishop of the Diocese of Illinois.

CHARLES A. GILBERT,

Secretary.

TREASURERS' REPORTS.

T. N. MORRISON, *Treasurer of Convention, in account with
Missionary Fund.*

		Dr.	Cr.
1863.			
Sept. 17,	St. Paul's, Alton,.....	\$15 75	
	Christ, Waukegan,.....	10 00	
	St. Paul's, Peoria,	34 80	
	Redeemer, Wilmington,.....	5 00	
	Christ, Chicago,.....	15 85	
	Trinity, Rock Island,.....	4 65	
	St. John's, Kewanee,.....	5 00	
	St. John's, Quincy,.....	53 00	
	St. Paul's, Peru,.....	7 71	
	Advent, Marengo,.....	2 27	
	Christ, Ottawa,	28 00	
	Christ, Limestone,..	11 90	
	Calvary, Farmington,.....	20 40	
	Emmanuel, Rockford,.....	8 75	
	St. Paul's, Springfield,.....	39 60	
	Trinity, Jacksonville,.....	22 50	
	Trinity, Chicago,.....	150 00	
	Grace, Chicago,....	45 00	
	St. John's, Chicago,.....	25 00	
	St. Mark's, Chester,.....	5 00	
	Trinity, Belvidere,.....	3 00	
	St. Paul's, Paris,.....	2 25	
		\$510 48	

Treasurer's Reports—Contingent Fund.

	Dr.	Cr.
Paid Rev. M. Magill		\$24 36
" Rev. Mr. Pedelupé,.....		67 25
" Rev. C. H. Albert,		38 00
" Rev. John Benson,.....		43 30
" Rev. Robert Trewartha, ...		60 00
" Rev. Samuel Goodale,.....		45 00
" Rev. John Cauch,.....		40 00
" Rev. C. A. Bruce,.....		30 00
" Rev. James W. Coe,		25 00
" Rev. William Brittain,.....		25 00
" Rev. Timothy Wilcoxson,...		25 00
" Rev. Dr. McCullough,		25 00
" Rev. Jacob Bredberg,		25 00
" Rev. George C. Street,.....		25 00
Contingencies,		2 52
	\$510 43	\$510 43

T. N. MORRISON, *Treasurer.*T. N. MORRISON, *Treasurer of Convention, in account with
Contingent Fund.*

	Dr.	Cr.
1863. Sept. 16,		
To balance Contingent Fund under Old Canon, (see Journal 1863, page 30),.....	\$139 15	.....
To balance Diocesan Fund for con- tingent expenses of Diocese, (see Journal 1863, page 33),	218 96	.....
1864. Jan. 5,		
Balance Diocesan Fund for contin- gent expenses of Diocese,	36 35	.....
Cash to Rev. Charles A. Gilbert, Secretary,		\$386 74
Contingencies, ..		2 72
	\$389 46	\$389 46

T. N. MORRISON, *Treasurer.*

Treasurers' Reports—Diocesan Fund.

*T. N. MORRISON, Treasurer of Convention, in account with
Diocesan Fund of Illinois.*

		Dr.	Cr.
1863.			
Nov. 20,	St. John's, Kewanee.....	\$7 50	
	St. Andrew's, Farm Ridge.....	5 00	
	Christ, Limestone.....	7 00	
	St. John's, Algonquin.....	3 00	
	St. Ansgarius', Chicago.....	4 85	
	Trinity, Polo.....	10 00	
	Redeemer, Wilmington.....	5 25	
	Holy Communion, Chicago.....	6 25	
	Calvary, Farmington.....	5 25	
	Emmanuel, Rockford.....	12 00	
	St. Mark's, Chester.....	10 00	
	St. John's, Chicago.....	10 00	
	St. Paul's, Peoria.....	23 75	
	Grace, Chicago.....	30 00	
	Trinity, Chicago.....	35 25	
	St. James', Chicago.....	78 50	
	Trinity, Jacksonville.....	17 00	
	St. Paul's, Springfield.....	31 85	
" 24,	Trinity, Aurora.....	6 15	
	St. John's, Naperville.....	3 20	
" 27,	Christ, Waukegan.....	14 75	
Dec. 4,	Zion, Freeport.....	12 00	
	Christ, Robin's Nest.....	10 00	
	Grace, Galena.....	15 00	
Nov. 20,	By Cash to Bishop Whitehouse,...		\$275 00
1864.			
Jan. 15,	" " " "		52 20
	Balance Contingent Fund of Dio-		
	cese transferred to contingent		
	account.....		86 25
		\$863 55	\$363 55

T. N. MORRISON, *Treasurer.*

Treasurer's Reports—Diocesan and Missionary Funds.

*GEORGE P. LEE, Treasurer, in account with the Convention.

PARISHES.	DIOCESAN.	MISSIONARY.	TOTAL.
<i>To Cash received from</i>			
St. John's, Albion,.....	\$6 00	.....	\$6 00
St. John's, Algonquin,.....	10 00	\$3 77	13 77
St. Paul's, Alton,.....	.....	65 40	65 40
Trinity, Aurora,.....	20 95	.....	20 95
Trinity, Belvidere,.....	.....	8 00	8 00
St. Matthew's, Bloomington,	23 00	.....	23 00
St. Pauls, Carlinville,.....	15 00	11 90	26 90
St. Mark's, Chester,.....	35 00	15 00	50 00
St. Peter's, Chesterfield,.....	9 00	20 00	29 00
Atonement, Chicago,.....	90 00	.....	90 00
Christ, ".....	50 00	15 85	65 85
Grace, ".....	150 00	104 90	254 90
Holy Communion, ".....	12 50	.....	12 50
St. Ansgarius, ".....	40 08	.....	40 08
St. James, ".....	315 00	225 00	540 00
St. John's, ".....	105 00	57 00	162 00
St. Stephen's, ".....	14 00	.....	14 00
Trinity, ".....	141 00	150 00	291 00
Christ, Collinsville,.....	2 50	2 15	4 65
St. John's, Decatur,.....	41 75	38 45	80 20
St. Luke's, Dixon,.....	28 00	.....	28 00
Calvary, Farmington,.....	31 05	40 85	71 90
St. Andrew's, Farm Ridge,...	40 00	.....	40 00
Zion, Freeport,.....	48 00	.....	48 00
Grace, Galena,.....	64 00	15 00	79 00
Trinity, Jacksonville,.....	68 00	60 00	128 00
Ohrist, Joliet,.....	60 00	.....	60 00
St. John's, Kewanee,.....	30 00	10 10	40 10
St. Mark's, La Salle,.....	5 00	.....	5 00
St. James', Lewistown,.....	15 00	2 70	17 70
Christ, Limestone,.....	34 00	23 50	57 50
St. John's, Lockport,.....	36 40	.....	36 40
St. Paul's, Manhattan,.....	8 50	5 00	8 50
Advent, Marengo,.....	.....	2 27	2 27
<i>Carried forward,.....</i>	<i>\$1,543 73</i>	<i>\$871 84</i>	<i>\$2,415 57</i>

*The Treasurer's Report bears date of the 1st of September, notice having been given to all the Clergy that the accounts would then be closed. The Report to the next Convention will account for all receipts from that date.

Treasurers' Reports—Diocesan and Missionary Funds—Continued.

PARISHES.	DIOCESAN.	MISSIONARY.	TOTAL.
<i>Brought forward</i> ,	\$1,543 73	\$871 84	\$2,415 57
St. Thomas', Morris,	1 85	1 30	2 65
St. John's, Naperville,	12 00	.....	12 00
Christ, Ottawa,	96 00	70 00	166 00
St. Paul's, Peoria,	95 00	69 50	164 50
St. Paul's, Peru,	16 00	81 30	47 30
Trinity, Polo,	88 00	.....	38 00
St. John's, Quincy,	80 00	87 00	167 00
Christ, Robin's Nest,	30 00	81 50	61 50
Emmanuel, Rockford,	60 00	11 75	71 75
Trinity, Rock Island,	10 50	9 65	20 15
St. Paul's, Springfield,	74 40	82 90	157 30
St. Jude's, Tiskilwa,	14 00	.....	14 00
Christ, Waukegan,	65 00	10 00	75 00
Redeemer, Wilmington,	21 00	5 00	26 00
St. Peter's, Sycamore,	10 00	.....	10 00
St. Paul's, Paris, .....	.....	2 25	2 25
St. Paul's, Kankakee,	5 00	.....	5 00
Miscellaneous Offerings, .....	.....	127 00	127 00
	\$2,171 98	\$1,410 99	\$3,582 97
Rev. C. A. Gilbert, being part amount paid him by last Treasurer,		\$88 11	
Dead Letter Office, being remittance sent Rev. T. Wilcoxson, (never received by him,)		15 00	98 11
Total Receipts, .....		.....	\$3,681 00

PAYMENTS—DIOCESAN FUND.

Rt. Rev. Henry J. Whitehouse, an account of Salary, 1863-4,	\$1,955 10	
Bad Bill returned to Grace Church, Chicago,	5 00	\$1,960 10

Treasurer's Reports—Missionary Fund—Continued.

PAYMENTS—MISSIONARY FUND.

Rev. R. Trewartha,.....	\$140 00	
" Jas. W. Coe,.....	105 00	
" William Brittain,.....	105 00	
" John Benson,.....	122 30	
" Samuel Goodale,.....	125 00	
" Timothy Wilcoxson,.....	40 00	
" J. W. McCullough, D. D.,.....	70 00	
" John Cauch,.....	90 00	
" J. B. Pedelupé,.....	145 00	
" Jacob Bredberg,.....	140 00	
" George C. Street,.....	105 00	
" Matthew Magill,.....	129 36	
" C. H. Albert,.....	88 00	
" O. A. Bruce,.....	30 00	
" James McGowan,.....	35 00	\$1,419 66

CONTINGENT EXPENSES.

1884.			
Jan. 15,	Contingencies,.....	\$2 52	
March 4,	P. O. Stamps,.....	3 00	
" 30,	Discount,.....	25	
May 20,	S. P. Rounds, printing Journal	120 00	
" 20,	Paid Dunlap, Sewell & Spauld- for Books and Stationary for Treasurer,	22 50	
" 20,	Paid Dunlap, Sewell & Spauld- ing, for S. S. Com. Printing,	4 50	
Aug. 22,	Paid P. O. Stamps,.....	6 00	
" 31,	Paid S. P. Rounds on account of printing Journal,.....	100 00	
" 31,	Am't heretofore charged by Rev. T. N. M. as 10 per ct. carried to Contingent Fund. Error, as the am't had been before chgd. in Cash Rec'ts,	36 50	295 12
	Total Payments,.....		\$3,674 88
	Cash on hand to balance Ac't.		6 20
			\$3,681 08

GEO. P. LEE, Treasurer.

Treasurers' Reports—Episcopate Fund.

J. W. HANSEL, in account with Trustees of Episcopate Fund,
Sept. 5th, 1864.

		Dr.	Cr.
1863.	Amount due Convention.....	\$94 36	
Sept. 15,	St. John's Church, Albion,.....	5 00	
" 18,	Rev. T. N. Morrison, sur. of assess.	105 43	
Oct. 1,	" " " "	37 73	
" 30,	St. John's, Albion, back dues,	6 00	
1864.			
Jan. 4,	Redeemer, Wilmington, back dues	40 00	
Feb. 9,	St. John's, Albion, " "	4 00	
Mar. 28,	" " " "	25 00	
1863.			
Sept. 15,	By check sent Bishop, to balance account of '63,.....		\$94 36
" 18,	By cash paid by Rev. T. N. Morri- son,		105 43
Oct. 1,	By Cash paid by Rev. T. N. Morri- son,		37 73
	By cash paid Bishop from St. John's, Albion,		5 00
Mar. 29,	By cash sent Bishop,		25 00
	By check sent Bishop, to balance account,		50 00
		\$317 52	\$317 52

I have in my hands one note given by the Vestry of St. Paul's Church, Pekin, dated February 1st, 1863, amount \$86.

J. W. HANSEL, *Treasurer.*

Treasurer's Reports—Fund for Aged and Infirm Clergy.

J. W. HANSEL, Treasurer of Fund for Aged and Infirm Clergymen. Sept. 5, 1864.

		Dr.	Cr.
	Amount on hand at last settlement	\$83 60	.....
Nov. 30,	Rec'd, Christ Church, Chicago,...	12 00	.....
Dec. 6,	" St. Paul's, Peoria,.....	20 00	.....
Jan. 15,	" St. Paul's, Springfield,....	130 80	.....
	" Trinity, Jacksonville,	20 00	.....
	" St. John's, Decatur,.....	3 00	.....
Sept. 2, 1864.	" Grace Church, Chicago,....	20 00	.....
Jan. 15,	By collection of St. Paul's Church, Springfield, paid to Rev. Dr. Dresser,.....		\$130 00
	By collection of Trinity Church, Jacksonville, paid to Rev. Dr. Dresser by Rev. T. N. Morrison		20 00
		\$289 40	\$150 00
		150 80	.....
	Amount subject to order.....	\$188 60	

J. W. HANSEL, Treasurer.

Secretary's Report.

CHAS. A. GILBERT, *Secretary, in account with the Convention.*

		Dr.	Cr.
Sept. 17,	To cash received from Rev. T. N. Morrison,	\$104 45	.....
Dec. 13,	To cash received from Rev. T. N. Morrison,	250 00	.....
Jan. 18,	To cash received from Rev. T. N. Morrison,	22 80	.....
Oct. 1,	G. Bulkley for transcript of arg., &c.		\$25 00
	Copyright of same,		1 05
" 14,	Journals of Gen. Con., Freight, ...		2 25
	Postage on same, to Clergy of the Diocese,		5 90
Nov. 23,	Printing Pastoral Letter,		6 00
	Envelopes and Postage on same, ...		5 90
	Trunk for Papers of Diocese,		3 00
Dec. 15,	On account of printing Journal, ...		200 00
" 20,	Postage on Journals of Dioc'n Con.		11 64
Feb. 25,	Printing Thanksgiving Service, ...		10 00
April 19,	Remitted to G. P. Lee, Treasurer,		83 11
Aug. 6,	Printing forms of "Reports and		
" 8,	Certificates,		9 50
	Express charges on Journals,		4 00
	Postage and Envelopes for same, ...		75
	Express charges on Journals and		
	Canons to Convention,		1 00
	Contingencies,		4 18
	Balance on hand,		3 47
		\$376 75	\$376 75

PAROCHIAL REPORTS.

The suggestion has been made by several influential Clergymen and others, owing to the increased expense of publishing the Journal] this year, that it would be expedient to omit the formal printing of the Parochial Reports in the usual extended manner. The statistics are all embraced in the "Tabular Statement," and a digest of the other facts, embracing the remarks of the several Rectors and Ministers, might present in more condensed and readable manner, the state of the Church in the Diocese as given in the detail of the respective Parishes, I have therefore, with some hesitation, concluded to adopt the suggestion for the current year, and prepare a *resume* of the facts, statistics and remarks spread through the Reports made to me in compliance with the canonical obligation, and not included in the Tabular Statement.

SUMMARY OF THE PAROCHIAL REPORTS.

The comparative inspection of the Table of this year and of the last, will give the following results :

<i>Families</i> ,.....	1863, 2878,	1864,	3126.
<i>Baptisms</i> —Infants,	" 697,	"	754.
Adults,	" 106,	"	119,
Total,	" 803,	"	873.
<i>Communicants</i> —Admitted,.....	" 442,	"	239.
Received,	" 242,	"	265.
Removed,.....	" 407,	"	338.
Died,.....	" 45,	"	61.
Whole number,	" 3525,	"	3632.
<i>Marriages</i> ,.....	" 197,	"	238.
<i>Burials</i> ,	" 461,	"	544.
<i>Sunday Schools</i> —Teachers,.....	" 606,	"	615.
Scholars,	" 4450,	"	4695.
Contributions, whole amount,....	" \$49,218,	"	\$121,235.

Reports from Lay Readers—Reports from Clergymen without Parishes.

The whole number of Reports is *Eighty-seven*.

From Lay Readers—James Clark, Limestone Prairie,
 Samuel Wilkinson, Farmington,
 John B. Saye, Bridgeport, Lawrence Co.,
Three.

CHRIST CHURCH, LIMESTONE, 5th Sept., 1864.

To the Right Rev. H. J. Whitehouse, D. D., Chicago.

As Lay Reader of this parish, I would respectfully report, having read service every other Sunday, and once on account of the sickness of Rev. Mr. Benson.

Yours sincerely,

JAMES CLARK.

September 12th, 1864.

To the Right Rev. H. J. Whitehouse, D. D., Bishop of Illinois :

SIR—In discharge of my duties as Lay Reader, I would report, that, during the past year, with the exception of two months during the winter, I have read morning service and a sermon on each alternate Lords Day, and on two or three other occasions where the Rector was absent, in Calvary Church, Farmington, Ill.

SAMUEL WILKINSON.

Mr. SAYE, of Bridgeport, Lawrence Co., candidate for Orders, read prayers and a sermon *seventeen weeks* from the date of his appointment, to the meeting of the Convention. He has since been ordained to the Diaconate, and will work in the same neighbourhood where he has officiated as Lay Reader.

From the Clergy resident, without Cure, viz :

Rev. W. M. A. Brodnax,	Rev. Anson Clark,
“ W. H. Cooper,	“ Samuel Goodale,
“ Jonas Green,	“ Asa Griswold,
“ Benjamin Hutchings,	“ P. A. Johnson,
Rev. Roswell Park, D. D.	<i>Nine.</i>

These Clergy report as follows :

PEORIA, Sept. 8th, 1864.

To the Right Rev. H. J. Whitehouse, D. D. :

RT. REV. AND DEAR SIR—I continued my operations, in the lower part of this City, from the time of my last report to the first

Reports from Clergymen without Parishes—Continued.

of June ; when, as there was no prospect of success, I relinquished the enterprise of forming an independent Parish.

Very respectfully,

W. M. A. BRODNAX.

The undersigned reports to the Bishop, that he has preached only on two occasions, (both at Dement,) during the year past. A nervous affection of the right arm, makes writing almost impossible, and weakness of lungs makes speaking equally difficult. Being crippled in those two important particulars, he has not felt himself competent to the general work of the ministry. The nearest to Parochial work that circumstances have permitted, has been to assemble his neighbors, together with their children in the district School House, in the shape of a Sunday School and Bible Class, and reading and expounding the Scriptures to them, with appropriate religious services.

A. CLARK.

CHICAGO, Sept. 21st, 1864.

Right Rev. H. J. Whitehouse, :

DEAR SIR—I would report that on the 14th February last I closed my temporary connection with the Parish at Sycamore, and have since been engaged as General Agent of the *North Western Freedman's Aid Commission*. In this capacity, I have constantly officiated in churches of our communion throughout the Northwest, reading prayers, assisting in the administration of the Holy Communion, frequently in vacant Parishes, and have travelled several thousand miles. Immediately on entering upon this work, I also resigned the Rectorship of St. Paul's Church, Hyde Park.

W. H. COOPER.

To Rt. Rev. Bishop Whitehouse :

I continued in charge of Trinity Church, Geneseo, as Missionary, until the first of May, 1864. Since then, I have continued my residence in Geneseo, but have not officiated, no opportunity having presented itself.

The Statistics of the Parish at the time of my resignation were about as follows :

Families, 20. Communicants, 18. Sunday School Teachers, 6. Scholars, 30. Holy Communion, 8 times. Public Services—Sundays, 50; other days, 10.

Reports from Clergymen without Parishes—Continued.

Collections were made every Sunday, but it was supposed the circumstances of the Parish justified their use for Parish purposes.

The whole effort of the Parish was enlisted in providing a House for Public services which has resulted successfully.

No doubt that with an attractive Church, and an active Clergyman, this Parish will soon be able to return some of the pecuniary assistance it has received from the Diocese.

SAMUEL GOODALE.

CHICAGO, Sept. 14, 1864.

Rt. Rev. H. J. Whitehouse, D. D., Bishop of Illinois :

RT. REV. AND DEAR SIR : In the fulfillment of the duty required of me as a Clergyman not regularly settled in any Parish or Church, I report my services for the Conventional year :

Baptisms, 1. Marriages, 1. Celebration of Divine Service, Sundays, 90.

I have been officiating at the town of Monee, on the Illinois Central Railroad, for eight months, and also in the village of Harlem, nine miles from Chicago, on every alternate Sunday for four months; at this latter place there has been manifested a very considerable interest in the Church, and hopes are entertained that a suitable edifice for public worship will soon be erected.

Respectfully, yours,

JONAS GREENE.

NEW YORK, Sept. 7th, 1864.

To the Right Rev. H. J. Whitehouse, D. D., Bishop of the Diocese of Illinois :

For the Conventional year ending September, 1864, I have no clerical services to report, inasmuch as I have neither had in charge any Parish, nor been assigned to any Missionary work.

ASA GRISWOLD.

ALBION, ILL., Sept. 9th, 1864.

Right Rev. H. J. Whitehouse, D. D. :

RT. REV. AND DEAR SIR—I transmit the Parochial report of St. John's Church, Albion, Ill. It makes the schedule of my own ministrations, and makes no farther report on my part necessary.

When the Rev. Mr. Ryall left St. John's Church, in September, 1862, a bill of arrears of indebtedness to the fund of the Episcopate

Reports from Clergymen without Parishes—Continued.

was forwarded to the Vestry, which needed correction by the Treasurer of the Fund, and when so corrected amounted to ninety-two dollars, (\$92). That amount has been paid off. It is to be hoped that this poor church can have the benefit of the reduced assessment for these last two years.

Respectfully yours in the Church,

B. HUTCHINS.

DECATUR, September, 1864.

To Rt. Rev. J. H. Whitehouse :

RESPECTED SIR: As required, I send you an account of my time and service. I still continue to reside near Decatur. It is my aim and effort to serve wherever opportunity allows. I have occasionally aided the Rectors of adjoining Parishes. I have visited neighboring Towns where there seemed to be any interest in our services. Have also officiated in School Houses, in the country where there seemed to be any encouragement to be useful.

I have held regular services at Todd's Point, twenty-five miles from here, about every two weeks, when weather permitted, excepting a few weeks when on a visit to Iowa. At Todd's Point I generally meet a congregation of about 150 people, who take part in the services.

I have administered the Holy Communion twice; the Rite of Baptism (infant) once, and officiated at two Burials.

At Todd's Point we have a Sunday School of twenty-five children and three regular teachers. There is encouragement to continue.

Respectfully submitted,

P. A. JOHNSON.

IMMANUEL HALL, LAKE VIEW, Sept. 14th, 1864.

To the Right Rev. Henry J. Whitehouse, D. D., Bishop of the Diocese of Illinois.

The undersigned respectfully reports, that during the last Conventional year, he has been assiduously engaged in his duties as Rector and Proprietor of Immanuel Hall, having from ten to twenty young gentlemen and boys under the sole educational care of himself and family. Except during the vacations, he has conducted the full services of our Church on every Sunday in his school room, with a Bible Class and a Sunday School in addition; and besides this, has officiated three times in Evanston, and at sundry places during a recent eastern journey.

ROSWELL PARK.

Reports from Missionary places—Rev. William Brittain.

There are Reports from *thirteen* Missionary places where the Church is not organized, viz:

Hillsborough, Shelbyville, Paris, Bunker Hill, Du Quoin, Carbondale, Jonesboro', Anna, Mound City, Edgewood, Monese, Harlaem, South Peoria.

The information received from these places is mainly contained in the following Reports:

JONESBORO', UNION CO., ILL., Sept 13th, 1864.

Right Rev. Henry J. Whitehouse, D. D. :

RT. REV. AND DEAR SIR—Since submitting my last Report, I have held services regularly at Du Quoin, Carbondale, Jonesboro' and Anna. On Tuesday, the 7th of June last, I visited Mound City, since which time services have been held there every alternate Sunday.

Although in a new country, such as this, difficulties have to be surmounted and prejudices overcome, yet the prospects of the Church in Southern Illinois are on the whole, encouraging; and I have strong hopes that very soon shall a love of her pure doctrine and beautiful Liturgy take fast hold on the hearts of the people. The Prayer Book has been my great auxiliary during year, and I hereby tender my acknowledgments to the N. Y. O. P. B. Society, and to the Bp. White P. B. S., of Philadelphia, for their kind and generous donations of Prayer Books and Tracts which I have distributed among the people.

Since the 10th of April, the services at Du Quoin have been held in the School House, a very inconvenient place. Before that date we occupied the Presbyterian house of worship. The brethren at this station are anxious to have a Church, but feel their inability to make any effort at present. They are faithful and zealous, and will do all they can to sustain the services.

My Sunday labors being now divided between Mound City and other places I cannot hold services at Carbondale except on week days, as opportunity and facility may be afforded. Nearly all the church members have removed and those who remain (three persons) have removed already in contemplation.

At Jonesboro and Anna I held services every fourth Sunday until my arrangement at Mound City. At Anna I will continue the monthly services as previously, having Evening Prayer same day at Cobden, six miles north of Anna.

Once I visited Grand Court Prairie, the residence of J. J. Swanwick, Esq., and in the Presbyterian Church in the neighborhood I held Divine Service and baptized three children.

Bunker Hill—Hillsboro'—Rev. J. B. Prodelupé.

Upon visiting each station I am very much comforted. Everywhere does the Missionary hear the words of welcome—everywhere are the hearts of the brethren open to receive him, generously indeed will they do all they can to sustain the "Minister of Christ" in his labor of love; yet with the word of welcome cometh forth the acknowledgment of want of power to do and of ability to accomplish; and though hope may be thus clouded by discouragement yet the laborer looks up with confidence to the Lord of the harvest that the seed planted by feeble hands shall grow, vivified and refreshed by the dew of Hermon.

As there is no organized Parish in my charge I cannot adhere strictly to the prescribed "form of Parochial Report," yet I will approach it as closely as possible:

Baptisms—Infants, 8.

Marriages, 2. Burials, 2.

Public Catechetical Instruction, 18 times.

Celebration of Divine Service—Sundays, 98, other days, 6.

Holy Communion—Public 10. Alms \$8 20.

I attempted a Sunday School in Jonesboro, but no one feeling sufficient interest, and my not being able to give it my personal supervision, it fell to the ground. Instead of making a similar attempt elsewhere, I have given Catechetical instruction after the morning service at each Station.

Respectfully your obedient servant,

WILLIAM BRITTAIN, *Missionary, I. C. R. R.*

Name of Parish—Bunker Hill Missionary Station, without Parochial Organization.

Minister in Charge—Thos. W. Mitchell.

Families, 80; individuals not thus included, 75; total of souls, 150.

Burials, 1. Communicants, present number, 9.

Celebration of Divine Service—Sundays, 26; other days, 6.

Holy Communion—Public, 4. Alms, \$15.

Contributions—Mission: Domestic, \$5.80. Parish purposes, \$100.

The above Report only covers a period of six months.

HILLSBORO'.—This Station is only supported by one family, and all the expenses paid by them, but they are zealous and wish the continuation of services, they pledge eighty dollars.

Besides Shelbyville and Hillsboro', I held divine service in Paris till last June, at which time I discontinued with your permission.

Shelbyville—Edgewood—Rev. James McGowan—Belvidere and Morris.

The children I baptized there are included in Report of Shelbyville. The number of Sundays I held divine service in Paris, is 18.

I held also a service on a Sunday in Mattoon and baptized one child.

Yours, respectfully,

J. B. PEDELUPÉ.

SHELBYVILLE.—This place has certainly improved, and our services are well attended, and a small class, for confirmation, awaits the coming of the Bishop. This place needs the help of the Missionary Committee. They pledge two hundred dollars, but if our troubles were ended they certainly would do much more.

J. B. PEDELUPÉ.

EDGEWOOD, EFFINGHAM CO., ILL., Sept. 13, 1864.

To the Rt. Rev. Henry J. Whitehouse, D. D. :

RT. REV. AND DEAR SIR—The following is a correct record of my official acts as Missionary in this place :

Celebration of Divine Service, seven times. Officiated at one funeral.

The prospects of this Station are far from cheering.

I am, your humble servant,

R. TREWARTHA.

To these it is proper to add the Reports of two Clergymen whose duty has been essentially Missionary, viz :

Rev. James McGowan and Rev. Albert E. Wells.

MORRIS, GRUNDY CO., ILL., Sept. 13, 1864.

To the Rt. Rev. H. J. Whitehouse, D. D. :

RT. REV. AND DEAR SIR—From the time of our last Diocesan Convention, I remained at Belvidere, until Easter. I was then constrained to leave for want of necessary support. I am sorry to say the Church at Belvidere has been without services since I left, and is still shut up. The *debt* is yet unpaid, but nearly the amount has been raised by subscription; and, I trust, the Church building will soon be secured.

I have been a Missionary at Morris since the first of May past. There is a growing interest manifested in the services of the

Rev. James McGowan—A. E. Wells—B. Hutchins, Albion.

Church *here*; and I hope a Church building will soon be raised. The foundation is now laid, and stone is already on the ground for use. The ladies of the Parish are very zealous for a Church edifice, and I trust that the Church abroad will aid our struggling efforts. If a warm response is made, the Church may be finally established in this growing place of three thousand inhabitants.

During the last year I have performed service one hundred and fourteen times, and preached one hundred and eleven times. I trust that my labors have not been in vain in the vineyard of our Master.

I remain, Rt. Rev. and dear sir,

With much respect, your humble servant,

JAMES S. MCGOWAN.

CHICAGO, ILL., Sept. 15, 1864.

My Dear Bishop :

The Report of St. John's Church, Kewanee, will include all my services up to the 15th of February. Immediately after that I spent some six weeks in Indiana, where I presented two for confirmation.

Since the expiration of that time, every Lord's day, but one, has been passed in this Diocese. I have celebrated Divine Service twice each Lord's day, with one exception, when a place could not be procured for a morning service.

I have baptized four adults—two at Kewanee, who will be reported in their Parish report; two at Belleville, which has no Parish organization.

The giving of an adequate view of the state and prospects of the Church in the various places which I have visited, would occupy more space than can well be allowed to a Clerical Report, which should extend but little beyond the list of actual services.

A. E. WELLS.

Parochial Reports have been received in six cases from Churches without settled Pastors through the Lay Officers of the same, viz: for Albion, Brimfield, Galesburg, Geneseo, Lewistown and Princeton.

ALBION.—The Parish has been without a Rector for two years. During that period vestry elections and vestry meetings have not occurred. Yet the Church has held its own and paid all arrears to its Bishop, and if allowed the benefit of the reduced assessment, owes nothing.

B. HUTCHINS.

William W. Church, Brimfield—Wardens, Galesburg—Geneva—Lewistown.

ZION CHURCH, BRIMFIELD.—No services for over a year; members not willing to pay. I send herewith for my own family, for Bishop's salary, \$5.00.

WILLIAM W. CHURCH, *Warden.*

GRACE CHURCH, GALESBURG, Sept. 14, 1864.

Church Wardens—A. C. Fiske and D. Greenleaf.

Families, 40. Total, 180.

Baptisms, 4. Burials, 2. Marriage, 1. Communicants, 37.

Sunday School—Teachers, 6; Scholars, 50.

Contributions—Diocesan Fund, \$27.00 Bible cause, \$8.80. Sunday Schools, \$5.00. Diocesan Missions, \$4.65. Parish purposes, \$79.40.

The undersigned Wardens would state that the Rev. Mr. Freeman was Rector of this Church for about half the current year, but has removed to Chicago, and, in consequence of that fact, we cannot make a full report.

A. L. FISKE,
D. GREENLEAF.

ST. MARK'S CHURCH, GENEVA.

Services have been held at this place during the past year semi-monthly. The subscriptions this year are largely increased, and with the aid from the Missionary Fund, which was contributed last year, the Society have it in their power to institute weekly services.

There is an increased interest manifested in the Church, and the subject of Church Building has been agitated during the summer. It is hoped that such favorable prospects may not be frustrated for the lack of the few dollars necessary to their success.

Number of Baptisms, 8.

Ready for Confirmation, 3.

ST. JAMES' CHURCH, LEWISTOWN, ILL.

Rectorship vacant. S. Corning Judd, Senior Warden.

Diocesan Fund—Amount assessed, \$15.00; amount paid, \$15.00. Parish Purposes, \$2,148.61.

Our Church edifice is well advanced toward completion, and it is expected that it will be ready for use the coming winter.

S. CORNING JUDD.

Warden, Princeton—Parochial Reports—St. John's, Algonquin.

REDEEMER'S CHURCH, PRINCETON, ILL.

Minister in charge, no one. Church Wardens—William Bacon, senior, and Thomas M. Woodruff, junior. Communicants, 12. Celebration of Divine Service, (whole number of times), twice.

The number of Communicants have greatly diminished by removals within the past three years, and the Parish respectfully request to be relieved from the *past assessments* upon the payment of *Ten Dollars*.

WILLIAM BACON, *Senior Warden*.

The following information is given in the Parochial Reports in addition to the required Statistics embraced in the Tabular Statement:

St. John's, Algonquin and Dundee, . Rev. Peter Arvedson, Deacon.

The services have of late been well attended, and considerable interest manifested; we worship at present in a small schoolroom, very inconvenient. The Sunday School is suffering for want of teachers, books of instruction, and other requisites. It is to be regretted that no new members have been added by confirmation to this Parish; the Minister in charge, depending as yet mainly upon secular calling for the support of himself and a numerous family, has not been able to give the scattered people of his charge that constant personal attention which is so indispensable, in order to promote growth.

The Parish is about building a small wooden Church, 25x44; the plan is by Mr. T. V. Wadskier, of Chicago; the foundation is laid, and the Bishop laid the corner stone on the second day of September, with appropriate services. The Parish is indebted to several gentlemen in Chicago for some aid in the enterprise; also, to one or two more sources, not strictly within the boundaries of the Parish. More help will be needed to enable this feeble Parish to rear and complete the first House of Worship in our village or vicinity, the completion of which enterprise is looked forward to, as under God the means of future growth and permanency.

Besides officiating, as in the above report, the Minister in charge has officiated every Lord's day afternoon in the village of Dundee, five miles south of Algonquin, on the Fox River, and has there gathered together a small congregation of apparently faithful members, eight children and one adult added by baptism. The Bishop, at his visitation, in June, *confirmed five persons*.

St. Paul's, Alton—Christ Church, Arcola—Aurora.

The congregation has secured no place of worship of their own, but have met, first in the Congregational, but lately in the Baptist House of Worship; the last mentioned has now been purchased for the congregation in Dundee for the low figure of \$550.00. The building is of brick, 84x48, on a stone basement; it needs some repairs inside and outside, but is substantial. The minister in charge has purchased it himself, giving his own individual notes in payment as a venture of faith, in order to seize so good an opportunity to secure a permanent place of worship, doubting not that God will incline the hearts of his own people and others to sustain him in this enterprise.

Neither of the congregations will be able to do much, if anything, towards the support of their Minister the coming year, on account of securing to themselves Houses of Worship, and unless the Minister be partially sustained from other sources, the work must languish in his hands for want of time to labor among his people, by going from house to house.

St. Paul's, Alton, . . . Rev. J. W. McCullough, D. D., Rector.

The present Rector has been in charge of the Parish only four months, and the report is, in consequence, necessarily incomplete. Since I have been in charge, services have been regularly held twice on Sundays, and generally once during the week, including the Holy Days. The prospects of the Parish are favorable.

Christ Church, Arcola, . . . Rev. J. W. Osborne, Minister.

The sum of \$29 50 was paid for a Communion Service, and \$4 85 for a good Communion tablecloth. The Church lot has been enclosed with a good fence.

Trinity Church, Aurora, . . . Rev. Stephen T. Allen, Rector.

Diocesan Fund: Amount assessed, \$40. Amount paid, \$40. Parish purposes, \$2. Other Church offerings, \$69.

It has been a year of ordinary prosperity in the Parish, and the only thing to note, is the growing conviction that we need to change the location of our Church in the city in order to secure for it a better promise. This is made the more urgent by the relative change of residence among the members, by which a majority are found on the other side of the river from the Church. We hope to be able to secure a better location and if we can get courage to build it would insure a large increase.

Rev. J. W. Osborne, Bement—Rev. T. Lyle, Cairo—Rev. D. W. Dresser, Carlinville.

The Rector was absent in the service of the Christian Commission eight weeks in the early summer—two weeks at Little Rock, Arkansas, and the remainder of the time at Vicksburg, Miss. He officiated in the Episcopal Church in each place and in his attendance in the hospitals, and among the soldiers and refugees, he was often called to minister to the sick and to bury the dead. Sometimes he attended as many as two or three funerals in a day. These official acts are not included in his Parochial report. He looks with satisfaction upon the weeks thus spent, as bringing him into close sympathy with a class who need religious consolation, and who received his ministrations most tenderly and gratefully.

Church of the Atonement, Bement, Rev. J. W. Osborne, Minister.

The Parish is in a very prosperous condition, the congregation steadily on the increase. On the first of June the service was extended to every alternate Sunday. The Sunday School is a "Union School," but our children will receive a Catechetical instruction at home.

Church of the Redeemer, Cairo, Rev. Thomas Lyle.

The present Rector took charge of the Parish in February last. The above report, therefore, is only for seven months. The condition of this new congregation is very encouraging. During the past few months nearly *four thousand dollars* have been raised among the people, for the purpose of paying off the debt remaining on the church edifice, and for re-furnishing the chancel. Our church is now ready for consecration, and our Rt. Rev. Father has promised us an early visit for this purpose. Besides the successful financial effort above mentioned, the parishioners have generously furthered the local charities of the city, and provided liberally for the comfort of their pastor and his family.

St. Paul's Church, Carlinville, Rev. D. W. Dresser.

Divine service celebrated twice on each alternate Sunday, and on all the principal Festivals and Holidays; seriously interrupted the past year by sickness of the Minister. Holy Communion administered on the second Sunday of each alternate month. Collections always taken up, but appropriated to "Church Contributions," not to "Alms."

This Parish is now engaged in trying to build a Church, a thing much needed. \$1,500 have been subscribed, but not yet paid in. We wish to raise \$2,000 before making a beginning.

Centralia—Chester—Chesterfield—St. Ansgarius, Rev. J. Bredberg.

St. John's Church, Centralia, . . . Rev. J. W. Osborne, Minister.

The population at Centralia is continually changing; nearly all of the Church families are gone. Mr. Richard H. Perry, the Lay Reader is trying to keep the "Little Flock" together, and has been much blessed in his work.

St. Mark's, Chester, . . . Rev. William Mitchell, M. D., Rector.

We also held two services in Sparta, and one in the village of Georgetown, fifteen miles north of Chester, which were largely attended and good responses in the services.

We record with sorrow the loss, by death, of a Vestryman—J. H. Jones. Doubtless our loss is his eternal gain.

St. Peter's Church, Chesterfield, . Rev. D. W. Dresser, Rector.

Catechetical Instruction—afternoon of first Sunday of each month. Divine Service celebrated twice on each alternate Sunday, somewhat hindered the past year by sickness of Minister. Holy Communion administered on 1st Sunday of each alternate month.

This Parish very much needs a minister of its own and regular services every Sunday; and most probably could sustain one by the practice of some prudence and self-denial.

St. Ansgarius Church, Chicago, . Rev. Jacob Bredberg, Rector.

After considerable trouble and many inconveniences suffered during the pending of a vexatious lawsuit, and having experienced a serious impediment in the way of the progress of the Parish, on account of the joint occupancy of the Church building with another congregation, the Parish is now in the full possession of the Church and Parsonage, and the Rector has the satisfaction to announce that the Parish is already feeling the good effects of the removal of the past difficulties, and is largely increasing in membership, and in a more flourishing condition than ever, as regards regular and large attendance; and also in that hearty interest in its progress, so unmistakably manifested by the willingness with which its members are willing to give, even of their poverty, to sustain the ministration and the services of the Church.

Besides officiating in his own Parish the Rector has visited Mones, Will Co., and Jefferson, Cook Co., at which places more or less

Ascension, Chicago—Atonement, Chicago—Christ, Chicago.

regular services have been held. The twenty-two communicants of these places are included in above given statistics.

The Rector has also visited a Settlement of Swedes in Shelby Co., about one hundred and twenty miles from Chicago. The preliminary steps for a regular organization of a Church and Parish under the name of *St. Peter's Church* have been taken, and twenty-one male members have signed the notice of organization, and said notice has just been handed to the Bishop of the Diocese.

This Parish contains forty-four communicants, and has a Sunday School, just established, with an attendance of twenty-eight children.

Church of the Ascension, Chicago, . Rev. S. Russell Jones, Rector.

The present Rector entered on his duties in September last, amid many discouragements. A bad state of feeling existed both within and outside of the Parish, and many fears were entertained for its permanency; but by the blessing of God, the clouds have all disappeared, and the prospects of the Parish were never brighter than at the present. This may illustrate: One year ago the income from pew rents was only between five and six hundred dollars; to-day it is nearly thirteen hundred. A Chancel, Belfry and Bell, and new Organ have been procured for the Church during the past year, and we have now made arrangements to move the Church building to a very desirable lot on the corner of La Salle and Maple streets, and make further improvements to cost about fifteen hundred dollars.

Church of the Atonement, Chicago, Vacant.

The Parish of the Church of the Atonement have had no Church edifice or clergyman during the past year, but have worshipped in the Bishop's Church. The organization however is maintained with a view of establishing active church work, as soon as the times prove propitious, which it is hoped may be at no distant day.

REUBEN TAYLOR, *Senior Warden.*

Christ Church, Chicago, Rev. C. E. Cheney, Rector.

Extra Collections—Bible Society, \$18. Sanitary Commission, \$52. Soldiers Families, \$40.

The partial destruction by fire of our Church edifice on the night of the 29th of February, 1864, caused a temporary yet most injurious interruption of the services of the Parish. This fact must account for the decrease of last year in the number of both Sunday

Grace Church, Chicago—St. James', Chicago.

and week-day services, and also for the absence of any report of confirmations. No contributions are reported for Parish purposes, although probably they are ten times the amount of any preceding year of our Parochial history. The erection of a new and permanent church has called forth unwonted zeal and generosity in this direction, but the precise amount I am at present unable to state with accuracy, the data necessary not being in my possession. Our old church has been so far repaired as to render it comfortable for temporary occupancy, and our congregations have been larger than ever before. On the whole, the state of the Parish is encouraging, and its promise of future growth seems to be almost unlimited.

Grace Church, Chicago, Rev. Clinton Locke, Rector.

Other Church Offerings include, Nashotah, \$75.82; Faribault, \$45.00; Church of Naperville, \$37.50; Soldiers' Prayer Books, \$23.00; St. Stephen's Parish \$250.00. This report includes only a space of scarce ten months, as the Parish Church has been closed since the first Sunday in July, for enlargement. It will open again on the last Sunday in September very greatly improved. Two hundred new sittings have been added, the whole Church entirely refitted with carpets, cushions, &c. St. Stephen's Parish is entirely supported by this Church—half the salary being paid by a ten cent weekly fund, and the other half privately by a gentleman who has always taken a deep interest in this new work.

In connection with this Parish must also be mentioned St. Luke's Free Hospital, for although it is not intended to be a parochial institution, but to embrace all the Parishes in the city with the Bishop at its head, as soon as it can be brought about, yet it has been founded by Grace Church, and the principal labor of management is borne by it. I am its Chaplain and President. It is free and open to all who have no money to defray their expenses elsewhere. Small at present, may God bless the efforts of its founders, and make it in a few years the pride and boast of Churchmen of Chicago, and an instrument for the good of souls and bodies.

St. James' Church, Chicago, . . . Rev. H. Clarkson, D. D.

Parish purposes not included in the ordinary statistics given in Parochial Report, \$39,000, other Church offerings, \$8,410.

The item for "Parish purposes" includes the payment of entire Church debt, and the improvement and furnishing of the parsonage, The condition of the Parish has never appeared so prosperous. The item for "Domestic Missions," include aid to various Western Missionaries.

St. John's, Chicago—St. Stephen's, Chicago—Trinity, Chicago.

St. John's Church, Chicago, . Rev. H. N. Bishop, D. D., Rector.

Ministerial Education.....	\$241 65
Diocese of Iowa.....	50 00
American Bible Society.....	58 00
North-Western Sanitary Fair	200 00
U. S. Christian Commission.....	80 00
Ladies Soldiers' Aid Society.....	58 25
Sunday School of the Parish.....	500 00
Christ Church, Chicago.....	28 00
Racine College	50 00
Rev. C. Clark, Utica.....	25 00

St. Stephen's Church, Chicago, . . Rev. L. N. Freeman, Rector.

I resigned my charge of Grace Church, Galesburg, on the 13th of February last, and on the 29th of March accepted a call to the Rectorship of St. Stephen's Church, Chicago, and immediately entered on its duties. When this Parish can have a Church edifice of its own, and enjoy the benefit of morning and evening services, it will, I think, grow rapidly; but, until then, it will labor under many disadvantages. The Wardens and Vestry intend to build a suitable Church as soon as they can collect the means to do so, and to no more worthy object can the wealthy Parishes of the city contribute than to this.

Trinity Church, Chicago, . Rev. George D. Cummins, Rector.

Parish purposes, \$30,186 80.

Other Church Offerings—U. S. Christian Commission, \$546.40. Relief Dept. Young Mens' Christian Association, \$129.25. Printing Liturgy for St. Ansgarins Church, \$66.32. For Bibles, Prayer Books and Tracts, \$146. Total, \$32,150.82.

The Rector is truly thankful to God to be able to state, that since the first of last October the entire indebtedness of the Parish amounting to \$17,500 has been canceled, and the Church solemnly consecrated to the worship of God by the Bishop of the Diocese. The sum of \$12,000 has also been contributed towards a Rectory for the Parish, and the building will be completed before the close of the present year. May these tokens of temporal prosperity be only earnest of a far more blessed work in the salvation and sanctification of many souls.

St. Luke's, Dixon, Rev. J. W. Coe—Galena, Rev. W. R. Roberts—Warden, Geneseo—Kankakee.

St. Luke's Church, Dixon, Rev. J. W. Coe, Rector.

The Rector is happy in being able to state that the Parish is in a healthy condition and in perfect unity in itself.

Grace Church, Galena, Rev. Warren H. Roberts.

The Rector has the pleasure of stating that in temporal affairs the Parish of Grace Church, Galena, is in a highly prosperous condition. The Church edifice is now receiving many new and beautiful improvements which will render it an ornament to our Diocese.

Trinity Church, Geneseo, Willis Hinman, Senior Warden.

We have built a Church 26x50; cost \$3,000. Parish debt, \$1000. This Report is since Easter. The Rev. Wm. Green has received and accepted a call, and will take charge of the Parish about the middle of September.

St. Paul's Church, Kankakee City, . . . Rev. O. H. Albert, Rector.

Catechetical instruction is connected with the Sunday School which the Rector superintends himself, the scholars all being considered catechumens; and every effort made to get rid of the popular idea of Sunday Schools. Parish purposes, \$400, (this includes Parish and Sunday School library of which we have about one hundred volumes.

Since the latter part of May, twelve names have been given in for Confirmation. Of these, three have removed and one died.

The people of the Parish have begun subscriptions for building a Church, which from present indications will amount to at least \$5,000, and they expect to begin the work as soon as the amount is obtained.

The Parish is in an encouraging condition. The services are well attended and much interest is taken in its welfare.

During a visit from the Bishop of the Diocese last fall, he suggested the usefulness of a circulating library of standard works, treating on the history and claims of our Church. Acting on this suggestion we began a Parish library, comprising some eight volumes. These books are constantly out, and have been the cause of a number of additions to the Parish and Church. We are about to increase this library, persuaded that it will prove to be a quiet, yet most efficient means of calling attention to our Church, among a people, who are, and have been, both ignorant and prejudiced against it. With God's blessing we shall prosper.

Kewanee, Warden—Lee Centre—Limestone Prairie.

St John's Church, Kewanee, Vacant.

Our Church has been without a Rector since the 14th of February, 1864. We have had Clerical services occasionally, but nearly the whole time we have only had Lay services once on each Lord's day. Our people are united and hope soon to have a Shepherd to guide and instruct us.

We have paid a debt which we owed in New York amounting to \$550, and one other obligation, and the last and only one we owe, will be cancelled during this month; terms of settlement being already agreed upon.

We are in a better condition, financially, than ever before.

R. P. PARRISH, *Senior Warden and Lay Reader.*

St. Paul's Church, Lee Centre, . Rev. Robert Trewartha, Deacon.

The services reported in the Statistical Table were performed by the Rev. Messrs. DeWolf, Coe and Wells. Since my arrival in the Parish, on the 16th inst., (September,) I have read prayers and preached four times; opened a Sunday School with fair prospects of success. O Lord, revive thy work.

St. Mark's Church, La Salle, Vacant.

I do not see how I can make out a report for this Parish—the communicants are included in my report for Peru, and it would be reporting the same persons twice, were I to make out this. I have never had a regular call from this Vestry, and only preached there once. I have no statistics whatever. The Parish is really dead; I am sorry that it is so. If spared until next year I have hopes that it may be revived, but at present it is worse than useless to try, and this is the opinion of our best friends at La Salle.

Yours, very affectionately,

M. MAGILL.

Christ Church, Limestone Prairie, . . Rev. John Benson, Rector.

The Rector states that the attendance at worship is good and respectful, while yet there seems to be little fruit harvested. One reason may be, that there are few young people in Church families of an age suitable for Confirmation. Lay services have been held every alternate Sunday.

Lockport—Manhattan—Marengo.

St. John's Church, Lockport, Rev. C. A. Gilbert Rector.

Of the Communion Alms, \$20 40 was remitted to the Treasurer of the Diocese as payment in full of balance due on account of Diocesan Fund for the year ending September, 1863.

With but one service a week, and that a Sunday afternoon service, the Parish has been steadily gaining in every respect, in the number of communicants, in the amount of offerings, and in the interest manifested in the services of the Church. There is here a very promising field of labor which is ready and waiting for the efficient Rectorship of a resident clergyman. With a church edifice and a parsonage free from debt, and with a vestry which assumes the care of the financial matters of the Parish, a clergyman residing in Lockport could devote all his energies and time to the cure of souls.

St. Paul's Church, Manhattan, . . Rev. Samuel Cowell, Minister.

This Parish, under God's blessing, though not much enlarged in numbers, continues to gain in Christian zeal and Godly love. This is evident from the full attendance on the Lord's day, and also by a noble and successful effort made the past year to extinguish an old debt held against the Church to the amount of between three and four hundred dollars. Considering the strength of the Parish, and that no aid was solicited abroad, the effort was truly praiseworthy.

The Parish Library continues to receive valuable additions from friends of the Church, and the Sunday School, through the patient and Christian efforts of its teachers, is steadily maintained.

Church of the Advent, Marengo, . . . Rev. John Couch, Deacon.

This Parish, during the past year, has been placed in most discouraging circumstances, involved in law proceedings, and at last deprived of their Church, which has prevented their having regular services a great part of the year, and has caused in some measure a scattering of its members; there are however some faithful ones who love the "Church," and, as we now have a place in which we have commenced holding our services, we hope, with the blessing of God, to revive again; and we live in the hope that some arrangement will be made by which we may again occupy our Church, where the Great Master of assemblies has often met with us in times past.

St. John's, Naperville—St. Paul's, Peru.

Owing to what I have herein stated, the estimate of this report is chiefly as given at the last Annual Convention.

St. John's, Naperville, Rev. Stephen T. Allen, Rector.

This little Parish has made a vigorous effort and erected a beautiful little Church, which will be completed in a few weeks at a cost of about \$2,500. They have incurred no debt, and with the aid of three or four hundred dollars received from abroad, they have it nearly ready for use; a monument of their own self-denial and perseverance, which they will ever look on with pride, and which we trust the Head of the Church will look on with approbation, and make the rallying point of a higher spirituality and a larger growth.

St. Paul's Church, Peru, Rev. Matthew Magill, Rector.

I accepted a call to the Rectorship of this Parish in October, 1863. On my arrival I found the congregation small and very uncomfortably situated as to the place of holding Divine worship; it was a small and undesirable building and so cold during part of the winter as to make it unsafe to occupy it. Early in the present year our new church building was completed and opened for our services, and our congregation greatly increased. It was no small effort on the part of the few here who love the Church to erect this building, without any assistance from abroad. The building is substantial and very comfortable within, but requires much to make it as it should be. There is no vestry room erected yet, funds are wanting for this purpose, as well as to pay off a balance remaining due of some \$900 on the building. We hope to have a visit from our Bishop, in order to lay hands on some who are ready to receive that scriptural rite.

Up to the date of my Rectorship the Parish of St. Mark, at La Salle was held in connection with this Parish, but when I arrived, there was no place for holding service there; the Congregational Church in which services used to be held by my predecessor could no longer be had, and the few communicants there, preferred (under the circumstances,) to unite with St. Paul's at Peru, and the only two male communicants residing at La Salle have been elected vestrymen at Peru, thus blending the two Parishes into one. And while from the record of the Diocese a Parish may be erased or discontinued, the communicants are still on record.

Our prospects are far from discouraging, we earnestly look and hope for days of cheering heavenly influence. I have received much kind attention from my people here.

Polo—Quincy—Robin's Nest—Rockford.

*Trinity Church, Polo, Ogle Co., . . Rev. B. McGann, Minister,
Rev. George H. Jenks, Rector.*

The present Rector having entered upon his duties September 1st, 1864, has no report to make. The above statistics are copied from records left by the Rev. B. McGann, the late worthy and efficient Minister, under whose ministrations the Parish, by the blessing of God, has been strengthened and improved. Mr. McGann bore with him the regrets and good wishes of the entire community.

By the exertions and liberality of members of the Parish, the Church edifice is now free from debt. The small amount due for furniture of the Church, is being gradually, and soon will be entirely, liquidated.

A number of those confirmed at the last Visitation were reported as Communicants last year.

St. John's Church, Quincy, . . Rev. H. N. Strong, D. D., LL. D.

The Parish is increasing; a larger Church edifice is needed. God has blessed us richly, and as a people we rejoice together.

Christ Church, Robin's Nest, . . . Rev. Samuel Chase, D. D.

This year the Parish takes up its note passed for its quota of arrearages due the Diocesan Fund, amounting, with interest, to \$162.48. The people worship in Jubilee College Chapel, for which they pay rent amounting to \$300.00. This being the "Ordinary Income" of the Parish, they ask that the assessment for Diocesan Fund be reduced as provided in Canon 18.

Emmanuel Church, Rockford, . . Rev. Wm. T. Smithett, Rector.

Other Offerings than those entered as "Diocesan" and "Church:" Parish Purposes: for Sunday Schools, \$45; for Church, \$40.

Missions: Through Am. Ch. Miss. Association, \$8.00. Thanksgiving Collection appropriated to the Rector, agreeably to the Bishop's Thanksgiving Pastoral, on which occasion numerous other generous donations were made.

Sanitary Commission, \$12.50; Freedman's Aid Society \$28.50; Special: for Poor, \$48.00, for Rector, \$38.00.

Miscellaneous from Ladies' Parochial Association and Sunday School, for Prayer Books, Church Tracts and Sunday School Papers for gratuitous distribution, \$35.00.

Rock Island—Rock Island Co.—Rushville.

Trinity Church, Rock Island, Vacant.

Parish Purposes: Sunday School, \$17.40.

Other Church Offerings, \$45.95.

The Parish was without services for nearly six months. Since the first Sunday in March the Rev. Mr. Brooke, of Davenport, has supplied the Church, and the congregation seems to be gradually improving. A sum of money is now in the hands of the Treasurer to pay a former Rector, as soon as we learn our indebtedness to him, and it is hoped that, at no distant day, all the obligations of the Parish will be fully settled.

W. B. GRINNELL,
RICHARD CRAMPTON,
Wardens.

Grace Church, Rock Island Co., Rev. George Sayres.

The number confirmed this year was small, owing to a severe storm which hindered others from getting to the Church. During the last three or four years, about one hundred men, from within the bounds of the Parish, have entered the army; and of these twenty have departed this life. During the summer, I have furnished forty-two large Family Bibles to as many families, besides numerous smaller Bibles and Testaments.

Services have been held nearly every Sunday morning at the Church, and on Sunday afternoons or evenings at some distant point.

Since my settlement here, I have sold or distributed over three hundred Prayer Books, and could find good use for many more. I find them to be the cheapest and most effective aids of Missionary labor. A large portion of the year has been spent in pastoral visits among the families of this widely spread and difficult Parish.

There have been an unusual number of deaths this year among children; owing chiefly to the presence of contagious diseases, such as hooping-cough, measles, scarlet fever, &c. Eleven out of the thirteen burials reported were of children, and two of these were caused by accident; but it is remarkable that for four years preceding, there had been but three deaths of infants altogether in the Parish, which is one of the largest in the Diocese.

Christ Church, Rushville, Rev. C. A. Bruce, Minister.

This Parish, which is one of the oldest in the State, has for more than fifteen years past been considered as hopelessly dead until about one year since, when through the exertions of a few noble minded individuals, successful efforts were made to resuscitate

Salem—Tuscola—Waukegan—Wilmington.

the old Parish. Though our numbers are few, yet our prospects are fair, and through God's blessing, we hope to extend the interest and benefit of the Holy Catholic Church in Schuyler Co.

In addition to the above, I beg leave to report, that I have preached part of the time in Macomb, McDonnough Co.; officiated once for Rev. Mr. Benson, of Farmington, and once, by request of Mr. Judd, at Lewiston.

St. Thomas, Salem, J. W. Osborne, Minister.

I have spent two Sundays in this Parish, and Rev. Mr. Wells one. The congregation will support the service once a month for the present, by the payment of \$120 per annum. A beautiful silver-plated Communion Service has been presented to the Parish by Mrs. Helen Drake of Cincinnati, Ohio, formerly a member of this Church.

St. Mary's Church, Tuscola, . . . Rev. J. W. Osborne, Minister.

Some of the Episcopal families have moved from this town to other places. The service of the Church has been maintained by J. W. Wright the Lay Reader, as far as possible. We hope for a better state of things soon.

Christ Church, Waukegan, Rev. C. H. Vandyne, Rector.

The Rev. E. P. Wright resigned the charge of this Parish, Dec. 1, 1863. The present Rector, having been called, entered upon the duties Feb. 1, 1864, since which time he has had every encouragement in the attendance of the services and the general religious interest.

Church of the Redeemer, Wilmington, Rev. E. De Wolf, Rector.

The \$72 74 noticed for Parish purposes is the result of a Festival given by the ladies of the Parish, of which \$40 was paid over to the Treasurer to apply on the past indebtedness of the Parish to the Diocesan Fund of Illinois. The remainder was judiciously expended to help us in making a "merry Christmas" for the Sunday School and choir. Besides the above, a vigorous and quite successful effort was made by the Rector in the Spring to secure a parsonage. Towards this sum, the Parish, and those friendly to us at home, raised \$583 81. Salary agreed upon for the present year is \$400, of

Conclusion of Reports.

which one quarter has been paid, making a sum total for the year, within the Parish, of more than \$1,000. Besides the above, the Rector most thankfully acknowledges the receipt of about \$100, from the Church people of Chicago towards our Parsonage Fund. I will only add, that with God's blessing, we have likewise prospered spiritually, and we have many, many things for which to thank God and take courage.

Under the several PAROCHIAL TITLES all the facts have been collected which were appended to the Reports. These, with the items carried out in the Tabular Statement, and collected in the aggregates of its several columns, will afford a full and fair view of the state of the Church in the Diocese. I have omitted nothing intentionally from the respective additional statements in each Report throwing light on the condition of the Parish, but have given all in the words of the Minister. The Reports not enumerated in this digest contained nothing beyond the statistics carried into the tabular statement. The pecuniary saving by this arrangement is one-seventh of the cost of the journal.

HENRY J. WHITEHOUSE,

Bishop of Illinois.

CANON VIII.**OF PAROCHIAL ASSOCIATION AND INCORPORATION. •**

SECTION 1. It shall be lawful for any number of persons not less than twelve, males of full age, friendly to the Episcopal Church, and desirous of concentrating their endeavors, to associate and organize themselves as a Parish in the following manner :

I. Notice shall first be given to the Bishop, or, if there be no Bishop, to the President of the Standing Committee, of the intention thus to associate and organize. Said notice shall be in writing, and contain such information in the premises, as may enable the Bishop to judge of the propriety of the act, which paper shall be signed by the persons respectively, who propose to organize. If the Bishop approve of the proposed organization, he shall give a written certificate to that effect, which approval shall be transmitted to the Secretary of the Convention with the other papers, and the approval of the Bishop of the organization be essential for the admission of the Parish into union with the Convention. The notice to the Bishop shall contain the following Article: "We, whose names are hereunto affixed, deeply sensible of the truth of the Christian Religion, and earnestly desirous of promoting its holy influences in our own hearts, and in those of our families and neighbors, do hereby associate ourselves under the name of ———, in communion with the Protestant Episcopal Church in the United States of America, and the Diocese of Illinois, the authority of whose Constitutions and Canons we do hereby recognise, and to whose Liturgy and mode of Worship and Discipline we promise conformity."

On the approval by the Bishop, or in the event of a vacancy in the Episcopate, by the President of the Standing Committee, of the proposed organization, the proceedings shall be as follows :

1. Notice shall be given, on some occasion of public Morning Service, at least two weeks previous to the time of meeting, that

Canon viii—Organisation of a Church.

the persons belonging to the Protestant Episcopal Church, or desirous of uniting with the same, will meet at a time and place specified, for the purposes of incorporating themselves, adopting a constitution for the Parish, and electing the requisite number of wardens and vestrymen. This notice shall be given by the clergyman, if there be one, and if not, by some neighboring clergyman, invited to hold service, and give the notice, and also to preside on the occasion of the meeting for organization.

2. At the time of the meeting, the clergyman, as aforesaid, shall preside; a Secretary shall be appointed; a book provided for the minutes, in which should be first entered the names of the persons who attend, and are qualified to vote, and a record made of all papers and action, previously had, in reference to the association and organization.

3. A Constitution for the Parish shall then be adopted according to the prescribed form :

See "CONSTITUTION AND CANONS OF THE DIOCESE OF ILLINOIS," p. 23.

4. All the provisions of the statute for religious incorporations of the State of Illinois, and of any Canon of the General Convention, shall be strictly followed and observed, and all the acknowledgments or record, thereby required, be duly made, and the whole proceedings of the meeting be certified by its presiding officer and Secretary.

5. The application for admission into union with the Convention of the Diocese shall be forwarded to the Secretary of the Convention at least one month before the meeting of the annual Convention, which application shall be accompanied with a copy of the minutes duly certified, and of all the other papers, the certificate of the Bishop, approving of the organization, and the proof of record or other acts required by the statute. Provided, however, that such Parish shall have at least six communicants to entitle it to representation in the Convention.

DIRECTIONS.

PRELIMINARY.

1. For Parochial Association there must be at least twelve persons of full age friendly to the Episcopal Church. Sect. 1.

NOTICE TO THE BISHOP AND APPROVAL.

L. Notice must be first given to the Bishop of the intention thus to associate.

2. The notice to the Bishop must contain the Article beginning—"We, whose names"—to—"promise conformity."

8. This notice in writing must "contain such information in the premises as may enable the Bishop to judge of the propriety of the act."

4. The Bishop, if he approves, will then give a written Certificate to that effect, and this Certificate is initiatory and fundamental for the admission of the Parish into union with the Convention.

PROCEEDINGS AFTER THE RECEIPT OF THE BISHOP'S APPROVAL.

1. Notice on some occasion of public morning service at least two weeks previous, in the words and tenor of sub-section 1.

2. Notice must be by Clergymen.

3. The same Clergyman must preside at the meeting for organization.

THE MEETING FOR ORGANIZATION.

1. Clergymen, as aforesaid, must preside.
2. Secretary be appointed.
3. A Book provided for the Minutes.
4. The entry first made of all persons who attend and are qualified to vote.

Meeting for Organization, Continued—Application for Union with the Diocesan Convention.

5. A record must be made in order of all Papers and action previously held. This will include, necessarily :

1. The notice to the Bishop.
2. His approval.
3. The papers or action collateral.

6. A Constitution for the Parish must be there adopted as prescribed in form in Canon VIII, p. 28, of the Diocese of Illinois.

7. Steps must be taken to incorporate legally under "the Statute for religious Incorporations of the State." Also, of any Canon of the General Convention. Those having reference might be, Tit. I, Canon 12, § VI, [2]. Tit. III, Canon 5, § 5, I, II.

All acknowledgments and record must be duly made.

8. Proceedings of meeting certified by the Presiding Officer and Secretary.

APPLICATION FOR UNION WITH THE DIOCESAN CONVENTION.

1. Application must be forwarded to the Secretary at least one month before the Annual Convention.

2. Accompanied by a copy of minutes duly certified.

3. All other Papers embraced, viz :

1. Notice to Bishop.
2. Certificate from Bishop.
3. Proof of public notice and its due form.
4. The minutes of meeting.
5. The Constitution as prescribed.
6. Proof of legal incorporation, of acknowledgment and record.
7. Certificate that Parish contains at least six communicants.

If the minutes have been fully and properly kept, and papers transcribed in order, the above will require little more than the certified copy of the minutes themselves.

THE SPECIAL THANKSGIVING FOR VICTORY.

O, Almighty God, the Sovereign Commander of all the world, in Whose hand is power and might which none is able to withstand; we bless and magnify Thy great Name for the happy victories which Thou hast vouchsafed to our arms by land and water; the whole glory of which we do ascribe to Thee, Who art the only Giver of all Victory. We beseech Thee, in Thy great compassion, that Thou wilt continue these Thy mercies to us, that our enemies may feel that Thou defendest our just cause, and in the day of battle dost fight for us. Not in our own sword, nor in the arm of flesh, do we put our trust; but in the fullness of Thy mercy, and the strength of Thine arm, that this war, waged in defence of our United country, may be brought to a speedy success; and restore order, peace and Union to all parts of our disturbed land. Aid us, O merciful Father, in this our righteous cause, according to Thine own will. Be gracious to our forces, and passing by their transgressions and ours, prosper them by land and sea. Let Thy help from above strengthen our Army and Navy; Thy mercy overshadow them, Thy wisdom direct them, and Thy Providence secure them, that so Thy justice may confound, and Thy Majesty overwhelm all power adverse to Thy purpose for this whole people.

Bless the leaders of our bands with the spirit of wisdom, counsel and magnanimity, and the soldiers with minds ready to perform and execute. Gird them all with Thy

strength, that they may stand without fear in the hour of struggle. Shield them from danger; support and comfort those that are wounded and smitten. Cheer the dying with Thy present help: and heal with thy consolation the far-spread sorrows of bereavement and loss.

And, we beseech Thee, give us grace to improve this great mercy to Thy glory, the advancement of Thy Gospel, the honor of our country, and, as much as in us lieth, to the good of all mankind. And we beseech Thee to give us such a sense of Thy goodness as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy and obedient walking before Thee all our days, through Jesus Christ our Lord, to Whom with Thee and the Holy Spirit, as for all Thy mercies, so particularly for these victories and deliverances, be all glory and honor, world without end. *Amen.*

This form of SPECIAL THANKSGIVING is hereby set forth to be used in the Diocese, with the other Prayers before set forth and authorized, at the discretion of the Minister.

HENRY J. WHITEHOUSE,

Bishop of the Diocese of Illinois.

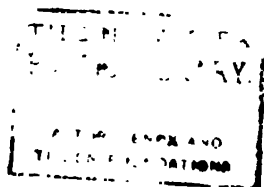
CHICAGO, September 10th, 1864.











THE ...

1. THEORY

THIRTEENTH ANNUAL ADDRESS
OF THE
BISHOP
OF THE
DIOCESE OF ILLINOIS.

1864.

PUBLISHED BY ORDER OF THE CONVENTION.

S. P. ROUNDS,
Printer, 46 State St., Chicago.

THE BISHOP'S ADDRESS.

CLERGY AND LAITY OF THE CONVENTION AND DIOCESE:

BRETHREN BELOVED :

In the opening of the great deliverance from Egypt of the Covenant people, which has always been to the Church so striking a type, and so rich a directory of the wilderness journey of the Bride of Christ, there is a beautiful incident closely relative to our present meeting, sympathies and commission :

"The Lord said unto Aaron, 'Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him.'" The "meeting and greeting" on the mount of God, the preparation for the heroic endurance and successful work of the Ministry of the Church.

Brothers in blood were those two representative men, but trained apart in the discipline, culture and experience of life. Moses was "learned in all the wisdom of the Egyptians, mighty in words and in deeds," and lifted by an adopted birthright into princely state; while his interior life, in its ideal, was repellent to the heathen luxury, and panted in noble seclusion, with the aspirations of its undefined mission. The other child of that same mother had been left in the world as it was, and dwelt among his own people, to share the bondage of the masses, and elaborate his training from the common business and handicraft of the serfdom to which his nation was reduced.

Meeting of Moses and Aaron on the Mount of God.

The brothers came together on the "mount of God," one in heart and purpose; blending strength and infirmities; fusing personality in the intense grandeur of workers with God; heedless of all accidents which had made them to differ, and absorbed into the oneness of sacrifice by the fire of love kindled from Heaven. The brothers "kissed each other" in that conventional meeting, and went forth never to part again. They were consecrated to the deliverance to which each contributed all his gifts, and each became complement of the other; so that the dreamy heart to conceive, the wise head to direct, the refined and cultivated mind, the temper in its meek reticence, the will in its proud and silent force, and the soul raised to mystical fellowship with the Almighty, became one with the practical experience, the ready speech, the social power, the intuitive tact and the broad hardihood, inured to Egyptian servitude, of the Man of the People.

On that mount of God, Moses, from his spiritual seclusion, told Aaron "all the words of the Lord who had sent him, and all the signs which He had commanded him;" and Aaron took the mystery of faith into his wondering spirit, and it thrilled with strange power among its qualities. They rose, and went down together to the oppressed and desponding; and Aaron spread among his fellow laborers and friends in trial, what he had learned from Moses, and swayed their hearts, so that they grew larger in trust and hope, they kindled with the coming deliverance, and before its cloud of vision and awful hazards "they bowed their heads and worshipped in faith and obedience." Thus the meeting and salutation on the mount of God, of the brothers, conferring for spiritual work, swept on in power; and at last the land of darkness trembled, as the Church rose in her majesty, hosts gathered for Canaan, and the "mixed multitude" hung upon their skirts; the Lord made bare

His arm of power and revealed more clearly his guiding presence; the law was sharply articulated, while sacrifice and sacrament softened it with grace; and with the blaze of miracle and avenging majesty, with discipline and rebuke, with long suffering and pity, among all baffling vicissitudes, the Church in the wilderness moved on in its mighty destiny.

The strength of Moses and Aaron, the long sundered brothers, thinking, working, suffering apart, was that they "met on the mount of God and kissed each other." This was the agency that delivered the people, the seal of the compact of brotherhood, the pledge of success for the kingdom of God, set up among men, that the brothers were one in purpose, and hand in hand went down to the work. The stammering Moses could breathe into the lone ear the kindling promise, and the fluent Aaron could spread it among the hosts. The sensitive recluse who shrank from the show and strife of the leadership, became bold and sufficient when brother stood beside him, and friends grouped round the stern hour before the challenged despotism. The area expanded at once of knowledge, duty and energy. The Bush of Horeb, the vision of the single eye, the secret of one bewildered heart, blazed in flashing strength and conquering power through the forests of the people, and wrought among the thousands, in their diversity of natures, its manifold purposes. The kiss sealed the great corporate bond. Henceforth they were not their own. They knew not "after the flesh." They emerged from individualism and cast down its bower. They went forth men of the Church, and never again sought place or honor, had thought or feeling, save as identified with God's wandering hosts, the "tribes of the weary foot," and the sovereign purpose of Jehovah to redeem and sanctify His Elect.

Clergy and Laymen ! brothers in the flesh, suffering together in

The Apologue—Applies to Convention—And our whole Corporate Duty.

the bondage of sin and infirmity, oppressed by the "power that now worketh in the children of disobedience," sons of the one dear Mother cast out in sackcloth into the wilderness, the anointed by God as the agents to deliver His people, the trained and endowed by Him with your distinct gifts, experience and sensibilities, the Lord hath said to each of us—it is His message to the churches—"Go into the wilderness to meet thy brother;" and ye have come and met here on the mount of God—type and fragment of our whole spiritual being—and "kissed each other." It is form and throb of the whole life of the Church, this fellowship of social greeting with the clasped hand; the communion of Worship, and hallowed Sacrament; confession of the old unchanged Creed; the one voice, "Our Father which art in Heaven;" the brotherhood of Jesus, the God-Man, and the love of the Holy Ghost shed abroad in the hearts. Ye know, brothers, this "hope of your calling," that ye are in consultation with God in His Church, and incorporated in His plan for the deliverance of His people; ye hearken "to the words of the Lord, and the signs which he has commanded," and blend in a common energy of the natural and spiritual all the ties and experiences of the past; for the dim conflict of the coming time.

In this apologue we have the hints of our whole duty and privilege, whether in the Congregation, the Diocese, or the collective Church, teaching the control of self, the blending in affection, the pledge of loyal fellowship, and the concentration of resources on the direct work to which God's providence bids us. We are on a fixed stand point, the "mount of God," with a defined work and a prescribed spirit. We have vows upon us from the Font and the Altar, some of us in the speciality of the Ministry, to bind us through weal and woe to the interests of one great cause. We are

Concert of Action—Spirit of Inviting and Diffusive Unity.

bound by the Church around us, and the divine life within us to resist all counter interests to this, in deed or affection, and subordinate our private being, in just measure of regard, to the community of interest, and the compact of authority and love into which we have thus entered. It is not the kiss of reconciliation, as if there were discord and enmity, but the recognition of existent fellowship, the holy salutation, token of family relations, which, while they fold us in affection, commit us to the constant sacrifice of self, and subordinate our individual being insensibly, and with struggle, to the well being of others. It presents our two grand aims: CONCERT OF ACTION, and the SPIRIT OF INVITING AND DIFFUSIVE UNITY.

The *Concert of Action* which I present is not, of course, any new plan, a voluntary society, or the election of benevolent purpose, and the formal agreement to do it. It is our Diocesan work; that which we have bound ourselves, one and all, to do, which must be done by us, if done at all, and which will tax every generous impulse and free-handed offering, over its large and still deploying claims—the support and diffusion of the Church and its agencies within this grand heritage of material resources, the State of Illinois.

God has set me here in an Office which I presume you all admit to be a reality of headship, pastorate and stewardship. I know it to be a place of oppressive responsibility, simply because of "the care of all the churches." But it is not individual, not personal. I can no more administer it on personal resources, than I can do with my own voice, all the preaching within its borders, or distribute with my single hand, to all its sacramental needs. Whether as Servant or Apostle, each is defined in a communion and fellowship of relative duties, and my station, name, authority, labors, trial and recompense are all determined, vitalized and fulfilled, as I

Bishop's Position—That of Rectors and Parishes correlative.

am integral part with you in this Diocesan compact. You have a right to tell me that I am not my own, that I belong to the Church, that I cannot move and act in individualism; that God and man and my own assent have given me a specific and defined charge, paramount to every other claim, even those correlative; and that self-chosen efforts, even to do good, outside of this, may be sheer neglect of the real, and involve a willfulness of private feeling immoral and condemning.

I admit this, Beloved, in every throb of my heart and conviction of my judgment. But, is it not the same with each one of you Ministers of the Diocese, and Rectors of its parishes, Members of our congregations and families, "the households of faith"? Is it not the same with the corporate obligations of these Parishes which have formally sought to be admitted into union with the Diocese, for the purpose, and no other, than that the church-work in the Diocese of Illinois might be done "with a long pull and a strong pull and a pull altogether"? Is it not the same as it goes down to detail, with every baptized member of the Church and you claim them, individually, or as they exist in family, or as they associate in the Church, or as the ministers and parishes group in the Convention, that they are not their own in the willfulness of charity any more than they are in the refusal of any charity at all? They belong to the Church, they must help the Church through her constituted channels, for her defined enterprises; liberally as to the Lord; trustfully, as in the brotherhood of souls; and honorably, as in Conventional bond. Differ we may then, in official degree, but we are all alike in our vocation and ministry, standing on this "mount of God," and pledged to each other for the work of the Diocesan Church. It cannot be doubted that there is abundant means for all we have to do, if it is collected cheerfully and sys-

tematically, and directed steadily, and, for the present, almost exclusively, to Diocesan work. If there be any difference as to the administration of these trusts, it is certainly within the competence of the Convention to correct evils, real or apprehended, and conduct the work with a spirit and on plans, which ought to meet the hearty approval of all.

The temptation is very great to assume a congregational distinctness, either from choice or necessity. The claims on benevolence are large and extended, and the field of good works is all but indefinite. I do not fault in principle any outgoing over this expanse; but, in practical wisdom and sober duty, in view even of the ultimate power to spread ourselves out more widely, I cannot but express the conviction that we should concentrate, for the present, our energies at home, selecting, strictly, the objects and the appointed channels within the Diocese; developing new plans, if expedient, and pressing every right effort and appeal to raise the largest amount possible, for the immediate home demand. From hearty, honorable identity with this enterprise of sustaining, training, and planting the Church of our love over the area of the State, there should be no shirking, no claimed exemption. If a single parish falters in this, whether on the ground of exempting poverty, or in the pampered spirit of wealth and strength, there is equally a "missing link," the chain is broken, the loving bond of sympathy and confidence is violated. There is an influence withdrawn which multiplies itself in strange affinities beyond arithmetic to compute. There is an example given which either stimulates at the right moment to braver effort the weak or the cowardly, or furnishes, by its self-willed delinquency, apology for the recreant, and depression for the feeble.

I know that in all this I am uttering a "hard saying," and

if I spoke with the "tongue of an angel," subtle individualism would answer with excuse, self would assert its lordship, and indefinite negations largely defeat the results. The voluntary in Church charity is analogous to the exercise of private judgment in Church truth. There is the same incontestable right, but involving the same paradox in nature, antagonism and subjection. It is a grand motive power, with its intrinsic forces and boundless energies, but fulfilling its real purpose, only, as it is mastered and controlled. It is subdued even to renunciation, and then it becomes demonstrative and intense by that renunciation. Look at Paul, he is our model minister, not more noble in his heroic unity, than precious in his moral dissection. As soon as he takes commission to the Gentiles as a chosen minister, how he renounces self, subordinates individualism, forswears private ends, and throws himself out and overboard into the absorbing expanse of the Divine will, the discovered purpose of Christ, and of human needs. The first cry of the arrested nature, when abruptly reversed, which had been crashing on in blind sufficiency, is, "Lord, what wilt Thou have me to do?" Its inward change develops as "not his own, but bought with a price." Its breadth of obligation is "Greek and barbarian, bond and free." Its philosophy, "I am crucified, dead and risen again. The old life gone, the new life infused, until, as he looks around with its perception and consciousness, "he knows no man after the flesh," not even Christ himself. The former Saul is gone, the former self is renounced, absorbed, destroyed. But, as we look, we see that Paul, in his real self, has become more distinct and majestic. His individuality, by being thus freely renounced, has become so large that he is singled out from all humanity, and placed on a pedestal, around which posterities have grouped in expanding wonder. This is individual

reality. "There is a soldier's courage; is there not a priest's?" You find it everywhere in the history of the Church, that the men who have done the most, and stand out as the leaders in her aggressive gain, are those who in their principles and work were least consciously their own, were most subdued to exterior will and direction, and yearned so naturally for the glory of Christ that they were "changed into the same image." The mount of God in the wilderness, while it blends all in loving heartiness for the prescribed work, and defines it imperatively—so that self-will must not arrogate, nor individual taste "rejoice in its boastings"—does nevertheless train, invigorate and bless the individual, and prepare through an unconscious dignity of sacrifice below, for the recognition hereafter, singular among pluralities thousand times ten thousand, "Well done good and faithful servant, enter thou into the joy of thy Lord."

The other great aim, not ours alone, but that to be worked out by the Church, whether regarded as Catholic or Protestant, is

THE SPIRIT OF INVITING AND DIFFUSIVE UNITY.

The Church, in one sense, like her Head, is the same "yesterday, to-day and forever," but she has always presented the variety incident to her militant condition—her wilderness journey. We classify the eras in her history by distinctive titles, as her spirit and work have been shaped by peculiar providences; and we recognize the presence of the King by the swaying and guiding of every condition, so fluctuating and distinct, into the one grand harmony of "working together for good." We reverence the Apostolic age, in its childlike faith and beautiful unity; the fountain age of creed and liturgy, and resistless advance into heathenism "without scrip or purse for the journey." Far on we come where corruption had accreted as the ark struggled through the storms, and

despotism had throned itself with spiritual name, among the wrecks and treasures of heathen Rome; when the corruption had to be cleansed and the power resisted, and the inner life made free by Reformation at all hazards. Along between these sundered ages, history sets up the eras of Gnostic Philosophy, and the successive heresies Novatian and Arian, of Nestorius and Eutyches; of Monothelite and Iconoclastic; the ages of darkness and of Hildebrand; of the martyr witnesses of the Waldenses and Wickliffe; the Scholastic and Synodal, with all the minuter sub-divisions of error and struggle, each of them with an inner life, which shaped the work and tinged the saintship of the people of God.

The Reformation had, with its vigorous and productive protest, and with the jealous dogmatic and scholastic conflict which succeeded the bold emancipation, (in both which the two great principles of authority and individual freedom hold fair balance), the Reformation had an inevitable tendency to the subjective and the individual. The Protestant element must weaken into negation, while the impulsive liberty of opinion becomes more lawless and fragmentary. Traditional authority loses the ideal sway, and it is at last recognized only as some government or hierarchy to be resisted for conscience sake, or in an old ceremonial, obnoxious and oppressive. Personal religion, with its awful sacredness, depths so mysterious, and heights so giddy, pours a stream of intense life into the private passion and public struggle, only to scatter the wider, as it overleaps the barrier. Religious freedom cut loose from Catholic authority, hopeless or defiant of organic unity, tends inevitably to revolution, contempt for authority and self-destruction, and propagates on its way indefinite divisions.

Hence, the dominant phase of modern Christianity for good and evil, has been and is SECTARIANISM, with all its energetic principles

and noble willfulness; its earnest searchings and pitiful failures; its subjective power to stir the affections; its stern intellect and passionate impulses, with its cold and disheartened reactions; its grand contests with the moral evils of society, and oftentimes its sad failures; its missionary sacrifices and conquests, baffled and frittered away by internecine dissensions. Sectarianism, in the main, originates in the yearning after or supposed attainment of higher good; and rests upon the conviction that the Church has abated some emotional condition, or has obscured some dogmatic principle, lowered some distinctive observance, or cramped some individual liberty. It lies and operates generally within the domain of "Articles of Religion," not in the holy inclosure of the Creeds, and hence, the whole history of Sect is, in reality, an attestation to the fidelity of the Church, as the "keeper and witness" of the truth, and the conservator of the simple terms of primitive communion. It exalts opinion into principle, and then organizes the principle into party, while the private judgment, vigorous and combined which energizes its youth, dwindles into the subjective individuality, and reproduces new forms, more and more to be characterized as eccentric, local and ephemeral. The temper produced by such divisions in Protestant Christendom, whatever may be the cause, must be polemic, discord, intense and protracted, involving the bitter strife of the Sections with each other, as much as the common quarrel of all with the Church, from which they cut themselves off. But in this spirit, time necessarily produces essential change. The fresh contest and strife not only grows weary and inert, but the vitality of Sectarianism itself fluctuates. The original topics of keen interest fade out of memory; the early forms of sharp separation are obliterated; the honest piety secretly bewails the disunion, and the subjective conviction of loss and shame from a divided Protestant-

Abatement of Sharpness—Union—Unity—Signs of—

ism and a dishonored Gospel, impels naturally towards some community of benevolent work, and seasons of demonstrative Union. The church-like strength of the larger sects infuses breadth and dignity into the voluntary associations for the chosen work; and the divine blessing prospers the effort for evangelizing society, and prepares minds and hearts, through a conventional union, for the Organic Unity. This, I think, is our era, the marked phase of the Christian world. Around and abroad tokens exist of preparation for concord, the longing of need, high reflection of christian charity, the discussion of the subject, direct and incidental, and this in unlooked for quarters and forms, the demonstrative evils of a negative Protestantism, thoughtful inquiry and heart hunger that the sundered branches of the Catholic Church shall be drawn closer together; and that, by direct overtures of wisdom and love, attention should be invited to the great bases of organic Unity, the Apostles' and Nicene Creeds, the historic Ministry, and the high expediency of Liturgical Worship. There is, at least, a groping after fundamental principles, and the Church is able to exhibit kindly and persuasively these organic laws; she can manifest the broad agreement and liberty of the universal Church, at the same time that she explains and upholds the inflexible standards in Confession and Ministry of a real Unity. We can teach and plead, not as existing in a present modernism, nor as assuming that, as the Episcopal Church of the United States, we have a right to claim an absolute correctness, coercing identity with us in discipline, worship and polity, but as going back with the rest to the Primitive and Ante-Nicene age, willing to test everything essential by that standard, and satisfied that, with agreement in the grand facts dogmatic and ecclesiastical, there to be found established "*ubique semper et ab omnibus*," discretionary polity and the expression of

articles of religion," may be safely left to the judgment and conscience of the different Christian bodies. There we shall behold, if anywhere yet on earth, "the Woman clothed with the Sun, treading on the Moon, and crowned with the twelve Stars; the Church clad in the robe of Christ's Righteousness, and having her brows encircled with the starry diadem of Apostolic Doctrine and Discipline." There, too, we shall breathe the spirit of inviting and diffusive unity, and appreciate how every Seal opens with the cry, „Come and see!" and the Spirit and the Bride say, Come, and he that heareth joins the sweet call, and it echoes round until the soul athirst receives it, and blends into the visible fellowship. There we must find the living interpretation of the declared unity, "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." In the commission from the Lord given to our Church in this land, it may be taken as a banner motto, "Go into the wilderness and meet thy Brother." The blessing will be upon us, if we take the command into a gentle, loving and yearning breast; if strong in the deep conviction of our commission to uphold and spread the living Truth and conservative Order, to withstand, on the one hand, popular confusion and infidelity, and on the other the aggressive influence of the Roman Church and Papacy, we are consciously weak for its execution until we can meet our brethren. We will go forth in faith, though the way may be yet obscure, and the obstructions frowning, and long protracted still may be the issue, yet sure at last that even in the militant Church, the brothers "shall meet on the mount of God and kiss each other."

It was in this emotion of duty and privilege, that I put my name to the "Declaration," which strange events in the Church of England had drawn from her ten thousand Clergy, and which is now gathering the thousand Brothers here in similar expression.

"Declaration"—Decision of Privy Council—Effects of—

The decision of the "Privy Council" in the matter of the "Essays and Reviews," has been earnestly seized by all parties who desire to cast reproach upon the English Church, or upon revealed truth, each to advance its own different and even repellent objects. The Liberal party welcome it as opening a latitude of discussion and opinion, made free from the responsibility and penalty that guarded it before. The Romanists use it to extol the Papacy, and its latent infallibility, as the final arbiter of doctrine. Dissenters hail it as an evidence of a licentious theological thought and loose morality in the Establishment, which ought to dissolve its pretensions as a national Church, and vacate its benefices for better men. Passionate appeal is made, that honorable men should come out of the Church as a Babel of theologies and morality. On this side of the Atlantic it has been pressed into the service of rationalism and philosophic infidelity, and gloated on as the acknowledged failure of Creeds and Articles. In various modes a large impression has gone forth that, hereafter, whatever may be the belief of a majority in the Church in the fundamental truth of the Inspiration of Holy Scripture, and of the perpetuity of future punishment, they are open questions for individual opinion, beyond effective accountability to any tribunal competent for discipline. It is inferred that the same fatal latitude might be extended to all the heresies condemned by Catholic Christendom.

It has been satisfactorily shown that the legal effect of the decision has no such malign breadth or destructive authority. The language of the Council itself is explicit on that point, "that the Court had no jurisdiction or authority to settle matters of faith, or determine what ought in any particular to be the doctrine of the Church of England." To us it appears, that, painful, confused and damaging as the action of the Privy Council may

practically be, it in reality goes no further than to determine that there was not evidence enough, technically, to convict the accused; a common incident in our legal tribunals and criminal courts, but not understood to justify an inference that libel or sedition, fraud or murder, within the alleged extent, are venial and authorized.

But, if this be the true weight, logically, to be given to it, popular feeling in the Church and out of it, has been shocked and excited. The religious mind of England was deeply stirred, and it appeared that by suffering these doctrines to be even indirectly impugned, they might be practically impaired. Hence, with a concord of thought and action, with a rush of united feeling, ten thousand of the clergy at once signed a Declaration "that the Church of England and Ireland, in common with the whole Catholic Church, maintains, without reserve or qualification, the Inspiration and Divine Authority of the whole Canonical Scriptures, as not only containing, but being the Word of God; and further teaches, in the words of our Blessed Lord, that the 'punishment' of the 'cursed' equally with the life of the 'righteous' is 'everlasting.'"

Whatever may be the critical judgment on its construction and language, this is simply an expression of existent fact. It is unanswerably so, and before any really Church tribunal in England or any in our Branch of the Church, would be fully sustained, and work the punishment of the unbelieving or delinquent Minister who might throw discredit upon these truths in his public teaching.

Hence when a proposal came to me that the Bishops should adopt the same formula, and send back the Declaration of fact with our signatures, thus far corroborative of its statement, and expressive of our sympathy, I signed it gladly, without reserve or qualification.

We have no constituted connection with the State like that established in England, nor any such anomalous and mixed tribunals, but I am not assured that in the delicate relations of ecclesiastical matters to civil tribunals as they may be held to involve constructive rights of law or equity, or spring from religious property and endowment, we may not be placed inferentially in a like predicament. Our own experience has already shown that small pretence is sufficient to traverse the line between causes spiritual and temporal, and confuse the application of the principle "Laws ecclesiastical by ecclesiastical judges." With all our substantial religious liberty we are not entirely exempt from kindred exposure to civil decisions of our Canonical laws, our ecclesiastical franchise, and our dogmatic integrity.

The practical effects of this rationalizing movement, will, however be favorable to the more earnest appreciation and defense of religious truth. It naturally happens that the fundamental principles of our faith are popularly held and the effect of them realized, without intellectual attention being immediately called to their intrinsic importance, critical expression, or extent of correlation. But when they are thus rudely assailed, million hearts are roused, inquiry is awakened, and thorough investigation given to the subject. Tracts and books in large number have poured from the press; heil-loom indifference has sprung up in keen defence when the title deeds are questioned; the pulpit and Christian education are permeated with the theme; and the militia of Christendom is inspired and armed with intense patriotism, and marshaled strength. The force of antagonism lying in reserve springs up to assert the sanctity of the deeper principle which the majority may disregard.

We are, brethren, deeply concerned in these things, and they naturally shape our present duty as Ministers and Laymen, dealing

with God's Holy Word. We are far more exposed in this country to the insidious effects of an abused critical and mechanical philosophy, and the perversion of natural science, ramifying through art, literature and public morals with the silent effect of malaria. Rationalism with us, is a spontaneous growth from our luxuriant liberty, and a fungus from our indolent impulses. From the unsanctified exegesis, the claptrap of the popular pulpit, the blasphemy of our daily press and political speeches, to the light subjective religionism which constitutes so much of the Christian reading, the great tendency is, to bring the Bible into dishonor, and belittle it into a repertory for good maxims; to break down the sacred inclosure of instinctive reverence, and open it as a broad Common where we pick wild flowers, or dig healing roots, at our eclectic fancy or need.

We, beloved, must try in every way to resist this popular demoralization, to cultivate the correcting spirit of humble and reverent faith, to stand firm on the plenary Inspiration of the Word of God, and claim from the supernatural authority a perfect obedience. We must sustain its miracles, existent in an open and unbroken series, as literally true, and absolutely necessary as such for the authority of its moral truths. We must teach its awful mystery made easy to the ear of the "little child," as it fits into every fold of human sympathy—the Personal God—where we "behold His glory" and "receive His fullness" on the familiar level of heart for heart.

We must honor the Church in the beauty of its worship, the simplicity of its teachings, the historic dignity of its belief and discipline, the integrity of its testimony, the breadth of its Catholic love, as the "keeper" of all holy things in its Liturgy, and the "witness" of truth in the open Bible, the Holy Scriptures "written

for our learning" and constantly read in the ears of the people. As Ministers we need more and more to realize and pray over the appeal and pledges of our priestly ordination. The Laymen should stand in demonstrative communion, preparing themselves by wholesome reading and personal religion, to give the reason of the hope that is in them in direct conflict with the crude and attractive liberalism so cunningly furnished and garnished for popular seduction.

Prominent among all subsidiary means my own experience warrants me in pressing on the Clergy careful and **SYSTEMATIC EXPOSITION OF SCRIPTURE**, in weekly Lectures, the Bible Class, or continued Sermons following in order all the verses of a selected Epistle. In my own favored experience all these means have been attained and proved successful. But I am well aware that services during the week are sustained with difficulty, or become impracticable in a majority of the parishes. Hence the last named may be the principal refuge, and will be more healthy in its series of sacred thought, and effective for instruction, than the popular grouping of Characters, Women, Mountains and Rivers, which are now favorite "sensation" topics, largely ideal and imaginative. I can assure my Brethren of the Clergy that they will find the effort thus bestowed of close discriminating attention to any single Epistle, as, for example the Ephesians, Colossians, Galatians or Hebrews, of essential value to their own nicer appreciation of divine truth; that the great doctrines will spread before them in new detail; that single words and expressions, passed heedlessly in familiar reading, will open treasures of beautiful and instructive thought; the text will be always the theme and not the motto of the sermon; the selection of subject, so often now embarrassing, will be made for them by the order of the Spirit; and the relations of cardinal truth

spread wider and deeper into personal, domestic and social life. Themes of moral duty, which it might seem abrupt for the Minister to select and announce to the unprepared ear of the audience, will become expected and natural when St. Paul leads on step by step from the "Mystery of Godliness" and the "eternal purpose," to "lying and stealing, bitterness and wrath, uncleanness and covetousness, filthiness, foolish talking and jesting, drunkenness and works of darkness," of which it is a shame even to speak, but which nevertheless are to be reproved in godly simplicity. The strange grouping of these vices in Gospel morality will often of itself startle the factitious moral sense of the world, and exhibit our venial indulgences and petty failings that we lisp over as foibles, and chastise with a laugh, in one and the same awful crowd of the degrading and the damnable. Wives and husbands, children, servants and masters, are each separated and addressed from the same standpoint of the great Redemption; and all the loves of our life, with its humblest duties and widest distinctions, are drawn in their energy and responsibility, the conflict and mystery, pettiness and contradiction, to the power of the Cross, and transfigured into the heavenly. It thus compels us to appreciate and present "the whole counsel of God."

Such expository preaching will embrace naturally the historic account of the Book, the personal emotions and incidents of the great writer, connect the abstract teaching with his personal narrative, the city and the people where the missive first went, the companions of his Apostolic work, the men and women lifted into notice over the breadth of missionary travel, or in communication with the prisoner in Rome, so that the whole is vitalized for our personal sympathy, and instinct with the glorious egoism of Paul's humility or wrongs. My own experience has shown that this form

Farther Benefits of Expository Preaching—Official Acts.

of expository preaching tends to make the hearers systematic in attendance, create an anticipative curiosity for the coming themes, induce profitable conversation on religious topics, provoke an appetite for more systematic private reading of the Bible, impress the memory with greater force, and supply an enduring association whenever a chapter is read, or verse quoted, of the Book thus graven "line upon line." In many respects this will demand minuter study and harder thought, critical reading of the original text, and the grappling sometimes with what may seem a passage not full enough for our purpose, or a subject of such reiterated mention that we have exhausted ourselves upon it. It will tax the best intellectual effort and taste to keep expository preaching at its own true elevation, away from the abasement of paraphrase. But I know of no wiser counsel to promulgate in the world wilderness of materialism, and philosophy "falsily so-called," among its hard worked people and "mixed multitudes," than that we should cultivate in our teaching and example the deepest reverence for the whole Bible as the Word of God, feeling its Inspiration of God whatever may be the difficulty of constructing a theory to explain it; accepting it as God speaking, hearing it as Christ preaching, receiving its supernatural as fact and its narrative as literal history—the whole as the accredited source of all revealed truth, and the ever living fountain of the heart's faith.

OFFICIAL ACTS.

In presenting the record of my official doings for the year past, I retain the usual diary form, which, although somewhat more egoistic than is pleasant to personal feeling, affords the best view of the state of the Churches, and is most the convenient for future reference. I endeavor to keep myself constantly engaged, and allow willingly no intermission or respite in the direct, though versatile

engagements of my office. But, this year, God has been pleased to order passive discipline in place of the uniformity of health and courage for the routine of work ; and secluding me in the chamber of suffering and death, breaking up my domestic life, has cast me in conscious helplessness into a strange and dreary responsibility, with a lower tone of bodily strength and a far lower tone of reliance, hope and courage. I not only have to show a defective record for this year, but stand in the consciousness that never again perhaps can I offer the resources, or devote the energies of past years. This is uttered in the impulse of human feeling, and in that narrow view of means and end into which we insensibly fall in measuring the powers and gifts of our own lives. God needs not man or his efforts, and hence it constantly happens that from the failure or removal of agencies seemingly necessary, He is preparing more effective influence and a larger blessing. There will be needed more patient indulgence for my infirmities than ever before ; and from this subordinate appeal, as well as from the intrinsic claims themselves, I may plead for a heartier and more concentrated Diocesan effort.

TRINITY CHURCH, CHICAGO : Sunday, September 7th.—I held in this Church the Ordination of Mr. Peter Arvedson to the Diaconate ; preached on the occasion myself, and was assisted in the services by Rev. Dr. Hawley, Messrs. Roberts, Smith and Bredberg.

CHRIST CHURCH, RUSHVILLE : Sunday, September 27th.—After a lapse of more than ten years, during which all has lain dormant in the Church interest in this place, I visited it in company with Rev. Mr. Bruce, who had been officiating there for a short time in hopes of resuscitating it. The Methodist church was offered for our use, in which I preached twice, and administered the Holy Communion, and confirmed six persons. We had here, from 1836,

Diocesan Missions—T. B. Bryan, Esq.—St. Anne, Kankakee.

a consecrated edifice, which I found, to my regret, had been claimed and sold, the amount appropriated by an individual, and was now in use as a dwelling house. The parish was suspended from union with the convention in 1859 from its effete state; and although there was much that was promising in the feeling and effort apparent at the time of my visitation, I have apprehension still that owing to its isolated position it may not be fully sustained.

October 7th.—In Chicago I presided in the first meeting of the Diocesan Board of Missions; it was fully attended, and one of great life and animation. I fear, however, that the retrospect from this close of the year inflicts upon each heart pain and disappointment.

Sunday, October 4th.—I went by invitation to officiate in a small Chapel adjoining his residence at Cottage Hill, which Mr. T. B. Bryan has fitted up, and in which, every Lord's day, he acts as Lay Reader, attracting to it a large body of his neighbors, and laying judiciously the foundation of a permanent congregation. I performed two full services, and administered the Holy Communion.

BISHOP'S CHURCH, CHICAGO: Sunday, Oct. 11th.—Preached twice.

Sunday 18th.—Preached in the afternoon in my own Church, and administered the Communion, in private, to a sick lady.

Saturday, October 24th.—Arrived at St. Anne, Kankakee County, where the Rev. F. A. Juny was in charge of a small French Congregation. I assisted in an evening service preparatory to Confirmation.

ST. ANNE, KANKAKEE: Sunday, October 25th.—Read the Service to the Creed, with the Lessons, the Ante-Communion and preached; after which I celebrated the Holy Communion, administering the same to thirty persons. In the afternoon I baptized three infants, and catechized the children; read Evening Prayer

from the Creed, and the Confirmation office, laying hands on *ten*, and made to them an Address. These services were all in the French language, and were received with every appearance and expression of devout interest. Mr. Juny was sustained by the "American Church Missionary Society," and his work having been then recently rendered independent of similar efforts in Kankakee which had failed, appeared to me to be satisfactory and encouraging. A few months later the Society withdrew all support, and abandoned the mission; Mr. Juny returned to Kentucky with his family. I receive pathetic letters from these sheep without a shepherd, but am without any means of supplying their need, and saving them as members of the Church. They must be scattered, and the large expenditure end in utter failure. The responsibility is not ours.

Sunday, November 1.—Preached in my own Church in the morning, and administered the Lord's Supper. In the afternoon catechized the children.

Sunday, November 8th.—Preached in the morning, and in the afternoon administered Infant Baptism.

November 12th.—Prepared a Pastoral Letter and appropriate Service for the Public Thanksgiving on the 6th of November.

November 22nd.—Preached morning and evening in my own Church; and in the afternoon administered Baptism.

November 26th.—The day of Public Thanksgiving was observed by the prescribed services in my church. I preached in the morning, and performed Divine Service in the afternoon.

FIRST SUNDAY IN ADVENT: November 29th.—Preached twice in my own Church, with other services.

Administered the Holy Communion in Bishop's Church.

EMMANUEL CHURCH, ROCKFORD: December 7th, 8th.—The service was held here on the morning of the 8th, intended to have

Belvidere—Polo—Dixon—Bloomington.

been on the evening before, but I did not arrive in time, owing to detention on the cars. I preached and confirmed *nine*.

TRINITY CHURCH, BELVIDERE : December 8th.—Held an evening service, at which, and after sermon, confirmed *eight*. The place was supplied at the time by the Rev. James McGowan, deacon, whom I sent there during the vacancy. He remained until Easter, and then left, since that time no call has been made. Efforts to pay the debt on the Church property, which was imposed after the building was consecrated, have been since made, and, I am informed, with success. The removal of this incumbrance, may lead, I trust, to a revived confidence, and a more vigorous fulfilment of corporate duty.

ZION CHURCH, FREEPORT : December 9th.—Held here an evening service, preached and confirmed *nine*. The interest is animated and the congregation thriving.

TRINITY CHURCH, POLO : December 10th.—Mr. McGann entered upon the charge of the Church here, immediately after his ordination, and secured a gratifying interest. The Church is advancing, but I regret to say that Mr. McGann has been tempted from it to a charge in Pennsylvania. I confirmed *seven*. The Rev. George H. Jenks, from the same diocese, supplies the loss, and is in the discharge of his duties, with satisfaction to the Church in Polo.

ST. LUKE'S, DIXON : December 11th.—The weather was not favorable for my Visitation here. I found, however, a well-filled Church, and confirmed *six*. Its esteemed Rector has since then been in deep trial by the loss of his first-born son, with the army, in the Red River Expedition.

ST. MATTHEW'S CHURCH, BLOOMINGTON : Sunday, December 13.—I found the Rev. Richard T. Kerfoot working with success,

and enjoying the confidence of his people. But since that time his health has failed, and he has been obliged to resign, and retire for the present from public duty. The day was stormy. I preached in the morning and afternoon, and on the latter occasion confirmed *seventeen*, an ample testimonial of the fidelity of the Pastor.

ST. JOHN'S CHURCH, DECATUR.—Through this parish we have gained the accession to the Diocese of the learning and experience of the Rev. Dr. Totten, who accepted the Rectorship with the view of carrying out the plan, entertained for some time by several friends of the Church, for a Female Church School. This has been successfully begun, and a building purchased, which constitutes a parsonage, and to which additions are to be made this fall, rendering larger and more convenient the accommodation of the School. Dr. Totten is assisted by his daughters, and the Institution presents just claims on the confidence and patronage of the Church. I preached and confirmed *one*.

ST. PAUL'S, SPRINGFIELD: December 15th.—Held service here in the evening, preached and confirmed *five*.

TRINITY CHURCH, JACKSONVILLE: December 17th.—I officiated in this Church, and after sermon confirmed *five*.

ST. JOHN'S CHURCH, QUINCY: December 18th.—Preached and confirmed *ten*, and stayed at the home of the Rector, which has since been made desolate by the loss of the wife and mother, who then so kindly welcomed me.

Festival of Nativity, December 25th.—The Bishop's Church was richly decorated with Christmas greens, and I was favored with the attendance of five of the Clergy; I preached, administered the Lord's Supper, and baptized two children.

Sunday, December 27th.—Preached in the morning.

Sunday, January 3rd, 1864.—Preached in the morning and

Death and Funeral of Mrs. W.—Ordination of Dr. Reynolds.

administered the Holy Communion, and preached again in the afternoon.

EPIPHANY, Wednesday 6th.—Services held in the Church.

Sunday, January 17th.—Preached in the morning in my own Church.

Monday, January 18th.—On this day a telegram summoned me to the sick bed of my wife, then on a visit in Rochester. I remained constantly there until the sickness closed in death on the evening of Saturday, February 18th. The funeral service took place in St. Luke's Church, where fifteen years of my life had been spent as Rector, and several years of her's after our marriage. Dr. Claxton the present Rector, Rev. J. W. Clark, Rector of Trinity Church, formerly a valued clergyman of this diocese, Rev. Dr. Anthony Schuyler, Rev. J. Foote, De Witt Clinton Loop, and Dr. Jackson of Geneva kindly conducted the services. Nothing could exceed the affectionate attentions and unwearied sympathy shown to us through this long trial.

The remains were carried to the Family Vault at Brooklyn, and placed with those of my own parents. We returned to Chicago early in March, and on Sunday, the fourth in Lent, I performed service and baptized in my own Church.

During this period I preached four times in Rochester and Brooklyn.

BISHOP'S CHURCH: Wednesday, March 16th.—I held an ordination of William Morton Reynolds, D. D., a Candidate for Holy Orders from the Lutheran Church, of which he had long been a distinguished Minister. The Rev. Dr. Cummins did me the favor of preaching on the occasion. Dr. Reynolds was presented by Rev. Clinton Locke; and Dr. Chase, on a short leave of absence from his army duties, assisted with other Clergy, in the services.

Grace—St. James—St. John's, Chicago—St. George's Society.

GRACE AND ST. JAMES, CHICAGO: Sunday before Easter, March 20th.—Held a visitation in Grace Church in the morning and St. James' in the afternoon, preaching and making Confirmation Addresses in both. At Grace Church *sixteen* were confirmed, and at St. James' *twenty-four*.

Monday, March 21st.—Commenced a course of Lectures in my Church, on "The Seven Last Sayings of Our Lord," which I continued every day in Passion Week, holding service at 9.30 in the morning, and 4 in the afternoon.

ST. JOHN'S CHURCH, CHICAGO: Good Friday, March 25th.—Preached, and confirmed *thirty-four* in St. John's Church. This building has been much enlarged and improved. In the afternoon, lectured at my own Church, and administered the Sacrament of Adult Baptism to *five* persons.

Easter Eve, Saturday.—In the morning I performed the Sacrament of Infant Baptism, and in the afternoon that for Adults—finishing the Lent Lectures.

Easter Sunday.—My Church was crowded in every part. I preached, confirmed *twenty-one*, and administered the Sacrament to nearly two hundred persons.

In the afternoon, at the request of St. George's Benevolent Society, I dedicated with religious services the portion of ground owned by them in Rosehill Cemetery. There was a large assembly conveyed on a special train of cars, numbering, it was said, over six hundred; appropriate religious services of Consecration were performed in which I was assisted by Rev. J. Wilkinson, after which I made an Address. The Burial Office was then used, and five bodies committed to the ground which had been retained in the Receiving Vault of the Cemetery. The solemnities were impressive; and, from the time of our leaving the Depot to the close,

St. Ansgarius—Attempt on Property Defeated—Prayer Book Translated.

the large assembly was quiet and reverent. I have seldom been engaged in a public service more impressive and influential.

On my return to the city I fulfilled an appointment for the Scandinavian Church in charge of Rev. Mr. Bredberg; confirming six, and administered the Holy Communion. In the evening I was at my own Church.

Since that time the affairs of the corporation of St. Ansgarius have been happily settled. For some years past efforts have been making to alienate the property from its legitimate object, and absorb a portion of it, at least, for the use of an anomalous form of "City Mission." To accomplish this, various means have been tried, by which the Scandinavians have been divided and agitated and the Convention disturbed by conflicting claims of delegation: The effort to acquire possession of the property for purposes foreign to its real endowment, was at last pressed into the Courts by an application for an Injunction. The result, however, has been to decide favorably for the Scandinavians, all the pending questions, and vest the property strictly and entirely in their hands. The Trustees, with the unanimous approval of the Congregation, have called Reverend Jacob Bredberg as Rector, and worship in the Swedish tongue is regularly conducted. I have been successful in having published for their use, of the Order for Morning and Evening Service, the Litany and Communion Office, principally translated by Mr. Bredberg, and intended to supply the want of liturgical form under which they have hitherto been, until the proper authorities of the Church shall set forth a translation of the whole Book of Common Prayer, Sacraments and other Offices, or make arrangement sanctioning the Swedish ritual. The Collects, Epistles and Gospels correspond with those in use in Sweden. In the expense of this book, kind assistance

Lockport—Joliet—Death of Dr. Cheney—Institution of Dr. Cummins.

has been given me by several laymen, and the Rectors of Grace and Trinity Churches.

ST. JOHN'S CHURCH, LOCKPORT: Monday, March 28th.—I visited this place, now under the Rectorship, with the Church in Joliet, of Rev. C. A. Gilbert; I preached, and confirmed *two*. In the evening I performed the same duty in CHRIST CHURCH, JOLIET, when the number confirmed was *fifteen*.

FIRST SUNDAY AFTER EASTER—Preached twice in my own Church. In the afternoons of the Lord's Day, whenever in the city, I have attended the Sunday School, and instructed a class of young ladies who had been the anxious and loved charge of my wife. For many of them her desires had been fulfilled, and they had been received as members of the Holy Communion. The remainder, I trust, will soon be prepared for the same, and this portion of her devout work be thus far finished.

SECOND SUNDAY AFTER EASTER—Preached in the morning. After church administered the Communion at the bedside of Dr. L. P. Cheney, one of the earliest friends of the "Church of the Atonement," and a faithful and devout member of the Bishop's Church, to which he was a liberal contributor. His mind was stayed in peace, and continued so until his decease on the 28th of April. His funeral took place on Sunday, May 1st, attended by a large concourse of his friends and citizens anxious to pay the tribute of respect to his professional standing and private worth; but to my regret, being absent from the city, I was not able to attend it.

TRINITY CHURCH, CHICAGO: Sunday, April 17th.—I instituted the Rev. George Cummins, D. D., as Rector of this parish, the sermon was preached, at my request, by the Rector himself.

Wednesday, April 20th.—I received from the Standing Committee

Frederic G. Whitehouse a Candidate—Not one from Chicago before—Appeal.

the recommendation on personal knowledge, of my son Frederic Cope as a candidate for Orders; he is pursuing his studies in the General Seminary.

I cannot but call attention to the fact that there has not been a single Candidate from a Chicago parish directly trained in the same during my Episcopate. I know not that this, can be called properly an exception to the statement, or a more recent one, the son of a well known family, who has received his training and been absent for many years at Racine. Is not this a fact of serious rebuke and anxious thought for the Clergy and for parents? It is easy to assign natural reasons why as a profession the ministry should not be attractive to young men seeking their place in life. There is a class, indeed, to whom admission to it by beneficiary effort is a social elevation, and thus secures for the recipient a conventional rank to which he could probably never have aspired by other means. This is one of the admitted difficulties in our efforts for recruiting the Ministry, and needs to be wisely and jealously observed. But whenever there is reasonable start in life and resources of education, and the young man feels that he can exercise a choice, then the influence of the secular occupations domineers over the spiritual to the extent of excluding the claim from a chance of being considered before mind or heart. It is never thought of. It is out of the question. Who can be surprised that looks over the vast attractive area of social enterprise, business gain, and the manifold rewards for intellect in the service of the world, enough to stimulate all passionate desire, and fill with the highest visions of honor, influence and enjoyment? Who can wonder that young men hesitate to devote themselves to an irrevocable course, and pledge beyond recall their all of life, when there is so little to attract the attention, stimulate the desires, and

Evils Affecting the Ministry—Claims for the Increase of.

recompense the efforts as men count success? What the natural aspect is we must all feel; and deep down in many a sad and disappointed heart of the Ministry springs again and again the apprehension that there was a fatal mistake for life when its vows were assumed. There are wretched defects in our support of the Ministry; in the low dependence upon popular caprice to which it is abased; in the absence of general reverence for it as an Order of Divine appointment; in the humiliating shifts to which it is often reduced to meet popular favor; in the casting away in the time of age; in the deficiency of resolute fellowship, and loyal brotherhood, and conscious nobility in the Priesthood itself to shield and cheer. These evils do exist, this unearthly form does pertain to it, these renunciations and endurances are practically real, and over the new, impetuous West, defiant of the "old paths," and pioneering as if nothing were settled of social or religious principle, we meet them in forms more raw, and hard, and powerful than elsewhere. But what then? Admit them all, in strength and violence, in delusion and subtlety, as a fearful antagonism to what is God appointed and God sustained—Do we mean to yield to them?

If you say, No, as I am sure you do, then I ask, and beg you to ask, why there is no recruiting for the Ministry in our Churches, why decades of years go on and among communicants by hundreds and worshippers by thousands, not a single individual is moved and won to enter the service of Christ and His Church as a "preacher of righteousness." The necessity for an increase of the Ministry is pressed on the Church from all places. Bishops in their dioceses, old and new, the dark places of our huge cities, and the scattered homes and villages of the reclaimed wilderness, the aggressive missionary charge into home and foreign heathenism, the supply of the wear and tear of parochial life, the swift and

Candidates to be Sought and Won by Pastoral Influence.

gigantic plans of Christ hastening to consummation, all call aloud, and the voice is uttered and echoed in every tone, "Laborers, Laborers, for the Vineyard!" And in the meantime the sun mounts higher, and the hidden energies of Providence and the Holy Spirit work, and Time rushes on to the absorbing Eternity, and whitened harvest fields mature in silence, corrupt in decay, and become vast masses of putrid death, while the world will not release a fraction of its mighty army of youth and talent, the Church will not pray in the groaning of intercession, the Ministers will not magnify their office in holy beauty, the Pastors are dumb in the pulpits and homes of their flocks on the want and the claim, timid aspirations in the young soul are suppressed for lack of sympathy, desires are smothered, because hopeless of fostering help, the light of Catholic truth glancing into honest and inquiring minds of Sectarianism is hidden, and the Church stands in pitiable pretence before the keen wisdom, the lavish resources, ardent enterprise and practical success of the world.

From this want and woe, broad and appalling, the many causes to which they may be attributed, and the varied agencies through which the lofty work is to be vindicated from dishonor, and expanded in strength, my aim in this hasty appeal from the standpoint of a fact, that the large and vigorous Churches of the Diocese, the fountains of benefaction, influence and example, have not found in thirteen years a single son trained at their altars to wear the Ephod and stand a ministering priest—my aim is to separate that one Pastoral influence, and ask its direct, conscientious, manly and liberal effort to bring young men to realize the claims of the Ministry. I appeal to them to fasten it on the consciences of fathers and mothers whose sons are growing up around them, to urge it from the Pulpit, the Sunday School and in pastoral visits; to draw

Consecration of Trinity, Chicago—Holy Communion—Grace, Brooklyn Heights—Rock Island.

affectionately towards youthful piety, in order to direct its aims, stimulate its desires, sustain diffidence and guide the heart in the searchings and struggles so vague and yet so deep. I ask in the name of the suffering Church, and the Levitical claims of God upon it, that the Pastors of the Diocese will recognize and "supply this lack of service." Seek and find the men for the living and Divine Ministry, offer and sustain your quota of recruits for its ranks, and from the noble thousands ready for the field of the country's strife, redeem a few as standard bearers for Christ, to be trained and consecrated to His sacramental use.

On the fourth Sunday after Easter I consecrated TRINITY CHURCH, CHICAGO, to the service of God, the debt having been fully paid which had prevented its earlier dedication. The sermon on the occasion was preached by Rev. N. H. Schenck, D. D., Rector of Emmanuel Church, Baltimore; and the large Offertory started the new enterprize, now verging to a successful completion, of a Parsonage.

In the evening of the same day I held a visitation of the CHURCH OF THE HOLY COMMUNION and confirmed *eleven*. The sermon was preached at my request by Rev. Henry Safford, of Michigan.

On Sunday, May 1st, being in Brooklyn on occasion of a marriage in the family, I preached and administered the Holy Communion in Grace Church, Brooklyn Heights.

Sunday, May 8th.—Again in my own Church, where I preached morning and evening, and attended in the afternoon the funeral of a young lady—who "died in the Lord"—after a slow and suffering decline.

TRINITY CHURCH, ROCK ISLAND: May 9th.—This congregation has been supplied by Rev. Robert D. Brooke, from Davenport, Iowa, whose services have been effective. He assisted on the

Grace, Rock Island Co.—Geneseo—Ottawa—Farm Ridge—Trinity, Chicago.

occasion of my Visitation and presented *one* for Confirmation. The evening was rainy and the congregation was not large.

GRACE CHURCH, ROCK ISLAND CO.: On the morning of the 10th, I rode to Preemption, where Rev. Mr. Sayres has worked *on* for several years in great self-denial. I preached, confirmed *three*, and administered the Holy Communion.

TRINITY CHURCH, GENESEO: May 11th.—I found here a parish without a Rector, Mr. Goodale having resigned—but it is in encouraging vigor. I preached in a upper Hall, but a chaste and suitable Church is now completed, and the Rev. William Green, from Wisconsin, has accepted its Rectorship.

CHRIST CHURCH, OTTAWA: May 12th, was devoted to this congregation, where I always find a crowd of attentive worshippers, and the influence of its churchly and faithful Rector. The building, though large, is not worthy of the age and weight of the Parish; but their means, as yet, have been hardly adequate to the heavy expense of replacing it with a better. I preached, and confirmed *eleven*.

ST. ANDREWS', FARM RIDGE: Rev. Mr. Benedict accompanied me the next day to this rural parish, where I confirmed *three* after sermon, and baptized the infant daughter of the Rector. This is one of those places of quiet humble labor, the record of which is with the All-seeing, and to which for His sake talent and gifts of no ordinary value are meekly appropriated.

The morning of Whitsunday, May 15th, was given to my own Church, where I kept the feast, preaching and celebrating the Lord's Supper. In the afternoon I took again my usual Bible Class duty; and in the evening preached, and confirmed *twenty-three* persons, with an Address, in TRINITY CHURCH, CHICAGO.

On Monday, May 16th, I went to Peoria, having convened there

a meeting for consultation of the Trustees of Jubilee College. It was attended by all except two, Dr. Chase being, to our great regret, absent with the army. It continued through the next day, and with free and informal discussion, there was entire unanimity in approving still the plan of dividing its departments and locating them, as soon as practicable, which I presented in full in my Address of 1862. The prospects were then very encouraging of opening at once the Female Department at the present Collegiate site; of occupying for the Academic the Block of ground vested in me in trust by Mr. Burkitt, in the north part of the City of Peoria; and of connecting the Theological Department, for the present at least, with the Bishop's Church in Chicago, where the assistance of competent Clergymen could be obtained for the instruction and training of the students. After much negotiation we have been disappointed by the withdrawal of the Clergyman and his family from the work, for which they were well adapted, and, we considered, most providentially led and inclined. The opportunity, however, remains. This great work of Christian and Ministerial training is offered to us in earnest and tangible forms. Means are provided which would be good and prolific seed, if prudently cultured, of a successful increase. Nothing is wanting but that which should be expected to spring spontaneously from our duty and impulse, the combined purpose of the Rectors and Churches to effect it. The Bishop is helpless. The Trustees are disheartened. The work falls under indefinite suspicion and reproach. Its available resources are unemployed; and the practical economical occasions which God's Providence offers are forfeited, in face of an indifference which ignores the whole, prejudices from the adverse history of the long past, and the drafting of gifts and honor and personal influence to kindred plans in other Dioceses. No characteristic need of our

Church is more vital and distinct than Religious Education, which shall sustain and develop the life and training which begin at the Font, to bring up our young "in the nurture and admonition of the Lord." If now for the first time the subject were brought before you, and from your age and resources as a Diocese, the large number of sons and daughters sent away to remote parts, or committed to the training of the Romanists, I were to propose the foundation and endowment of Institutions for both sexes adequate to the resources and the need, and I pleaded for their immediate creation—sure I am that it would be accounted a noble object of a Bishop's appeal, and a worthy claim to the generous sympathy and intelligent exertions of the Pastors and Laity. Oh, how much more should the subject challenge this response, practical, resolute and immediate, when "it comes to us with the present actual endowment, the past trust, the devout labors, and heart sacrifices which have hallowed "Jubilee" for posterity, and given it as an legacy of blessing for ourselves, and a power which we can enlarge as well as perpetuate. Shall this all come to nought, perish and be wasted, with our honor and duty and love stigmatized, and even foreign friends crying—"What meaneth this waste?"

On Thursday, May 19th, the imposing ceremony took place of the Consecration of ST. JAMES CHURCH in this city, in which I was favored with the presence of the Bishops of Wisconsin and Michigan, and a large number of Clergy attended from Michigan; Ohio, Wisconsin, and New York, as well as from our own Diocese. The sermon was preached by Rev. Dr. Littlejohn, of Brooklyn, N. Y. In the afternoon a meeting was held of conference on the subject of "Christian Unity," and the effort making in that direction by the organization of a Society in New York. I presided, and the able discussion by the clergy present covered a large ground of suggestive thought and appeal.

First Sunday after Trinity, May 29th.—I preached in my own Church in the morning, and in the evening visited the CHURCH OF THE ASCENSION, Chicago, preached and confirmed *seven*. The advance of this congregation under its present Rector is striking and gratifying.

NAPERVILLE, June 1.—This day I laid here with proper services the corner-stone of a Church, having been prevented from doing so the previous day, by heavy rain. After evening prayer, in the usual place of holding service, conducted by Rev. C. A. Gilbert and Rev. E. DeWolf, I delivered an Address; and the congregation going in procession to the site, the stone was laid with prayer and praise. The Church is nearly completed, and is favorably situated on a lot given by the late Capt. Sleight, whose sudden death, followed closely by that of Mrs. S., deprives the parish of valuable friends.

Sunday, June 5.—Performed all the services in my own Church, morning and afternoon, reading prayers, preaching and administering the Communion. In the evening I preached and confirmed *two*, and addressed the candidates in the CHURCH OF THE "HOLY COMMUNION," Chicago, a second visitation.

Tuesday, June 9.—I fulfilled an appointment for the places ministered to by Rev. Peter Arvedson, Deacon, in Kane County. Mr. Arvedson met me at Elgin, and we rode to Dundee, where I held service in the Baptist House of worship, kindly offered by them for my use. I baptized three children, one of them the infant of Mr. Arvedson, preached and confirmed *five*.

In the evening I officiated for the congregation of St. John's, Algonquin, in a large Hall of the hotel; there were no candidates for Confirmation. The persevering and devoted efforts of Mr. Arvedson during a long period of lay services, promise to attain a

result of gratifying success in the erection of an appropriate church, which we hope will be ready for use before winter. It will be the only place of public worship in the town. We shall also purchase the Baptist place of worship in Dundee, which is offered on moderate terms.

Sunday, June 12.—I conducted full services in my own church, and preached morning and evening, spending the afternoon with the Sunday School and Bible Class.

Sunday, June 19th.—Read prayers and preached all day, baptized three children, attended the Sunday School, and before evening service celebrated a marriage in the Church with a crowded assembly.

The Right Rev. Dr. Anderson, Bishop of Rupert's Land, spent this day in the city, arriving late on Saturday night. I did not know of his Lordship's arrival until too late to secure his fraternal assistance in the House of God, but the next day enjoyed his society in private intercourse, which deepened my regret at the loss of his earnest missionary narrative, and godly instruction for my people.

Sunday, June 26th.—The full routine of service as before in the "Bishop's Church."

Sunday, July 3rd, Sixth Sunday after Trinity.—Conducted the services as on the previous four Sundays, and administered the Holy Communion. In the afternoon, Infant Baptism.

Friday, July 8th.—On Thursday the examinations were conducted in the Church, of three candidates for the Priesthood in the presence of, and assisted by a number of the Clergy, and on Friday morning I ordained Rev. ERASTUS DEWOLF, Rev. JONAS GREEN, and Rev. BYRON MCGANN. The Candidates were presented by Rev. Charles A. Gilbert, and the sermon was preached by Rev. Roswell Park, D.D., Principal of Emmanuel Hall, a valuable and successful Institution of Christian learning, to the

Emmanuel Hall—Bishop of Kentucky—Galena—Kewanee—O. B. Thayer.

foundation and conduct of which Dr. Park has consecrated his eminent scholarship and experience. A noble accession to our educational strength.

Sunday, July 10th.—Read prayers and preached in the morning, and in the afternoon was favored with a visit from the Bishop of Kentucky who kindly preached for me.

Tuesday, July 19th.—Made a second visitation of EMMANUEL CHURCH, ROCKFORD, preached in the evening and confirmed *four*, and the next morning a woman, dangerously sick, in private.

GRACE CHURCH, GALENA: Wednesday, July 20th.—From Rockford I went to Galena, where, as always, my welcome was most cordial; a thronged and attentive congregation, the church decorated with flowers, and, best of all, *thirteen* carefully prepared and influential persons presented for the "laying on of hands."

ST. JOHN'S CHURCH, KEWANEE: Thursday to Saturday, July 21st to 23rd.—I spent in Kewanee where I found the Rev. A. E. Wells, the former pastor. On Friday morning, assisted by him, I held service in the Church, administered the Holy Communion, after an Address; and in the evening after prayers, confirmed *five*. This Church is without a Pastor; and is for the present troubled by an unexpected claim of indebtedness, which, however, I trust may be soon satisfactorily adjusted. This has since been arranged on a basis suggested at my visit, with great honor to the liberal spirit of the claimant.

Sunday, July 24.—Read prayers and preached in the Bishop's Church, with the other usual afternoon engagements, when at home.

Sunday, July 31.—The same.

Wednesday, August 3.—I held the examination of OSCAR B. THAYER a candidate for the Ministry from the Methodists. Rev. Messrs. Foster, Osborne, Freeman, Labagh and Wells being present, and also acting as Examiners.

Thursday, August 4.—This was the Fast Day recommended by the Civil Authority, and services appropriate were held morning and afternoon in my Church. Connected with those of the morning was the Ordination of Rev. OSCAR B. THAYER to the Diaconate. Rev. John Foster preached the sermon and presented the candidate. Mr. Thayer has gone to Sterling, Whitesides County, where a church organization has been effected under very favorable aspect.

Sunday, August 7th, I was alone in the services of my own Church, which I fulfilled morning and evening, administered the Holy Communion, baptised three Children, and performed the Burial Service in the Church over a deceased Communicant.

Wednesday, August 10th.—Gave my official consent according to the Canon for the organization of a new Parish on the north side of the River in this city, in the southwest portion, to be known as ST. LUKE'S. This is the twelfth Episcopal Corporation in Chicago; nine of which have Church Buildings, and five of them Parsonages. They are at present well distributed for our population—besides the Scandinavian—three on the North side, four on the South, and four on the West side. There is, however, still unoccupied area, which, with a small capital of assistance from the large and established parishes, could be successfully engaged. With the existing advance and condition of this metropolis there ought to be an Episcopal Church built each year for some time to come. With hearty and undivided purpose it could be done successfully, and nothing be withdrawn which is rightly due to the rest of the Diocese. Practical concentration and business energy could do it and more—God has entrusted ample means.

CHRIST CHURCH, CHICAGO: Thursday, August 25th.—I laid the corner stone of the Stone Edifice erecting for Christ Church in the southern part of Chicago. It will take the place of the wooden

Christ Church—Providence—Tiskilwa—Dr. Reynolds—Algonquin—Waukegan.

building hitherto occupied, and a few months since materially damaged by fire. The Services consisted of Evening Prayer, an Address from myself, and the proper forms at the Corner Stone, to which the Clergy and Congregation moved in procession.

ST. JUDE'S, TISKILWA: On Saturday I went to Tiskilwa, and on the morning of Sunday, August 28th, officiated for the Parish of ZION CHURCH, PROVIDENCE, (with St. Jude's, Tiskilwa,) under the charge of Rev. F. B. Nash. There was a full and attentive congregation; *four* were confirmed.

In the afternoon, the worship was in Tiskilwa, where I preached and confirmed *one*, and also baptized an infant son of the Rector.

Wednesday, August 31st.—I admitted and ordained to the Priesthood, REV. WILLIAM M. REYNOLDS, D. D., in the Bishop's Church. The Candidate was presented, and the sermon preached, by the Rev. Clinton Locke; and the Rev. Messrs. Osborn, Wells, Gierlow and Waterbury assisted in the Service.

ST. JOHN'S, ALGONQUIN: Friday, September 2nd.—I visited Algonquin, and while there, in addition to the other offices, I laid the Corner Stone of a Church to be built from plans by T. V. Wadskier, and which (as before stated) will, when finished, be the only House of Worship in the town. The attendance was large and encouraging. I delivered an Address and availed myself of the occasion to administer the Holy Communion, of which fifteen were partakers.

Sunday, September 3d.—Assisted in the Service and administered the Communion in my own Church.

CHRIST CHURCH, WAUKEGAN, Tuesday, September 6th.—I visited this Church, now under the charge, for the last seven months, of Rev C. H. Van Dyne, late of St. Stephen's, in this city. After sermon *four* were presented for Confirmation. Mr. Van D. is

Supplemental Confirmation—Annual Statistics of Bishop's Church—Proposed Chapel.

administering the Parish with prudence and diligence, and its state is united and prosperous.

Sunday, September 11th.—In the afternoon of this day I held in my own Church a Supplemental Confirmation for the year, at which the Clergy of the city are invited to be present and bring with them such Candidates as may be prepared and anxious for the rite. *Eleven* were confirmed on this occasion, *two* from St. Stephen's Church, the remainder from my own. Seven Clergymen favored me with their services, and the Rev. S. Russell Jones preached the sermon. Among the Clergymen present were three from other Dioceses. I am in hopes that this will grow into a fixed event, and attract the interest of the city Clergy as a simple but beautiful illustration of our organic unity.

THE BISHOP'S CHURCH.—The record of this last act, designed to group the city Churches in a closing Confirmation for the year, in the Bishop's Church, as far as their need or inclination may prompt, leads naturally into such statement as I have to make of its condition and statistics. As a Building, it stands more complete than it was last year; and the Scriptural decoration which I then described, is now inscribed on wall and window in its intended significance. It was hoped that larger improvement still might have been in progress in the Chapel to be built along its Eastern transept. This was part of the original plan, but by the sympathy of friends it is proposed that it shall take place and shape as "Memorial" of the active Christian taken from my own home. Plans in effective taste have been prepared, but the heavy advance in labor and materials, and the unsettled prices of both, have prevented us from attempting the erection of it. I trust that I may live to complete it; because, beyond its precious ideal for me and mine, it will be of great value to the congregation and the Convention. Besides

the Chapel proper, it embraces a large Room where we may safely bestow the theological library now at Jubilee College, which we may use as place for Divinity training, and other needs of the Church in so large a city. The Chapel will be convenient for the business purposes of this body. It will furnish a large addition to the accommodation of Sunday worshippers as it is thrown open into the Church; and, when shut off, become the place of weekly services, daily prayer, and an open sanctuary where individual devotion, hindered at home, may withdraw as to the retirement of a Closet. I wait on God in conscious unworthiness, that he will permit me to rear this House in His Name, and that he will supply from Christian beneficence the means of doing so. The material change in the administration is the loss of my valued and efficient chaplain, Rev. John Wilkinson, who has accepted a Rectorship which severs him from this Diocese as well as from myself. Being debarred from a long visitation during the heat of summer, I have enjoyed my pastoral care, and have myself filled the whole duty for the four months. I hope soon, however, to have proper assistance, as with all its interest and pleasant association, I shall always subordinate my localized pastorship to the preferred claims upon me of the "care of all the Churches." The general statistics have no materially varied, and I am not able to verify them with strict accuracy in the small changes, numerically, that may have recently occurred. I think that all these have increased and the round numbers may be estimated as at least—

Families, *one hundred and fifty.*

Individuals, *fifty.*

Communicants, *say two hundred and fifty.*

The whole number on the list is *three hundred and one*; *thirty three* have left as known, and *five* have died; which would make the present number *two hundred and sixty-three.*

Statistics continued—Obituary of Rev. Geo. S. Porter—Diocesan Board.

The Holy Communion has been administered *twenty-one* times in public, and several times in private.

Baptisms—Infants, by the Bishop, *twenty-eight*.

“ by the Chaplain, *eleven*.

“ by the Rev. Dr. Fitch, *two*. *Forty-one*.

Adults, by the Bishop, *seven*.

“ by the Chaplain, *one*. Total, *forty-nine*.

Confirmed, *thirty*.

Marriages—By the Bishop, *nine*.

By the Chaplain, *five*.

Total, *fourteen*.

Burials—By the Bishop, *nineteen*.

By the Chaplain, *eleven*.

Total, *thirty*.

OBITUARY.

One of our Clergy has been removed by death : Rev. GEORGE S. PORTER. Mr. P. graduated from the General Seminary in New York, came to this Diocese from Western New York in 1853, labored assiduously in several Missionary Stations, but his health failing, he removed to Jubilee College, and for some time attended to the boarding of a portion of the students. He retired to a farm in the neighborhood of Princeville, and continued to work in his Ministry as occasion offered. God called him to endure much bodily suffering, from which he was released on with his last end full, I am informed, of hope and peace.

The list of our Missionary Stations and appointments is as follows:

DIOCESAN BOARD.

COLLINSVILLE : Rev. Robert Trewartha, resigned.

DIXON : Rev. James W. Coe.

DUQUOIN, CARBONDALE AND JONESBORO : Rev. William Brittain.

FARMINGTON : Rev. John Benson.

Diocesan Missionaries—Of Domestic Committee—Changes in Clergy List.

GENESEO AND CAMBRIDGE: S. Goodale, resigned. Rev. W. Green, appointed.

GENEVA AND ST. CHARLES: Rev. George C. Street.

LEE CENTRE AND AMBOY:

MARENGO: Rev. J. Cauch.

MORRIS: Rev. James McGowan.

PERU AND LASALLE: Rev. Matthew McGill.

PEKIN:

PARIS AND SHELBYVILLE: Rev. J. B. Pedelupé.

WARSAW: REV. W. REYNOLDS, D. D.

SCANDINAVIAN MISSION, ST. ANSGARIUS: Rev. J. Bredberg.

DOMESTIC COMMITTEE.

CARLINVILLE AND CHESTERFIELD: Rev. D. W. Dresser.

WILMINGTON: Rev. E. DeWolf.

GILLESPIE, and parts adjacent: Rev. Thomas W. Mitchell.

ILLINOIS CENTRAL R. R.: Rev. J. Wesley Osborne

PREÉMPTION: Rev. George Sayres.

DECATUR: Rev. Silas Totten, D. D., LL. D.

KEWANEE:

KANKAKEE: Rev. Charles A. Albert.

CHANGES IN THE CLERGY LIST.

The following Dimissory Letters have been given and accepted.
November, 1863.—Rev. E. P. WRIGHT to Ecclesiastical authority of Ohio.

November, 1864.—Rev. A. J. WARNER, to Ecclesiastical authority of Ohio.

May, 1864.—Rev. C. H. WILLIAMSON, to Ecclesiastical authority of Ohio.

June, 1864.—Rev. JOHN WILKINSON, to Ecclesiastical authority of Wisconsin.

Transfers from—To—Location of Clergy.

July, 1864.—Rev. BYRON MCGANN to Ecclesiastical authority of Pennsylvania.

August, 1864.—Rev. JOSEPH M. WAITE, to Ecclesiastical authority of New Jersey.

Total SIX.

Clergy received with full Credentials.

Rev. SILAS TOTTEN D. D., LL. D., from Ecclesiastical authority of Iowa.

Rev. THOMAS LYLE, from Ecclesiastical authority of New Jersey.

Rev. THOMAS W. MITCHELL, from Ecclesiastical authority of Ohio.

Rev. GEORGE H. JENKS, from Ecclesiastical authority of Penn.

Rev. WILLIAM GREEN, from Ecclesiastical authority of Wis.

Total FIVE.

The Clergy thus added to the Diocese are employed in the following places:

Rev. DR. TOTTEN is Rector of St. John's Church, Decatur.

Rev. THOMAS LYLE of the Church of the Redeemer, Cairo.

Rev. THOMAS W. MITCHELL, St. John's Church, Gillespie.

Rev. GEORGE N. JENKS, Trinity, Polo, where he succeeds Mr. McGann.

Rev. WM. GREEN, Trinity, Geneseo, succeeding Mr. Goodale.

Rev. HENRY W. WOODS, not yet transferred St. Matthew's, Bloomington, in place of Mr. Kerfoot.

The following added by Ordination have been thus located:

Rev. PETER ARVEDSON, Algonquin and Dundee.

Rev. WILLIAM MORTON REYNOLDS, D. D., Rector of St. Paul's, Warsaw.

Rev. OSCAR B. THAYER, Stirling, Whitesides County.

Ministerial Changes—Candidates for Orders.

CHANGES AMONG THE PAROCHIAL CLERGY.

Rev. WILLIAM H. COOPER has given up his parochial charge and become agent for the "Freedman's Aid Society."

Rev. JOHN FOSTER resigned Alton, Rector of St. Peter's Sycamore.

Rev. LYMAN N. FREEMAN, has resigned Galesburg, is officiating in St. Stephen's Parish, Chicago.

Rev. SAMUEL GOODALE, resigned Geneseo, and is residing there without present charge.

Rev. FREDERIC A. JUNY has left the French Mission, and is at present in Kentucky.

Rev. RICHARD T. KERFOOT, resigned Bloomington, from ill health.

Rev. MATTHEW MCGILL resigned Rock Island, and is Rector of St. Paul's, Peru.

Rev. JAMES MCGOWAN, deacon, has gone from Belvidere to Morris.

Rev. ROBERT TREWARTHA, deacon, has gone from Collinsville to Lee Centre.

CANDIDATES FOR ORDERS.

There have been *five* admitted during the year ; the whole number has been *eleven*, of whom *three* have been ordained, and *eight* constitute the present number, viz :

JOHN HARRIS KNOWLES, at the General Seminary.

J. WAINWRIGHT RAY, absent in Washington.

CHARLES W. LEFFINGWELL, studying in Poughkeepsie, N. Y.

ALBERT AUGUSTUS FISKE, in Chicago.

D. O. HALSEY, minister from the Congregational Church, studying in Quincy.

JOHN B. SAYE, from the Presbyterian Church, in Bridgeport, Lawrence County.

FREDERIC COPE WHITEHOUSE, General Seminary.

BENJAMIN FRANKLIN FLEETWOOD, Racine and Nashotah.

 Ordinations—Discipline.

RECORD OF ORDINATIONS.

MACONAE.

On Sunday, Sept. 20th, 16th after Trinity, in Trinity Church, Chicago, PETER ARVEDSON, Rev. Dr. Hawley and Rev. Messrs. Roberts, Smith and Bredberg were present.

Wednesday, March 16th.—In the Bishop's Church, WILLIAM MORTON REYNOLDS, D. D., from the Lutheran Church. Candidate, was presented by Rev. Clinton Locke, and the sermon preached by Rev. Dr. Cummins. Drs. Chase and Clarkson, Rev. Messrs. Jones, Wilkinson and Stout, from Iowa, were present and officiating.

Thursday, August 4th.—In the Bishop's Church, OSCAR B. THAYER from the Methodist Ministry. The candidate was presented by Rev. John Foster, who also preached.

PRIESTHOOD.

Friday, July 8th, in the Bishops' Church I ordained to this order Rev. ERASTUS DE WOLF, Rev. JONAS GREEN, Rev. BYRON MCGANN.

The candidates were presented by Rev. Charles A. Gilbert; the sermon was preached by Rev. Roswell Park, D. D., and these with Rev. Messrs. Freeman, Osborne and Sheets, participated in the Services.

Wednesday, August 31st, in the Bishop's Church I raised to the priesthood Rev. WILLIAM M. REYNOLDS, D. D.

Rev. Clinton Locke presented him, and preached; attendant Clergymen were Messrs. Osborne, Gierlow and Waterbury. Eight in the Ministry were at the Holy Communion.

NOTICES OF DISCIPLINE FROM OTHER DIOCESES.

DEPOSITION.

CHARLES W. CLINTON,	- . -	Bishop Kemper, Wisconsin.
SYLVESTER T. SAWYER,	-	Bishop Eustburn, Massachusetts.
JOSHUA L. BODFISH, deacon,	-	Bishop Clarke, Rock Island.

Summaries.

SUMMARY OF STATISTICS AND EPISCOPAL ACTS.

Number of Clergy within the Diocese, *eighty*.

Presbyters—Engaged in Ministerial duty, *fifty-seven*.

Entitled to seats, *fifty-eight*.

Engaged in other work, *eleven*.

Infirm or sick, *three*.

Resident without transfer, *five*.

Deacons—Whole number, *four*. With full qualifications, *one*.

Clergy added—By Dimissory Letters, *five*.

By Ordination, *three*.

By residence, *one*.

Clergy transferred to other Dioceses, *six*.

Ordinations to the Priesthood, *four*.

Diaconate, *three*.

Seven.

Candidates for Orders—Whole number in year, *eleven*.

Ordained, *three*.

Admitted from other Christian bodies, *four*.

“ from the Church, *seven*.

Present number, *eight*.

Consecration of Churches, *two*. Of Burial Ground, *one*.

Confirmations—Public, *forty-one*. Private, *four*.

Confirmed, *three hundred and twenty-seven*.

Corner Stones Laid, *three*.

Consent to New Parishes, *four*.

Institution of Rector, *one*.

Baptisms—Adults, *seven*.

Infants, *thirty-seven*.

Total, *forty-four*.

Funerals, *nineteen*. Marriages, *ten*.

Holy Communion, *twenty-three* times.

Private, *twice*,

Twenty-five.

Presence of the Holy Ghost the only Light and Strength of the Church—Power of Prayer.

I have preached on every occasion of Visitation, except one, and made Addresses after every Confirmation, besides the similar public duty of my own Church.

CONCLUSION.

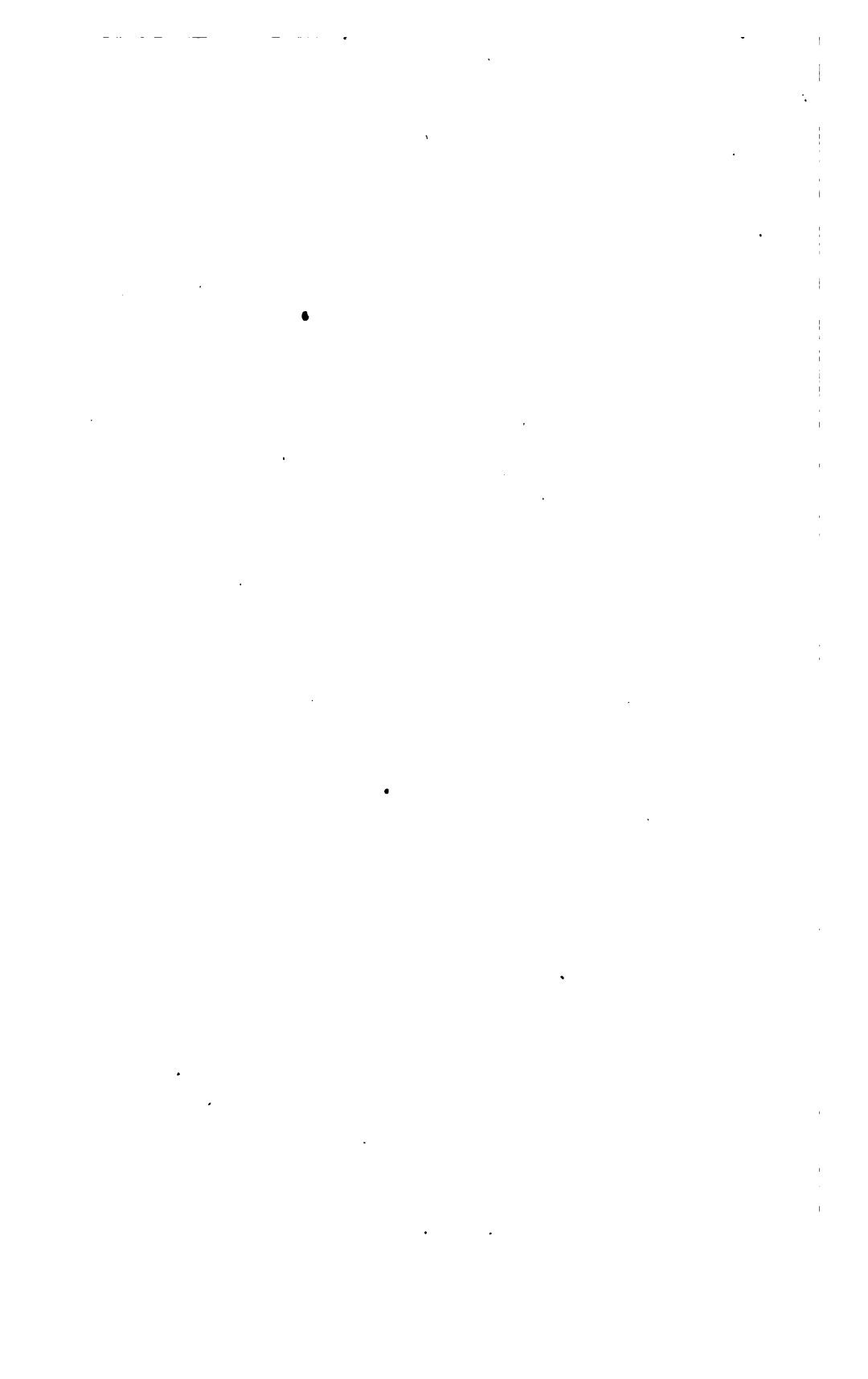
Let me remind you, in conclusion, that on this "Mount of God" supernatural power links itself with the constituted means. This sustains the labors, hopes and triumphs of the Church. The pledged destiny is too high for us to credit if we had to compute for its success our own resources, and the natural agencies we can wield, or hold on self-sustained through the sins and infirmities of our trembling hearts. The Church is sustained and advanced, not by human power or material causes, but by the Divine influence directly imparted. The glory of the Church is the present Comforter—the active, unlimited, indwelling influence of the Holy Ghost. Take this away, let it be for a time unheeded, let the Spirit be grieved by indolence or resistance to withdraw His power, what is left for the Church, calling herself such, but weakness, dishonor and desolation. The candlestick removed out of its place, its lights one by one extinguished as the supply shrinks, burning fainter and fainter until with a name to live, it may be dead. The Church Catholic has witnessed and wept over this decline in her branches, as lights have dimmed which once glowed like suns over wide regions, and now only flickering sparks tremble in the obscurity, through which night birds of superstition flap their wing.

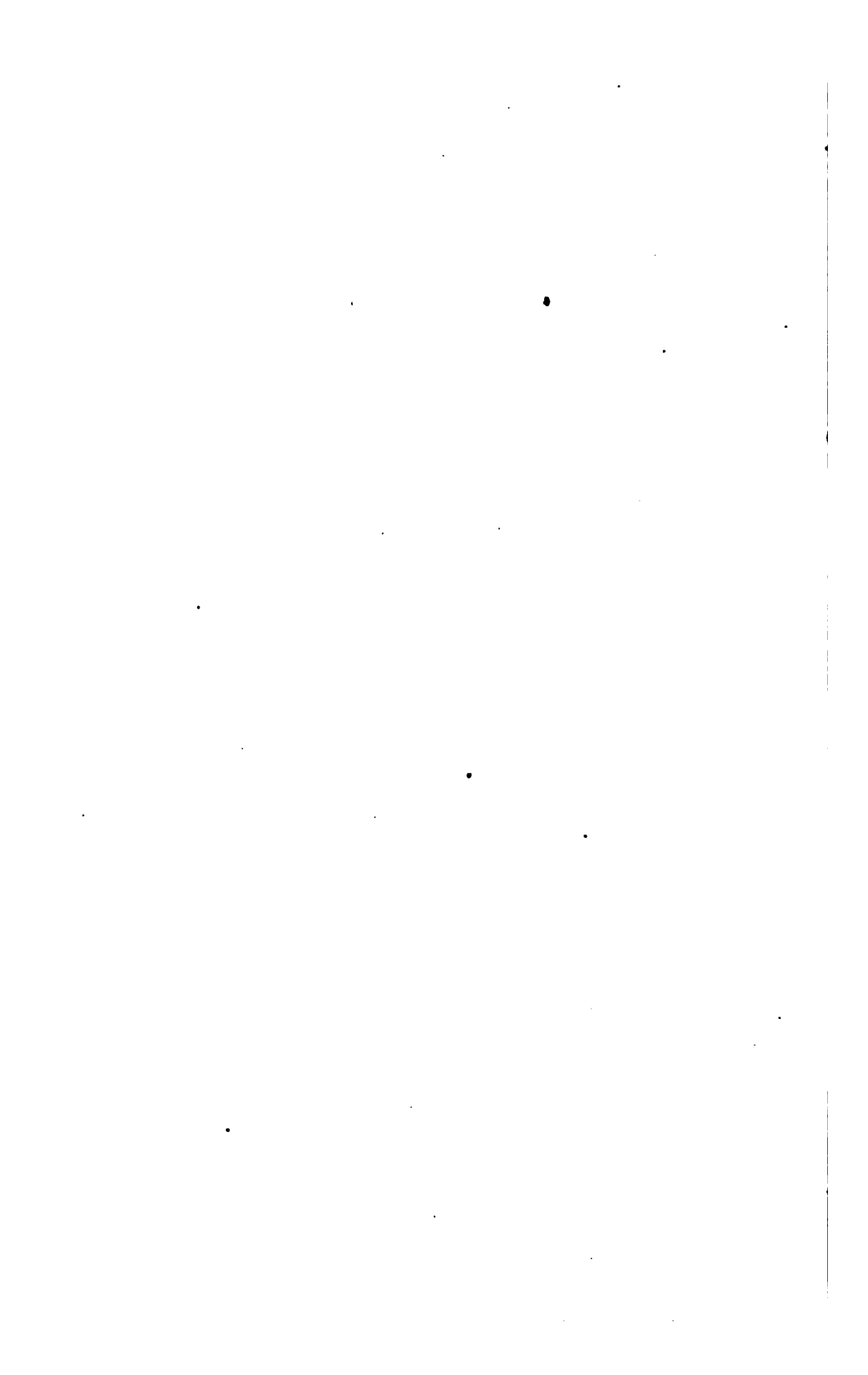
The Holy Ghost is the vital power of the mystical Body of Christ, and in the "magnificence of prayer" we are enabled to enjoy and control this energy which confers every blessing, and averts every risk. Hence it becomes our duty, our interest, our absorbing claim to seek and cherish and employ it; to act faithfully in our individual relations so as to obtain from God the precious gift of

Our False Reliance on Natural Strength—Chastened and Corrected—Experimental Result.

His manifested Presence, and the effects of it in purer religious feeling and practice. The scope of this influence is allied in the Divine economy with the faith and prayer of the Church; though the movement thus to think and strive is His gift, kindling the affections of the Christian soul and exciting the spiritual appetite of the heart, yet must we rise to value, covet and employ it, glorying in the truth "not by might, nor by power, but by My Spirit, saith the Lord."

We always begin by taking the grace of Christ as subsidiary to self-reliance, and with undue confidence in the means, and in the prudence and sagacity with which we can use them. Our vain strength hides or dwarfs the strength of Christ, well if we share with Him really the honor of our success. But as our strength shrivels into foolish weakness, as we find mountains in our way against which it is as the breath of a sleeping child, as gulfs yawn which only an angel's wing could seem to pass—when the mountains open before us, and the gulf is bridged for our trembling feet, and we go on our chastened way in trust and hope, then we lean consciously firmer on the arm of our Beloved. Our weakness perfects that dependence, until from the slowly learned, and stammering utterance "Not unto us—not unto us—but unto Thy name be the praise," we attain the manliness of faith which unites in the same breast the conscious power, "I CAN DO ALL THINGS THROUGH CHRIST WHO STRENGTHENETH ME," and the mysterious experience clear as our very consciousness of natural life, "YET NOT I BUT THE GRACE OF GOD WHICH IS WITH ME."







NOTICE.

The TWENTY-EIGHTH ANNUAL CONVENTION of the DIOCESE OF ILLINOIS, will be held in the BISHOP'S CHURCH, Chicago, on Wednesday, the 13th day of September, A. D. 1864.

CHARLES A. GILBERT,

Secretary of the Convention.

JOURNAL

OF THE

TWENTY-EIGHTH

Annual Convention

OF THE

DIOCESE OF ILLINOIS.

1865.

A CARD.

MESSRS. STREET & PEARSON,

Beg to call the attention of the Church People to the Establishment recently opened by them for providing **EVERYTHING** that a Church or Congregation may need in the shape of

CHURCH BOOKS, FURNITURE

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And they sincerely hope that by a liberal course of dealing, they will receive the patronage of the Church in the West.

**STREET & PEARSON,
77 Dearborn St.**

Chicago, Ill., October 1865.

JOURNAL

OF THE

Twenty-Eighth Annual Convention

OF THE

Protestant Episcopal Church,

IN THE

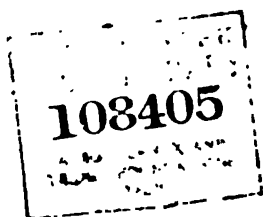
DIOCESE OF ILLINOIS.

HELD IN THE CATHEDRAL, CHICAGO, SEPT. 13, 14, 15, 1865.



PRINTED FOR THE CONVENTION.

1865.



**RICHARD NEVINS, PRINTER,
COLUMBUS, OHIO.**

OFFICERS OF THE DIOCESE AND CONVENTION.

BISHOP AND *ex-officio* PRESIDENT OF THE CONVENTION,
RT. REV. HENRY JOHN WHITEHOUSE, D.D., LL.D.

STANDING COMMITTEE,

REV. T. N. BENEDICT, <i>Pres., Ottawa.</i>	MR. F. A. BRYAN.
" CLINTON LOCKE, <i>Sec'y, Chicago.</i>	" A. C. CALKINS.
" HIRAM W. BEERS.	" N. B. KIDDER.

SECRETARY OF CONVENTION,

REV. CHARLES A. GILBERT, JOLIET.

ASSISTANT SECRETARY,

REV. J. HARRIS KNOWLES, AURORA.

TREASURER OF CONVENTION, OF MISSIONARY AND ENDOWMENT FUNDS,

MR. GEORGE P. LEE, CHICAGO.

GENERAL CONVENTION.

DEPUTIES,

REV. SAMUEL CHASE, D.D.	MR. GEORGE P. LEE.
" ROBERT H. CLARKSON, D.D.	" L. B. OTIS.
" GEORGE D. CUMMINS, D.D.	" SAMUEL H. TREAT.
" WARREN H. ROBERTS.	" WILLIAM W. DE WOLF.

PROVISIONAL DEPUTIES,

REV. JOHN BENSON.	MR. JOHN F. BEATTY.
" HIRAM W. BEERS.	" GEO. R. CHITTENDEN.
" D. WALKER DRESSER.	" S. CORNING JUDD.
" JNO. W. McCULLOUGH, D.D.	" CHARLES R. LARRABEE.

ENDOWMENT FUND COMMITTEE,

MR. GEO. R. CHITTENDEN, <i>Pres't.</i>	MR. N. B. KIDDER.
" JOHN F. BEATTY.	" GEORGE P. LEE.
" ALLEN C. CALKINS.	" D. W. PAGE.
" SAMUEL GEHR.	" R. D. VAN WAGENEN.

TRUSTEES OF THE PROT. EPIS. CHURCH IN THE DIOCESE OF ILLINOIS,

REV. SAMUEL CHASE, D.D.	MR. JOHN F. BEATTY.
" S. RUSSELL JONES.	" GEO. R. CHITTENDEN.
MR. GEORGE P. LEE.	

TRUSTEES OF JUBILEE COLLEGE,

REV. SILAS TOTTEN, D.D.	MR. SAMUEL WILKINSON.
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TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY,

REV. THOMAS N. BENEDICT.	REV. EDMUND B. TUTTLE.
" HIRAM N. BISHOP, D.D.	MR. ANTRIM CAMPBELL.
" R. H. CLARKSON, D.D.	" CHARLES R. LARRABEE.
" S. RUSSELL JONES.	" L. B. OTIS.

LIST OF THE CLERGY OF THE DIOCESE OF ILLINOIS,
FOR THE CONVENTION, OF 1865.

- RT. REV. HENRY J. WHITEHOUSE, D.D., LL.D.,** Bishop of the Diocese, and President of Jubilee College.
- REV. ALBERT, CHARLES H.,** Rector of St. Paul's Church, Kankakee.
- REV. ARVEDSON, PETER,** Deacon, Officiating in St. John's Church, Algonquin and Dundee. P. O. Algonquin.
- REV. BEERS, HIRAM W.,** Rector of the Church of the Ascension, Chicago.
- REV. BENEDICT, THOMAS N.,** Rector of Christ Church, Ottawa.
- REV. BENSON, JOHN,** Rector of Calvary Church, Farmington, and Christ Church, Limestone.
- REV. BISHOP, HIRAM N., D.D.,** Rector of St. John's Church, Chicago.
- REV. BREDBERG, JACOB,** Rector of St. Anagarius' Church, Chicago.
- REV. BRUCE, CALEB A.,** Officiating in Pittsfield and Rushville. P. O. Lewistown.
- REV. BUCKMASTER, JOHN W.,** Rector of St. Mark's Church, Evanston.
- REV. CAUCH, JOHN,** Deacon, Officiating in the Church of the Advent, Marengo.
- REV. CHAMBERLAIN, J. S.,** Missionary. P. O. Robin's Nest.
- REV. CHASE, PHILANDER,** Officiating in St. Luke's Church, Wyoming. P. O. Robin's Nest.
- REV. CHASE, SAMUEL, D.D.,** Vice-President of Jubilee College, and Rector of Christ Church, Robin's Nest.
- REV. CHENEY, CHARLES E.,** Rector of Christ Church, Chicago.
- REV. CLARK, ANSON,*** Residing at Rochelle, Ogle Co.
- REV. CLARKE, CHARLES P.,** Residing at Ottawa.
- REV. CLARKSON, ROBERT H., D.D.,** Rector of St. James' Church, Chicago.
- REV. CLOVER, LEWIS P., D.D.,*** Residing in East Hackensack, N. Y.
- REV. COE, JAMES W.,** Rector of the Church of the Redeemer, Wilmington.
- REV. COLE, HIRAM H.,** Rector of St. Luke's Church, Chicago.
- REV. COOPER, WILLIAM H.,** Rector of Trinity Church, Belvidere.
- REV. CORBETT, SIDNEY, B.D.,** Rector of St. John's Church, Quincy.
- REV. COWELL, SAMUEL,** Officiating in St. Paul's Church, Manhattan. P. O. Lockport.
- REV. CUMMINS, GEORGE D., D.D.,** Rector of Trinity Church, Chicago.
- REV. DE GARMO, H. H.,** Missionary at Danville.
- REV. DE WOLF, ERASTUS,*** Residing at Wilmington.

* Not entitled to seat in Convention.

List of the Clergy of the Diocese of Illinois, for the Convention of 1895.

- REV. DRESSER, DAVID W., Rector of St. Paul's Church, Carlinville, and St. Peter's Church, Chesterfield. P. O. Carlinville.
- REV. DUFFIELD, S. B.,* Officiating as Chaplain to the Bishop.
- REV. EDSON, SAMUEL R., Rector of Grace Church, Galena.
- REV. FITCH, JOHN A.,* Residing in Belvidere.
- REV. FOSTER, JOHN, Rector of St. Stephen's Church, Pittsfield.
- REV. GIERLOW, JOHN, Rector of the Church of the Holy Communion, Chicago.
- REV. GIFFORD, BENJAMIN R., Rector of St. John's Church, Kewanee.
- REV. GILBERT, CHARLES A., Rector of Christ Church, Joliet, and St. John's Church, Lockport.
- REV. GOODALE, SAMUEL,* Residing in Geneseo.
- REV. GREENE, JONAS,* Deacon, Principal of Classical School, and Missionary, Chicago.
- REV. GREENE, WILLIAM, Rector of Trinity Church, Geneseo.
- REV. GRISWOLD, ASA,* Residing in New York.
- REV. GUILLEMONT, C. B., Missionary to the French, St. Anne's, Kankakee Co.
- REV. HAGER, ELIJAH W.* Residing in Western N. Y.
- REV. HENDLEY, CHARLES J., Deacon, Minister of St. Peter's Church, Sycamore.
- REV. HIESTER, HENRY T., Rector of St. Andrew's Church, Farm Ridge.
- REV. HUTCHINS, BENJAMIN, Officiating in St. John's Church, Albion.
- REV. JACKSON, WILLIAM F. B., Rector of St. Paul's Church, Springfield.
- REV. JENKS, GEORGE H.*
- REV. JONES, S. RUSSELL, Rector of the Church of the Atonement, Chicago.
- REV. KERFOOT, RICHARD T.,* Officiating as Chaplain at Fortress Monroe.
- REV. KNOWLES, J. HARRIS, Deacon, Minister of Trinity Church, Aurora, and St. John's Church, Naperville.
- REV. LANE, MARCUS, Rector of St. Stephen's Church, Chicago.
- REV. LOCKE, CLINTON, Rector of Grace Church, Chicago.
- REV. LYLE, THOMAS, Rector of the Church of the Redeemer, Cairo.
- REV. MAGILL, MATTHEW, Rector of St. Paul's Church, Peru.
- REV. McCULLOUGH, J. W., D.D., Rector of St. Paul's Church, Alton.
- REV. MCGOWAN, JAMES S., Deacon, Officiating in St. Thomas' Church, Morris.
- REV. MITCHELL, WILLIAM, M.D., Rector of St. Mark's Church, Chester.
- REV. MITCHELL, THOMAS W., Rector of St. John's Church, Gillespie.
- REV. MORRISON, THEODORE N., D.D., Rector of Trinity Church, Jacksonville.
- REV. NASH, FRANCIS B., Rector of St. Jude's Church, Tiskilwa, and Zion Church, Providence.
- REV. NIGLAS, JOHN,* Residing in Peoria.

List of the Clergy of the Diocese of Illinois, for the Convention of 1865.

- REV. OSBORNE, JOHN WESLEY, Missionary at Bement and on Illinois Central Railroad. P. O. Chicago.
- REV. PARK, ROSWELL, D.D.,* Principal of Immanuel Hall, Lake View. P. O. Chicago.
- REV. PEDELUPE, JOHN B. M., Missionary at Paris, Shelbyville, and other places, T. H. and A. R. R.
- REV. PORTMESS, JOHN, Deacon, Minister at Collinsville.
- REV. REYNOLDS, WM. M., D.D., Rector of St. Paul's Church, Warsaw.
- REV. ROBERTS, WARREN H., Rector of St. Paul's Church, Peoria.
- REV. RYALL, ROBERT,* Residing in Missouri.
- REV. SAYE, JOHN B., Deacon, Missionary at Bridgeport.
- REV. SAYRES, GEORGE, Rector of Grace Church, Rock Island County.
- REV. SMITH, THOMAS, B.D.,* Proprietor of *The North Western Church*, Chicago.
- REV. SMITHETT, WILLIAM T., Rector of Emmanuel Church, Rockford.
- REV. SPOR, ALPHEUS W., Rector of St. James' Church, Lewistown.
- REV. STEEL, WILLIAM M., Officiating in Christ Church, Tremont, and St. Paul's Church, Pekin
- REV. STREET, GEORGE C., Minister of St. Mark's Church, Geneva. P. O. Chicago.
- REV. THAYER, OSCAR B., Rector of Grace Church, Sterling.
- REV. TOTTEN, SILAS, D.D., Rector of St. John's Church, Decatur.
- REV. TREWARTHA, ROBERT, Deacon, Minister of St. Paul's Church, Lee Centre.
- REV. TRIMBLE, JOHN, JR., D.D.,* Residing in Washington, D. C.
- REV. TUTTLE, EDMUND B., Post Chaplain at Camp Douglas.
- REV. UNONIUS, GUSTAV,* Residing in Sweden.
- REV. VANDYNE, CHARLES H.,* Officiating in Philadelphia.
- REV. WELDON, SALMON R., Rector of Zion Church, Freeport.
- REV. WEST, JOHN R., Absent in Europe.
- REV. WOODS, HENRY W., Rector of St. Matthew's Church, Bloomington.
- REV. WOODWARD, JAMES A.,* Residing in Farm Ridge.

RESIDENT IN THE DIOCESE.

- REV. CRACRAFT, JOHN W.,* Galesburg.
- REV. JOHNSON, PHILIP A.,* Officiating in Missionary work. P. O. Decatur.
- REV. WORTHINGTON, J. T., D.D.,* Residing in Pittsfield. Officiating in Missouri.

Whole number of Clergy	89
Entitled to seats	65
Present	51
Present, but not entitled to seats	6
Absent, entitled to seats	14
Absent, not entitled to seats	18

LAY DELEGATES ENTITLED TO SEATS IN CONVENTION.

ALGONQUIN, ST. JOHN'S—*Wm. Estergren.*
 ALTON, ST. PAUL'S—*S. E. Dolbec, J. C. Topping, J. W. Schweppe.*
 AURORA, TRINITY—*S. B. Hawley, M.D., C. F. Jauriel.*
 BELVIDERE, TRINITY—*Jabez H. Fitch, Nijah Hotchkiss, N. H. Merchant.*
 CAIRO, REDEEMER—*H. H. Condes, H. L. Halliday, John Rosenberg.*
 CHESTER, ST. MARK'S—*C. F. Jones, M.D., R. B. Servant, John Swanwick.*
 CHESTERFIELD, ST. PETER'S—*T. S. Gelder, R. Oliver.*
 CHICAGO, ASCENSION—*M. S. Bacon, S. Gehr, S. W. Johnson.*
 " ATONEMENT—*T. G. Baxter, Henry Keep, Reuben Taylor.*
 " CHRIST—*A. C. Calkins, H. W. Fuller, N. B. Rich.*
 " GRACE—*C. H. Brower, M. W. Fuller, H. C. Kannev.*
 " HOLY COMMUNION—*E. Dorsen, E. D. Van Wageningen, J. J. White.*
 " ST. ANSGARIUS—*T. G. Peterson, J. M. Shonbeck, Hans Yenson.*
 " ST. JAMES'—*D. J. Ely, C. E. Larrabee, T. Wheeler.*
 " ST. JOHN'S—*J. Carpenter, G. Gardner, S. Johnston.*
 " ST. LUKE'S—*Geo. P. Lee, C. A. Street.*
 " ST. MARK'S—*Benj. F. Guyton, A. Marshall, A. B. Johnson.*
 " ST. STEPHEN'S—*J. F. Beatty, A. McWhorter, W. H. Tobey.*
 " TRINITY—*G. B. Chittenden, L. B. Otis, D. C. Scranton.*
 DECATUR, ST. JOHN'S—*Reuben Burrows, D. C. Lockwood, W. J. Quinlan.*
 DIXON, ST. LUKE'S—*Jas. K. Edsall, Wm. W. DeWolf, W. T. House.*
 EVANSTON, ST. MARK'S—*Charles Comstock, Jas. H. Kedsie.*
 FARMINGTON, CALVARY—*F. A. Warner, Wm. Wilkinson, Jr.*
 FARM RIDGE, ST. ANDREW'S—*E. Coles, A. Griffith, John Paul.*
 FREEPORT, ZION—*D. S. Brewster, E. Mayer, Thomas Webster.*
 GALENA, GRACE—*Richard Seal, Frederick Stahl.*
 GENESEO, TRINITY—*Willis Hinman, Harvey McArthur.*
 GENEVA, ST. MARK'S—*J. L. Carey, B. F. Turner.*
 GILLESPIE, ST. JOHN'S—*Benjamin Dorsey, Richard Dorsey, Chas. Francis.*
 JACKSONVILLE, TRINITY—*Wm. H. Dewey, J. Flack, Henry Stryker.*
 JOLIET, CHRIST—*Wm. Adams, B. H. Cheney, M.D., D. E. Sibley.*
 KANKAKEE, ST. PAUL'S—*A. Daniels, Wm. Sibley.*
 KEWANEE, ST. JOHN'S—*Isaac Harper, J. Hopkins, R. P. Parrish.*
 LEWISTOWN, ST. JAMES'—*C. E. Fahnestock, S. Corning Judd.*
 LIMESTONE, CHRIST—*Jas. Clark, Grove U. Hotchkiss.*
 LOCKPORT, ST. JOHN'S—*John Griswold, William Hanley, M.D., Hiram Norton.*
 NAPERVILLE, ST. JOHN'S—*Wm. B. Greene, Jas. G. Wright.*
 OTTAWA, CHRIST—*A. W. Dow, F. C. Prescott.*
 PEORIA, ST. PAUL'S—*A. G. Tyng, Samuel Wilkinson.*
 PERU, ST. PAUL'S—*Nasson Young, Calvin Wilcox.*
 POLO, TRINITY—*J. E. Phelps.*
 PRINCETON, THE REDEEMER'S—*Wm. Bacon, F. Horton.*
 QUINCY, ST. JOHN'S—*Henry Allen, Henry Head, H. A. Williamson.*
 ROBIN'S NEST, CHRIST—*John Moss, R. F. Seabury, Benj. Tucker.*
 ROCKPORT, EMMANUEL—*R. P. Lane, M.D., Horace Starkey.*
 RUSHVILLE, CHRIST—*D. C. Johnston, E. H. Seeley.*
 SHELBYVILLE, TRINITY—*M. Riffe, Thos. M. Thornton.*
 SPRINGFIELD, ST. PAUL'S—*Wm. H. Bailhache, W. W. Edwards, S. H. Treat.*
 STERLING, GRACE—*F. D. Batchellor, L. Hopgood, Wm. Muir.*
 SYCAMORE, ST. PETER'S—*J. G. Ketchum, Isaac Johnson.*
 TISKILWA, ST. JUDE'S—*Josiah Barnard, Wm. E. Remington.*
 WARSAW, ST. PAUL'S—*P. A. Barker, J. W. Marsh, J. M. True.*
 WAUKEGAN, CHRIST—*Wm. Besley, Wm. Freeman, C. E. Steele.*

Those present in Convention in italics.

RULES OF ORDER.

I.—OPENING DEVOTIONS.

Prayers shall be offered on each day, introductory to the business of Convention.

II.—DUTIES OF THE PRESIDENT.

1. He shall take the chair every day, precisely at the hour to which the Convention shall have adjourned; shall call the members to order; and, on the appearance of a quorum, shall cause the journal of the preceding day to be read.

2. He shall preserve decorum and order; and shall decide questions of order, subject to an appeal to the Convention by any two members: on which appeal no member shall speak more than once, unless by leave of the Convention.

3. Questions shall be decided but in this form, viz: "As many as are of the opinion that, (as the case may be,) say Aye," and after the affirmative voice is expressed, "As many as are of the contrary opinion, say No." If the President doubt as to the result of the vote, taken as above, or a division be called for, the Convention shall divide; those in the affirmative shall first rise from their seats, and afterwards those in the negative. No congregation shall be entitled to be counted as more than one vote amongst the laity. And an equal division of the lay delegates from a congregation shall neutralize the vote of such congregation.

4. All committees shall be appointed by the President, unless otherwise specially directed by the Convention; in which case they shall be appointed by ballot; and if upon such ballot the number required shall not be elected by a majority of the votes given, the Convention shall proceed to a second ballot; and in case a greater number than is required to compose a complete committee shall have an equal number of votes, the Convention shall proceed to a further ballot or ballots.

III.—OF DECORUM AND DEBATE.

5. When the President takes the chair, no member shall stand up except to address the Chair.

6. No member shall absent himself from the service of the House unless he have leave, or be unable to attend.

7. When any member is about to speak in debate, or deliver any matter to the House, he shall, with due respect, address the President, confining himself strictly to the point in debate.

8. No member shall speak more than twice in the same debate without leave of the House.

9. A question being once determined shall stand as the judgment of the House, and shall not be again drawn into debate during the same session, unless by consent of two-thirds of the House.

10. While the President is putting any question the members shall continue in their seats, and shall not hold any private discourse.

11. Every member who shall be in the House when any question is put, shall, on a division, be counted, unless he is personally interested in the discussion.

Rules of Order.

12. No motion shall be considered as before the House unless it be seconded, and, when required, reduced to writing.

13. When a question is under consideration no motion shall be received unless to lay it upon the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide it; and motions for any of these purposes shall have precedence in the order herein named. The motions to lay upon the table, and to adjourn, shall be decided without debate. The motion to adjourn shall always be in order.

14. When the House is about to rise, every member shall keep his seat until the President leaves his chair.

15. The names of the movers of resolutions shall not appear upon the minutes of this House.

16. The reports of all committees shall be in writing, and shall be received of course, and without motion for acceptance, unless recommitted by a vote of the House. All reports recommending or requiring any action or expression of opinion by the House, shall be accompanied by a resolution for the action of the House therein.

17. If the question under debate contains several distinct propositions, the same shall be divided at the request of any member, and a vote taken separately; except that a motion to strike out and insert shall be indivisible.

18. All questions of order shall be decided by the Chair, without debate; but any member may appeal from such decision, which appeal shall be decided by the House; and on such appeal no member shall speak more than once without express leave of the House.

19. All amendments shall be considered in the order in which they are moved. When a proposed amendment is under consideration, a motion to amend the same may be made; no after amendment to such second amendment shall be in order. But when an amendment to an amendment is under consideration, a substitute to the whole matter may be received. No proposition, on a subject different from the one under consideration, shall be received under color of a substitute.

IV.—ORDER OF BUSINESS.

20. The business of the House shall be called up and disposed of in the following order, to wit: 1st, Communications from the President. 2d, Reports from Standing Committees. 3d, Special Committees, in the order of appointment. 4th, Petitions and Memorials. 5th, Motions and Resolutions.

JOURNAL.

THE CATHEDRAL, CHICAGO, }
September 13, 1865. }

The Twenty-eighth Annual Convention of the Diocese of Illinois assembled for Divine Worship in the CATHEDRAL, Chicago, on Wednesday, the 13th day of September, A.D. 1865, at 10 o'clock A.M.

Morning Prayer was begun and continued to the Creed by Rev. JOHN WILKINSON, Rector of St. James' Church, Milwaukee, the First Lesson being read by the Rev. THOMAS N. BENEDICT, and the Second Lesson by the Rev. CLINTON LOCKE. The Rev. WARREN H. ROBERTS said the Creed and the opening Collects, and the Rev. HIRAM N. BISHOP, D.D., the Litany.

The Ante Communion Service was read by the BISHOP, the Rev. SAMUEL CHASE, D.D., reading the Epistle and Offertory. The Alms were appropriated to Diocesan Missions.

The Convention Sermon was preached by the Rev. GEORGE D. CUMMINS, D.D., from St. John's Gospel, first chapter and forty-sixth verse, on the Claims of the Protestant Episcopal Church upon the American People.

The BISHOP then proceeded with the Holy Communion, consecrating the elements, and administering them to the Clergy, Lay Delegates and Congregation present.

At four P.M. the Convention met for organization and business.

The Secretary called the names of the Clergy entitled to seats, when the following were found present :

Rt. Rev. Henry J. Whitehouse, D.D., L.L.D.,	
Rev. Peter Arvedson,	Rev. Charles J. Hendley,
" Hiram W. Beers,	" Henry T. Hiester,
" Thomas N. Benedict,	" S. Russell Jones,
" John Benson,	" J. Harris Knowles,
" Hiram N. Bishop, D.D.,	" Marcus Lane,
" Charles A. Bruce,	" Clinton Locke,
" J. S. Chamberlain,	" John W. McCullough, D.D.,
" Philander Chase,	" Thomas W. Mitchell,
" Samuel Chase, D.D.,	" Francis B. Nash,
" Charles E. Cheney,	" John W. Osborne,
" Robert H. Clarkson, D.D.,	" John B. M. Pedelupé,
" Hiram H. Cole,	" William Reynolds, D.D.,
" William H. Cooper,	" Warren H. Roberts,
" Sidney Corbett,	" John B. Saye,
" Samuel Cowell,	" William T. Smithett,
" George D. Cummins, D.D.,	" Alpheus W. Spor,
" David W. Dresser,	" George C. Street,
" Samuel R. Edson,	" Oscar B. Thayer,
" John Gierlow,	" Silas Totten, D.D.,
" Charles A. Gilbert,	" Edmund B. Tuttle,
" William Greene,	" Samuel R. Weldon,
" Henry W. Woods.	

Whole number entitled to seats64

Whole number present51

There were also present, but not entitled to seats :

Rev. John W. Buckmaster,	Rev. S. B. Duffield,
" Charles P. Clarke,	" Roswell Park, D.D.,
" Jonas Greene,	" Thomas Smith, B.D.

Those entitled to seats, but not present, were :

Rev. Charles H. Albert,

" Jacob Bredberg,

" John Cauch,

" James W. Coe,

" H. H. DeGarmo,

" John Foster,

" Benjamin R. Gifford,

" Charles B. Guillemont,

" William F. B. Jackson,

" Benjamin H. Hutchins.

Rev. Thomas Lyle,

" Matthew Magill,

" James S. McGowan,

" William Mitchell, M.D.,

" Theodore N. Morrison, D.D.,

" John Portness,

" George Sayres,

" William M. Steele,

" Robert Trewartha,

" John R. West.

There being a quorum of the Clergy, the list of Parishes entitled to representation was read. The Certificates of the Lay Delegates were, on call, presented, and referred to a Committee, consisting of the Rev. SILAS TOTTEN, D.D., Hon. S. H. TREAT, and the Secretary.

The Committee reported as correct the following :

St. John's, Algonquin..... { William Estergren.

Redeemer, Cairo { W. H. Candee,
H. L. Halliday,
John Rosenberg.

St. Mark's, Chester { C. F. Jones, M.D.,
R. B. Servant,
John Swanwick.

St. Peter's, Chesterfield..... { Thomas S. Gelder,
Robert Oliver.

Christ, Chicago { A. C. Calkins,
Henry W. Fuller,
M. B. Rich.

Grace, Chicago..... { Charles H. Brower,
Melville Fuller,
Henry C. Ranney.

Holy Communion, Chicago { E. Dorsen,
R. D. Van Wagenen,
James J. White.

St. Ansgarius', Chicago..... { T. J. Peterson,
J. M. Shonbeck,
Hans Yansen.

List of Parishes Entitled to Representation.

<i>St. James', Chicago</i>	{ D. J. Ely, C. R. Larrabee, Talman Wheeler.
<i>St. John's, Chicago</i>	{ Job Carpenter, George Gardner, Shepard Johnston.
<i>Trinity, Chicago</i>	{ George R. Chittenden, L. B. Otis, D. C. Soranton.
<i>St. John's, Decatur</i>	{ Lowber Burrows, Daniel C. Lockwood, Wm. J. Quinlan.
<i>Zion, Freeport</i>	{ D. S. Brewster, Earom Mayer, Thomas Webster.
<i>Grace, Galena</i>	{ Richard Seal, Frederick Stahl.
<i>Trinity, Jacksonville</i>	{ Wm. K. Dewey, John Flack, Henry Stryker.
<i>Christ, Joliet</i>	{ William Adams, B. H. Cheney, M.D., D. E. Sibley.
<i>St. Paul's, Kankakee</i>	{ Alfred Daniels, William Sibley.
<i>St. John's, Kewanee</i>	{ Isaac Harper, J. Hopkins, R. P. Parriah.
<i>St. James', Lewistown</i>	{ C. E. Fahnestock, S. Corning Judd.
<i>St. John's, Lockport</i>	{ John Griswold, Wm. Hanley, M.D., Hiram Norton.
<i>St. Paul's, Peoria</i>	{ A. G. Tyng, Samuel Wilkinson.
<i>St. John's, Quincy</i>	{ Henry Allen, Henry Head, H. A. Williamson.
<i>Christ, Robin's Nest</i>	{ John Moss, R. F. Seabury, Benjamin Tucker.
<i>St. Paul's, Springfield</i>	{ Wm. H. Bailhache, Ninian Edwards, Samuel H. Treat.
<i>Grace, Sterling</i>	{ F. D. Batchellor, L. Hopgood, Wm. Muir.
<i>St. Jude's, Tiskilwa</i>	{ Josiah Barnard, Wm. E. Remington.

List of Parishes Entitled to Representation—Lay Delegates Present.

<i>St. Paul's, Warsaw</i>	{ P. A. Barker, J. W. Marsh, I. M. True.
<i>Christ, Waukegan</i>	{ William Bealey, William Freeman, Charles R. Steele.

The Secretary then called the names of the Lay Delegates, and the following were found present :

A. C. Calkins, M. B. Rich—*Christ, Chicago*.
 Charles H. Brower, Melville W. Fuller, Henry C. Ranney—*Grace, Chicago*.
 R. D. Van Wagenen, James J. White—*Holy Communion, Chicago*.
 John M. Shonbeck, Hans Yensen—*St. Ansgarius', Chicago*.
 G. R. Larrabee—*St. James', Chicago*.
 Job Carpenter, George Gardner, Shepherd Johnston—*St. John's, Chicago*.
 L. B. Otis—*Trinity, Chicago*.
 Daniel C. Lockwood—*St. John's, Decatur*.
 Frederic Stahl—*Grace, Galena*.
 Alfred Daniels—*St. Paul's Kankakee*.
 J. Hopkins, R. P. Parrish—*St. John's, Kewanee*.
 C. E. Fahnestock, S. Corning Judd—*St. James', Lewistown*.
 A. G. Tyng, Samuel Wilkinson—*St. Paul's, Peoria*.
 Henry Allen, Henry Head, H. A. Williamson—*St. John's, Quincy*.
 Ninian W. Edwards, Samuel H. Treat—*St. Paul's, Springfield*.
 Wm. Freeman, Charles R. Steele—*Christ, Waukegan*.

<i>Whole number of Parishes entitled to representation</i>	61
<i>Whole number of Certificates approved</i>	48
<i>Whole number of Parishes represented</i>	36

There being present a Canonical number of Lay Delegates, thus constituting a quorum of both Orders, the Convention was declared to be duly organized and ready for business.

The "Rules of Order" were then read.

The election of Secretary being next in order, it was, on motion, unanimously

Resolved, That the ballot be dispensed with, and the present Secretary be elected *viva voce*; whereupon the Rev. CHARLES A. GILBERT was re-elected Secretary.

Election of Treasurer—Resolution of Courtesy—Standing Committees.

A similar motion being made with reference to the election of Treasurer, Mr. GEORGE P. LEE was unanimously re-elected Treasurer.

On motion, it was then

Resolved, That Clergymen present not entitled to seats in the Convention, Clergymen from other Dioceses, and Candidates for Holy Orders, be admitted to honorary seats in this Convention, and that they be requested to hand their names to the Secretary.

The Bishop gave notice that the front seats of the East Transept were reserved for this purpose; whereupon the following Clergymen took seats accordingly :

Rev. Lyman Freeman, Diocese of Wisconsin.

" George Gibson,	"	"
" Mosely Morris,	"	"
" R. F. Sweet,	"	"
" John Wilkinson,	"	"
" G. W. Dubois,	"	Iowa.
" C. S. Percival,	"	"
" C. B. Stout,	"	"
" M. V. Averill,	"	Indiana.
" Wm. Lusk, Jr.,	"	"
" E. James Purdy,	"	"
" F. M. Gregg,	"	Kentucky.
" James Saul,	"	Pennsylvania.
" E. P. Wright,	"	Ohio.

Also, Messrs. D. F. Fleetwood and Frederick C. Whitehouse, of Illinois, Messrs. C. R. Brainard, C. C. Tate and A. W. Snyder, of Wisconsin, Candidates for Holy Orders.

The Bishop then appointed the following Standing Committees :

I. *On the Incorporation of Churches*—Rev. T. N. Benedict, S. C. Judd, C. R. Larrabee.

II. *On Finance*—Rev. Silas Totten, D.D., G. R. Chittenden, N. W. Edwards.

Inspectors of Election—Application of Parishes.

III. *On Privilege*—Rev. R. H. Clarkson, D.D., Rev. J. W. McCullough, D.D., R. B. Servant, L. B. Otis.

IV. *On Legislation*—Rev. Samuel Chase, D.D., Rev. W. H. Roberts, S. H. Treat, Wm. W. De Wolf.

V. *On the Extension of the Church*—Rev. H. N. Bishop, D.D., Rev. T. N. Morrison, D. D., Rev. D. W. Dresser, R. D. Van Wagenen, R. P. Parrish, Benjamin Dorsey.

VI. *On Unfinished Business*—Rev. C. E. Cheney, William Wilkinson.

The Bishop also appointed the Inspectors of Elections as follows :

For Standing Committee :

Clerical Votes.

Rev. J. W. Coe,
Moses G. Bacon.

Lay Votes.

Rev. C. A. Bruce,
James G. Wright.

For Deputies to General Convention :

Clerical Votes.

Rev. Clinton Locke,
S. R. Dolbee.

Lay Votes.

Rev. A. W. Spor,
James Clark.

For Provisional Deputies to General Convention :

Clerical Votes.

Rev. H. T. Hiester,
F. A. Warner.

Lay Votes.

Rev. H. W. Beers,
Lowber Burrows.

For Trustees of the Protestant Episcopal Church in the Diocese of Illinois :

Clerical Votes.

Rev. Thomas Mitchell,
B. H. Cheney, M.D.

Lay Votes.

Rev. H. W. Woods,
Naason Young.

The "Papers of Application" for admission into union with the Convention were, on motion, re-

Resolutions concerning Grace Church, Galesburg.

ceived from the following Parishes, and referred to the Committee on the Incorporation of Churches :

St. Mark's, *Evanston.*
Trinity, *Shelbyville.*
St. Mark's, *Chicago.*

St. Luke's, *Chicago.*
St. Stephen's, *Chicago.*

MISCELLANEOUS BUSINESS.

Miscellaneous business being in order, the following Preamble and Resolution were then introduced :

WHEREAS, The Parish of Grace Church, Galesburg, did, in violation of Section 3, Canon X., of this Diocese, as well as of Title I, Canon 12, of the Digest of Canons of the General Convention, employ as their "Stated Minister," a Presbyter not canonically connected with this Diocese; and also, since about the 13th day of May, A. D. 1865, with full knowledge of the Canons in such case provided, and of the action of the ecclesiastical authority of the Diocese, procure and permit to officiate as their Rector the same Presbyter, who had been, as they well knew, canonically prohibited from officiating in this Diocese; and

WHEREAS, It is essential to the very existence of the Church, that the law of its organic life and its discipline should be enforced and maintained. Therefore,

Resolved, That this Convention, under a solemn sense of responsibility, and in the discharge of a duty devolved upon it by Article XIV. of the Constitution of this Diocese, does hereby "wholly dissolve the connection with the Diocese" of Grace Church, Galesburg.

Pending the debate, the following was offered as an amendment :

Resolved, That the resolution be referred to a special committee of eight, to consist of our Delegates to General Convention, to report at the next Convention.

Pending the debate upon this amendment, the following was offered as a substitute to the amendment:

Admission of Parishes on Payment of Dues.

Resolved, That the subject of Grace Church, Galesburg, be referred to a committee, to consist of four Clergymen and three Laymen, to report at this Convention.

Before the debate was concluded the Treasurer laid upon the Secretary's table a list of the Parishes which had paid their dues since the opening of the Convention. Whereupon the debate was suspended, the list of Parishes called, and the following Certificates of Lay Delegates were presented, and approved by the committee :

<i>St. Paul's, Alton</i>	{ S. R. Dolbee, J. W. Schweppe, J. C. Topping.
<i>Trinity, Aurora</i>	{ S. B. Hawley, M. D., C. F. Jauriet.
<i>Ascension, Chicago</i>	{ M. S. Bacon, Samuel Gehr, S. W. Johnson,
<i>Atonement, Chicago</i>	{ Thomas G. Baxter, Henry Keep, Reuben Tayler.
<i>St. Luke's, Dixon</i>	{ William W. DeWolf, James K. Edsall, W. T. House.
<i>St. Mark's, Geneva</i>	{ James L. Carey, B. F. Towner.
<i>St. John's, Gillespie</i>	{ Benjamin Dorsey, Richard Dorsey, Charles Francis.
<i>St. John's, Naperville</i>	{ William B. Greene, James G. Wright.
<i>Christ, Ottawa</i>	{ A. W. Dow, F. C. Prescott.

The following answered to their names and took their seats as members of the Convention :

S. B. Hawley, M.D.. C. F. Jauriet—*Trinity, Aurora*.

M. S. Bacon—*Ascension, Chicago*.

Thomas G. Baxter, Reuben Tayler—*Atonement, Chicago*.

Wm. W. De Wolf, W. T. House—*St. Luke's, Dixon*.

Grace Church, Galesburg : Vote of Clergy and Parishes.

James L. Carey, B. F. Towner—*St. Mark's, Geneva.*

Benjamin Dorsey—*St. John's, Gillespie.*

James G. Wright—*St. John's, Naperville.*

F. C. Prescott—*Christ, Ottawa.*

On resuming the debate, an ineffectual motion was made to lay the substitute and the amendment to the original preamble and resolution upon the table.

The question recurring on the original preamble and resolution, and a call for a vote by orders being duly made, the preamble and resolution were carried by the following vote :

Of the Clergy—Ayes, 37 ; Noes, 7.

Of the Laity—Ayes, 22 ; Noes, 4.

CLERGY voting in the affirmative :

Rt. Rev. H. J. Whitehouse, D.D. L.L.D., Rev. Messrs. Peter Arvedson, H. W. Beers, T. N. Benedict, John Benson, C. A. Bruce, J. S. Chamberlain, Philander Chase, Samuel Chase, D.D., R. H. Clarkson, D.D., H. H. Cole, Wm. H. Cooper, Sidney Corbett, George D. Cummins, D.D., D. W. Dresser, S. R. Edson, John Gierlow, Charles A. Gilbert, Wm. Greene, Charles J. Hendley, H. T. Hiester, S. Russell Jones, J. Harris Knowles, Marcus Lane, Clinton Locke, J. W. McCullough, D.D., Thomas W. Mitchell, J. W. Osborne, J. B. M. Pedelupe, Wm. Reynolds, D.D., Warren H. Roberts, John B. Saye, A. W. Spor, George C. Street, O. B. Thayer, Silas Totten, D.D., and H. W. Woods.

CLERGY voting in the negative :

Rev. Messrs. H. N. Bishop, D.D., Chas. E. Cheney, Samuel Cowell, F. B. Nash, Wm. T. Smithett, E. B. Tuttle, S. R. Weldon.

LAITY.

PARISHES voting in the affirmative :

St. John's, Algonquin ; St. Paul's, Alton ; Trinity, Aurora ;

Redeemer, *Cairo*; Atonement, Grace, Holy Communion, St. Ansgarius', St. James', Trinity, *Chicago*; St. John's, *Decatur*; St. Luke's, *Dixon*; Grace, *Galena*; St. Mark's, *Geneva*; St. John's, *Gillespie*; St. Paul's, *Kankakee*; St. James', *Lewis-town*; St. John's, *Naperville*; St. John's, *Quincy*; St. Paul's, *Springfield*; St. Peters, *Sycamore*; Christ, *Waukegan*.

PARISHES voting in the negative:

Christ and St. John's, *Chicago*; St. John's, *Kewanee*; Christ, *Ottawa*.

St. Paul's, *Peoria*, divided.

On motion, it was

Resolved, That this Convention is always prepared to receive from the parish of Grace Church, Galesburg, an acknowledgment of their disregard of the ecclesiastical authority of the Diocese, and the Canons of the Diocese of Illinois and of the General Convention; and on the reception of such acknowledgment, this Convention will rejoice to receive the parish back into union with this body, and will ever pray for its spiritual prosperity.

On motion, it was

Resolved, That the Rev. Charles P. Clarke, although not having parochial charge, be admitted to a seat in the Convention of this Diocese, on the ground of "age and infirmities," under Art. V. Sec. 2, of Constitution and Canons of Diocese of Illinois.

The Parishes of Trinity Church, *Belvidere*, Trinity Church, *Polo*, and The Redeemer's, *Princeton*, asked to be admitted to seats in this Convention, the arrears of dues not being fully paid up. And their request was, on motion, referred to the committee on Privilege.

On motion, the Convention then adjourned, to meet again Thursday morning at nine o'clock.

SECOND DAY.

THE CATHEDRAL, CHICAGO,
Thursday, September 14, 1865.

The Convention met, pursuant to adjournment,
at nine o'clock, a. m.

Morning Prayer was read by the Rev. CHARLES J. HENDLEY, Deacon, and the Rev. THOMAS W. MITCHELL; concluding Prayers and Benediction by the Bishop.

The Convention was then called to order by the Bishop, and the roll called by the Secretary.

The following Clergy, not present the day before, answered to their names:

Rev. Jacob Bredberg,
" H. H. De Garmo,

Rev. B. R. Gifford,
" Wm. F. B. Jackson,
Rev. George Sayres.

The following Lay Delegates, not present the day before, also answered to their names:

William Estergren—*St. John's, Algonquin.*
H. H. Candee, H. L. Halliday—*Redeemer, Cairo.*
Samuel Gehr—*Ascension, Chicago.*
Talman Wheeler—*St. James', Chicago.*
George R. Chittenden—*Trinity, Chicago.*
J. R. Phelps—*Trinity, Polo.*

The minutes were read, amended and approved.

The certificates of Lay Delegates, not presented the day before, were then called for, whereupon the

following were laid upon the Secretary's table and approved by the committee :

<i>Christ, Rushville</i>	{ Dewitt C. Johnston,
	{ E. V. H. Seeley.
<i>St. Peter's, Sycamore</i>	{ Isaac Johnson,
	{ J. G. Ketchum.

The names of the Lay Delegates were called, but none were found present.

Trinity Church, *Geneseo*, then asked to be restored to its seat in the Convention, the arrears of dues not having been fully paid.

On motion, it was

Resolved, That the papers of Trinity Church, *Geneseo*, be referred to the committee on Privilege.

The Committee on the Incorporation of Churches presented the following report :

REPORT OF COMMITTEE ON THE INCORPORATION OF CHURCHES.

The Committee on the Incorporation of Churches respectfully report, that five Parishes have applied for admission into union with the Convention, viz. : St. Luke's Church, Chicago, St. Mark's, Chicago, St. Stephen's, Evanston, Trinity Church, Shelbyville. The committee find the papers presented by these Parishes correct, except those of St. Mark's, Chicago, in which there is no evidence of its having the constitutional qualification of six communicants.

THOS. N. BENEDICT,
S. CORNING JUDD,
O. R. LARRABEE.

On motion, the above-named Parishes, except the Parish of St. Mark's Church, Chicago, were *severally* admitted into union with the Convention.

 Report of Committee on Privilege.

The Bishop then stating to the Convention, that St. Mark's Church, Chicago, has at least six communicants, this Parish also was, on motion, admitted into union with the Convention.

The following Certificates of Lay Delegates were presented, referred to the committee, and approved :

<i>St. Luke's, Chicago</i>	{ George P. Lee, Charles A. Street.
<i>St. Mark's, Chicago</i>	{ Benjamin F. Guyton, A. B. Johnson, Andrew Marshall.
<i>St. Stephen's, Chicago</i>	{ John F. Beatty, A. McWhorter, W. H. Tobey.
<i>St. Mark's, Evanston</i>	{ Charles Comstock, John H. Kedzie.
<i>Trinity, Shelbyville</i>	{ Matthias Riffe, Thomas N. Thornton.

And the following Delegates answered to their names, and took seats in the Convention :

George P. Lee—*St. Luke's, Chicago*.
 Andrew Marshall—*St. Mark's, Chicago*.
 A. McWhorter—*St. Stephen's, Chicago*.
 Charles Comstock, J. H. Kedzie—*St. Marks', Evanston*.

The Committee on Privilege presented the following report :

REPORT OF COMMITTEE ON PRIVILEGE.

The Committee on Privilege, to whom was referred the application of Trinity Church, *Belvidere*, Trinity Church, *Polo*, The Redeemer's Church, *Princeton*, Trinity Church, *Geneseo*, beg leave to report, that they have all substantially complied with Canon XIII., and in the opinion of the committee are entitled to a representation under a liberal con-

Admission of Parishes.

struction of the Canon. They beg leave, therefore, to offer the following resolution :

Resolved, That the Lay Delegates of the Churches above named, be admitted to seats in this Convention :

ROBERT H. CLARKSON,
J. W. McCULLOUGH,
L. B. OTIS.

On motion, the above resolution was unanimously adopted.

The Certificates of the Lay Delegates were then presented, referred to the committee, and approved, viz. :

<i>Trinity, Belvidere</i>	{ Jabez H. Fitch, Nijah Hotchkiss, N. H. Merchant.
<i>Trinity, Geneseo</i>	{ Willis Hinman, Harry McArthur.
<i>Trinity, Polo</i>	J. K. Phelps.
<i>The Redeemer's, Princeton</i>	{ Wm. Bacon, M. D. Ferdinand Horton.

And the following Delegates answered to their names, and took seats in the Convention :

N. H. Merchant—*Trinity, Belvidere*.
Willis Hinman—*Trinity, Geneseo*.
J. K. Phelps—*Trinity, Polo*.
William Bacon, M.D.—*The Redeemer's, Princeton*.

The request of St. Matthew's Church, *Bloomington*, to be admitted to a seat in this Convention, although its dues have not been fully paid, was, on motion, referred to the Committee on Privilege.

The Parishes of The Church of the Ascension, *Chicago*, Trinity Church, *Geneseo*, and The Redeemer's Church, *Princeton*, asked permission to record upon the Journal of this body their con-

Concurring in the vote dissolving the connection of Grace Church, Galesburg.

currence in the action of the Convention, dissolving the connection with this Convention of the Parish of Grace Church, Galesburg. On motion, permission was granted, on the ground that these Parishes were previously in union with the Convention.

A similar request was made by St. Luke's Church, *Chicago*, but, on motion, refused—the Parish having never, until the present session, been admitted into union with the Convention.

The Rev. W. F. B. JACKSON, Rector of St. Paul's Church, Springfield, made a similar request, which, on motion, was unanimously granted.

The Bishop then delivered his Fourteenth Annual Address.

After which the Convention took a recess until three o'clock, P. M.

SECOND DAY—AFTERNOON SESSION.

The Convention was called to order by the Bishop at three o'clock, P. M.

The following Certificate of Lay Delegates was presented, referred to the committee, and approved:

Emmanuel, Rockford { R. P. Lane, M.D.,
Horace Starkey.

The names being then called, R. P. LANE, M.D., answered, and took his seat in the Convention.

The Secretary asked for an Assistant, and nominated the Rev. J. HARRIS KNOWLES. The nomination was, on motion, confirmed.

The Standing Committee of the Diocese made the following report :

REPORT OF THE STANDING COMMITTEE OF THE DIOCESE OF ILLINOIS.

I. The Standing Committee of the Diocese of Illinois would report to the Convention that the committee was organized in the office of N. B. Kidder, Sept. 30, 1864, by the election of Rev. T. N. Benedict, President, and Rev. C. Locke, Secretary.

The papers consenting to the consecration of Rev. Dr. Vail as Bishop of Kansas, were signed.

John B. Saye was recommended to the Bishop for Deacon's Orders.

II. The papers consenting to the consecration of Rev. A. C. Coxe as Assistant Bishop of western New York, were signed.

The following resolutions were adopted as expressive of the sense of the Board in the matter of the Wardens and Vestry of Grace Church, Galesburg, and a copy sent to the Bishop, signed by all the members of the Board excepting one, the Rev. Dr. Clover :

WHEREAS, we are fully advised that the Rt. Rev., the Bishop of the Diocese, did, on or about the first day of October, address an official letter to the Wardens of Grace Church, Galesburg, calling their attention to the fact that they had entirely disregarded all canonical duty in the assumed settlement as Rector, of the Rev. J. W. Cracraft, D.D., and advising them that he was not a clergyman belonging to his jurisdiction, and therefore not eligible as Rector ; that the Bishop did also further enumerate distinct canonical charges, which he has transmitted to the ecclesiastical authority of Ohio, with the request that the said Dr. Cracraft might be remanded for ecclesiastical inquiry to the Diocese of Ohio, in which his canonical residence is ; and

WHEREAS, the Wardens and Vestry of said Grace Church, on the receipt of said communication from the Bishop, have not only neglected and withheld all expression of their sense of the offence committed against the canons and rules of the Church, and a dutiful regard to the admonition, but, on the contrary, have in a meeting of the Vestry proposed a series of resolutions, in which they assume that the Bishop deprived

them of the pastoral services of Dr. Cracraft solely on account of his own political sentiments, and identify his official action entirely with the complaint and movements of certain individuals whom they condemn; and,

WHEREAS, said Wardens and Vestry did allow or procure that the aforesaid official letter of the Bishop, together with their own resolutions, should be put into the hands of the Hon. C. B. Lawrence, on which he prepared a letter replete with many statements and false issues, setting forth that the Bishop had acted arbitrarily, with tyranny, mainly on political grounds, and actuated by extreme partisan views adverse to the government of these United States, to which we are assured the Bishop has ever been most heartily loyal; and,

WHEREAS, the said letter of Judge Lawrence, including the official letter of the Bishop to the Wardens and the resolutions of the Vestry before mentioned, was sent to the *Chicago Tribune*, and there published and circulated before any answer was transmitted, so as to meet the Bishop in advance of said publication, or any notice had been taken of his communication; and,

WHEREAS, after the said resolutions had been thus furnished for publication, which in themselves are discourteous and irrelevant, they were sent to the Bishop, accompanied by a petition that the Rev. Dr. Cracraft should not be removed, assuming throughout that the Bishop had removed him on the representation of Mr. Sydney Myers, and for political opinions, and that the said resolutions do not regard or notice the real causes and character of the action of the Bishop, and have thus contributed in the same manner to evoke a false and wicked clamor, through the secular press against the Bishop. Therefore,

Resolved, That the whole conduct and proceedings in the affair of the Wardens and Vestry of Grace Church, Galesburg, appears to us reprehensible, and at variance with the truth, order, and harmony of the Church, and have given rise to many gross misconstructions of the Bishop's action, by all those ignorant of the laws of the Church.

Resolved, That we hereby advise the Rt. Rev. the Bishop, who has laid before us the papers in the case, asking our advice, that he shall decline to render to said congregation any Episcopal services, or notify the election or settlement of a permanent Rector or Minister in the said parish, until reparation deemed by him equivalent shall have been made for the miseries thus inflicted on the Bishop and on the Church.

Resolved, That we advise the Bishop, in the event of the refusal of this reparation satisfactory to himself, to bring the case before the next annual Convention of the Diocese, that

Grace Church, Galesburg, may be suspended from union with the same.

III. Dec. 20.—J. Wainwright Ray was recommended to the Bishop for Deacon's Orders.

The Board then resolved itself into the Missionary Committee, the Bishop in the chair.

The list of Missionaries was submitted by him, and adopted as follows :

Algonquin, Rev. P. Arvedson.	Lewistown, Rev. A. W. Spor.
Collinsville and Belleville, ———	Morris, Rev. J. McGowan.
Farmington, Rev. John Benson.	Pekin, Rev. W. M. Steel.
Geneseo, Rev. W. Greene.	Pern, Rev. M. Magill.
Geneva, Rev. Geo. C. Street.	Rushville, Rev. C. A. Bruce.
Jonesboro', ———	Shelbyville, Rev. J. Pedelupe.
Lee Centre, Rev. R. Trewartha.	Warsaw, Rev. W. M. Reynolds, D.D.

The Rev. W. Greene afterward declined the appointment. All these are at a stipend of \$150, excepting Algonquin, Jonesboro and Lewistown, which have \$200 each.

It was resolved that \$2400, in the opinion of the Board, is the minimum sum the Diocese should raise for Diocesan Missions this year; and also that this list of appointments and stipends be printed in the "*Northwestern Church*."

IV. Feb. 14, 1865.—Rev. W. H. Cooper was appointed a Missionary of the Board at Belvidere, with a stipend of \$150, and the Rev. John B. Sayr, a Missionary along the line of the Ohio and Mississippi Railroad, at the same stipend, provided that in both cases the previous stipends pledged be not interfered with.

Resolved, That the Treasurer of the Diocese be requested before each Missionary collection to call the attention of the Clergy to the fact, through the columns of the "*Northwestern Church*."

The Board then resolved itself into the Standing Committee and appointed as the times for the regular meetings the first Tuesdays in January, April, July and October, at 4 P. M., in the Church Guild Hall.

V. April 4th—Rev. Oscar B. Thayer, Deacon, was recommended to the Bishop for Priest's Orders.

VI. June 6th—Dewitt C. Howard was recommended to the Bishop as a candidate for Holy Orders, and Charles J. Hendley for Deacon's Orders.

VII. August 4th—J. Harris Knowles was recommended to the Bishop for Deacon's Orders.

The Bishop having asked for advice in the case of the Rev. J. W. Cracraft, D.D., of the Diocese of Ohio, the following communication was adopted and sent to him :

To the Rt. Rev. Henry J. Whitehouse, D.D., L.L.D., Bishop of the Diocese of Illinois:

The undersigned, members of the Standing Committee of the Diocese, in answer to your request for advice in the case of Rev. J. W. Cracraft, a Presbyterian of the Diocese of Ohio, now officiating in Grace Church, Galesburg, while canonically prohibited by you from so doing, respectfully submit the following:

Upon examination, we find the following material facts of the case: The Rev. Mr. Cracraft, while residing in this Diocese and canonically connected with the Diocese of Ohio, committed offences for which he became amenable to Can. 3, Tit. II of Digest. In accordance with the requirements of that Canon you gave notice of the same to the Ecclesiastical authority of Ohio, and at the same time sent the charges, nine in number, preferred against him. You also, as directed by Sec. 2d of the same Canon, prohibited Mr. Cracraft from officiating in this Diocese, which prohibition, as there prescribed, can terminate upon either of two conditions—your own satisfaction of his innocence, or his acquittal on trial. Upon receipt of the charges, the Bishop of Ohio instituted an inquiry, in conformity with the Canons of that Diocese, the result of which was that but three of the charges were found sufficient to sustain a presentment, and on these he was presented for trial. Without, however, proceeding to trial, he admitted the truth of the charges, confessed his guilt, and thereupon the Bishop, in compliance with the Canons of Ohio, passed the sentence of admonition. The Bishop then gave Mr. Cracraft what purported to be a Letter Dimissory to yourself; but it was of a qualified nature, not such a Letter as is prescribed in Sec. 7, Can. 12, Tit. 1, which governs such cases, and, therefore, you are under no obligation to receive it.

The prohibition you imposed upon Mr. Cracraft has not terminated by the fulfillment of either condition—you have not been satisfied of his innocence, nor has he been acquitted on trial, hence the prohibition continues in full force. Notwithstanding this, we see in a published letter from Mr. Cracraft to yourself, under date of May 13, 1865, that he declares his intention to officiate in Grace Church, Galesburg, and we learn he has actually carried that intention into effect. This conduct, in our opinion, calls for the severest reprehension. Had your course been wrong and illegal, it could have formed no justification for him to violate so grossly the Laws of the Church. Had he been aggrieved, or denied his rights, there was a legally constituted method of obtaining redress. The course, therefore, he has seen fit to pursue, is utterly sub-

versive of all law and order. We are at a loss for words sufficiently severe to condemn such conduct.

In view of the facts thus presented, we would respectfully advise you to regard the prohibition as still in force, and to give the notices required by Sec. 2, Can. 3, Tit. II. You will thus declare your intention to enforce the discipline and preserve the good order of the Diocese.

Not the least reprehensible part of the conduct of Mr. Cracraft and the Vestry of Grace Church, Galesburg, in this case, has been their studious endeavor to give publicity to the proceedings by publishing them in the secular prints, together with the most distorted views of the case; thereby creating erroneous impressions, and exciting odium against yourself. To counteract this as far as possible, we would suggest the propriety of your issuing a Pastoral Letter to your Diocese, giving a correct statement of the case.

If Mr. Cracraft and the Parish of Grace Church, Galesburg, still persevere in their contumacious course, we would advise you to refer the matter to the next Convention of this Diocese, where, we doubt not, you will be sustained in the course you have pursued, the cause of law and order vindicated, and sound discipline maintained.

VIII. September 6th—March Chase was recommended to the Bishop as a candidate for Holy Orders.

All of which is respectfully submitted.

THOS. N. BENEDICT, *President*,
CLINTON LOCKE, *Secretary*.

The next business in order being the elections, and first that of the Standing Committee, the ballot was, on motion, unanimously dispensed with, and the Rev. Messrs. T. N. BENEDICT, CLINTON LOCKE, H. W. BEERS, and Messrs. F. A. BRYAN, A. O. CALKINS and N. B. KIDDER were elected members of the Standing Committee.

The Convention then went into an election for Deputies to the General Convention.

Pending the result, it was, on motion,

Resolved, That the Secretary cause to be printed seven hundred copies of the Journal and Bishop's Address, and send two copies to each of the members of the Convention,

Election of Deputies to General Convention.

and one copy to every ten Communicants in each Parish, and the usual copies to the Bishops, Secretaries of Convention, and periodicals of the Church; and that he cause to be printed three hundred extra copies of the Bishop's Address, in separate pamphlet form; and that every Clergyman in the Diocese be requested to read the same in his pulpit; and also, that the Secretary seek proposals from various printing offices for the printing of the Journal and Bishop's Address, and select from the same at his discretion.

On motion, it was

Resolved, That the Treasurer be instructed to pay one hundred and fifty dollars *per annum*, out of the Contingent Fund, to the Secretary.

The Inspectors of Election for Deputies to General Convention then reported the following as having received a majority of the votes of both Orders, and they were therefore declared elected :

Rev. Samuel Chase, D.D.,	Mr. Geo. P. Lee,
" R. H. Clarkson, D.D.,	" L. B. Otis,
" George D. Cummins, D.D.	" S. H. Treat.

On motion, the ballot was dispensed with, and the Rev. W. H. ROBERTS elected a Deputy to the General Convention.

It was then moved and seconded to dispense with the ballot for the purpose of electing S. CORNING JUDD a Deputy to the General Convention. A unanimous vote being necessary, it was not carried.

The Convention went into an election for one Lay Deputy to the General Convention.

Pending the result, the following was offered :

Resolved, That the next Annual Convention of this Diocese be held in the Cathedral, Chicago.

To which an amendment was offered, substituting for "the Cathedral, Chicago," the words "St. Paul's Church, Peoria."

On motion, the amendment was rejected, and the original resolution adopted.

The Inspectors of Election announced the result of the ballot. There being no election, a third ballot was ordered.

Pending the result, the *Treasurer's report was called for, read, and referred to the committee on Finance.

The Inspectors of Election announced the result of the ballot. There was no choice.

It was then stated that when the ballot was dispensed with for the purpose of electing the Rev. W. H. ROBERTS a Deputy to the General Convention, the vote was not unanimous. This being necessary, the vote electing the Rev. W. H. ROBERTS was, on motion, reconsidered.

A fourth ballot was then ordered for one Clerical and one Lay Deputy.

Pending the result, Rev. WILLIAM REYNOLDS, D.D., on account of family and Parochial engagements, asked and obtained leave of absence after the close of the present session.

The Inspectors of Election announced that the Rev. W. H. ROBERTS had received a majority of

* For this full and excellent report, see Appendix.

Election of Provisional Deputies.

the votes of both Orders. He was, therefore, declared elected as Deputy to the General Convention.

An ineffectual motion was made to dispense with the ballot for the purpose of electing Mr. WILLIAM W. DEWOLF as Deputy.

Whereupon a fifth ballot was ordered, which resulted in the choice of Mr. WILLIAM W. DEWOLF. He was, therefore, declared elected.

On motion, it was

Resolved, To dispense with the ballot for the purpose of appointing a committee of five to nominate Provisional Deputies to the General Convention.

The Bishop appointed as such committee Rev. Messrs. SAMUEL CHASE, D.D., R. H. CLARKSON, D.D., Messrs. L. B. OTIS, S. H. TREAT, and WM. W. DEWOLF.

Pending the nomination, the Treasurer presented and read the report of the Endowment Fund Committee, which was, on motion, referred to the committee on Finance.

The nominating committee presented the following names for Provisional Deputies to the General Convention :

Rev. John Benson,	Mr. J. F. Beatty,
“ H. N. Bishop, D.D.,	“ G. R. Chittenden,
“ D. W. Dresser,	“ S. C. Judd,
“ J. W. McCullough, D.D.,	“ C. R. Larrabee.

On motion, the question was put upon each name separately, when they were all severally elected.

On motion, it was

Resolved, That so much of the Bishop's Address as relates to the legislation of the State in 1860-61, touching the inter-

ests of this Church, be referred to a committee, to report upon the same to this Convention.

The Bishop appointed the following committee :
SAMUEL CHASE, D.D., L. B. OTIS, and S. H. TREAT.

The committee made the following report :

The committee to whom that portion of the Bishop's Address, relating to the legislation of the State in 1860-61, touching the interests of the Church, was referred, beg leave to report :

That they have had the subject under consideration, and find that the whole subject matter was passed upon by the Convention in 1861, and that all efforts to secure the desired legislation at the hands of the State have proved abortive. They therefore recommend the following :

Resolved, That this Convention re-iterates the action in the matter in 1861, and orders the Secretary to insert the same in the pages of the journal, as the expression of its fervent wish and determination.*

On motion, it was

Resolved, That so much of the Bishop's Address as relates to the foundation of a new Canon for the discipline of lay members, be referred to the committee on Legislation, to report at the next Convention.

It was, on motion,

Resolved, That a committee of three, one clergyman and two laymen, residing in Chicago, be appointed to take into consideration the expediency of making arrangements for the preservation of documents, and the appointment of a Registrar to take charge of the same.

Resolved, further, That if such preparation can be made, the Rev. Marcus Lane be requested to act as Registrar, to be guided by rules which they may prescribe.

As such committee the Bishop appointed the
Rev. H. W. BEERS, Messrs. G. R. CHITTENDEN
and H. W. FULLER.

* See Journal of "Twenty-Fourth" Convention, pp. 22-24.

Elections—Resolution of Thanks.

On motion, the ballot was dispensed with for the purpose of re-electing the Endowment Fund committee, substituting the name of Mr. R. D. VAN WAGENEN for that of Mr. A. E. NEELEY.

On motion, the following preamble and resolution were adopted :

WHEREAS, The presentors in the late case against the Rev. Mr. Hager have been sued for proctor's fees, in such case,

Resolved, That the matter of such suit and fees be referred to a committee consisting of one clergyman and two laymen, who shall report for the action of this body.

The Bishop appointed, as said committee, Rev. SAMUEL CHASE, D.D., Messrs. S. C. JUDD and GEO. P. LEE.

On motion, the ballot was unanimously dispensed with, and the Rev. H. W. BEERS, Rev. SAM'L CHASE, D.D., Rev. S. RUSSELL JONES, Messrs. J. F. BEATTY, G. R. CHITTENDEN, and GEO. P. LEE were elected Trustees of the Protestant Episcopal Church in the Diocese of Illinois.

A similar motion prevailing, the Rev. SILAS TOTTEN, D.D., and SAMUEL WILKINSON were unanimously elected Trustees of Jubilee College.

On motion, it was

Resolved, That the thanks of this Convention be tendered to the clergy, congregations and citizens of Chicago, for their kind hospitality to the members—Clerical and Lay—of the Convention.

After which the Convention took a recess until Friday afternoon at five o'clock, in order to attend the consecration of St. Mark's Church, Evanston, at ten o'clock, a. m.

THIRD DAY.

The Bishop, accompanied by a large number of the Clergy and Lay Delegates, proceeded, in cars kindly tendered by the officers of the North Western Railroad Company for the special use of the Convention, to Evanston for the purpose of consecrating St. Mark's Church to the worship of Almighty God.

The Instrument of Donation was presented and read by Mr. CHAS. COMSTOCK, Senior Warden of the Parish, and the Sentence of Consecration published for the Bishop by the Rev. JOHN W. BUCKMASTER, Rector.

Morning Prayer was begun and continued to the Creed by the Rev. THOMAS SMITH, the Lessons being read by the Rev. H. W. WOODS and the Rev. C. P. CLARKE.

The Opening Collects were said by the Rev. J. W. OSBORNE, and the Litany by the Rev. J. W. BUCKMASTER.

The Ante Communion Service was read by the Bishop, the Epistle and the Gospel being read by the Rev. SAMUEL CHASE, D.D. The Alms were appropriated to Parish purposes.

The Sermon was preached by the Bishop, the text being the third verse of the third chapter of the book of Exodus.

The Bishop then proceeded with the Holy Communion, consecrating the elements and administering them to the Clergy, Lay Delegates and congregation present.

THIRD DAY—AFTERNOON SESSION.

THE CATHEDRAL, CHICAGO,
September 15, 1885.

The Convention re-assembled in the Cathedral, Chicago, at five o'clock p. m., and was opened with prayer by the Bishop.

The Bishop having called the Convention to order, it was, on motion,

Resolved, That the minutes of the Convention be made up by the Secretary, under the sanction of the Bishop, without being read to the Convention.

On motion, the Clerical Deputies to the General Convention were appointed a committee "to draft, with the advice and approbation of the Bishop, a report of the state of the Church in this Diocese, to be presented to the General Convention," under Canon XVII. of Canons of the Diocese of Illinois.

It was moved and seconded, that the resolutions submitted to the last Convention by the committee on Sunday Schools, be adopted.

Sunday School Resolutions.

The following were then offered as a substitute to the first resolution, and, on motion, adopted :

Resolved, That, in the opinion of this Convention, the Church Sunday School is not a system independent in itself, but an institution of the Church, in which children are taught that they are members of Christ, children of God, and inheritors of the kingdom of heaven, and, as such, are trained to fight manfully against the world, the flesh, and the Devil.

Resolved, That this Convention recommends each Parish Clergyman to assume the personal supervision of his school, and, so far as practicable, make the Catechism the basis of instruction in each and every class.

Resolved, That this Convention earnestly recommends to each Clergyman having a school in charge, the practice of openly catechising, on every Sunday, the entire school, accompanying the act with proper explanations, so that he may be enabled to effectively discharge the duty set forth in Canon XVIII. of this Diocese.

The second and third resolutions, which are as follows, were, on motion, adopted :

Resolved, That the Convention recommend each Parish Clergyman to fully and plainly instruct his people, the solemn parental obligation of instructing their children in the great religious truths and the true position of the Sunday School, with a view to induce more general interest in its welfare, to enlarge and improve its corps of teachers, and to procure a general attendance of the adults of the Parish upon the occasions of public Catechizing.

Resolved, That the Clergy be requested to adopt a uniform system of class books, which, beside the several statistics of service, attendance and lessons, shall show the age ; if baptized ; if confirmed ; if belonging to families of the Parish ; if parents are baptized and confirmed, and if taught at home ; number of times in attendance upon Church service ; text book ; and if teacher is a communicant.

The last resolution was, on motion, amended so as to read as follows :

Resolved, That a Committee be appointed to print and distribute such class books, and that the Clergy be earnestly requested to render a report embracing these statistics (with

Resolution concerning the state of the country.

such others as may be requested by the same), to said Committee, on or before the first day of September in each year; and that said Committee be requested to report thereon, and such other matters as may be deemed applicable, within the scope of the resolution under which this Committee was formed at the Convention.

The resolutions, as amended, were unanimously adopted.

On motion, Rev. T. N. BENEDICT, Rev. W. H. ROBERTS, Messrs. JOHN F. BEATTY, and GEORGE P. LEE, were re-appointed Committee on Sunday Schools.

On motion, adopted by a unanimous vote, the Convention standing, it was

Resolved, That this Convention, a representative portion of that Church of Christ upon earth, which is ever loyal, cordially responds to, and heartily indorses, the eloquent and patriotic expressions of thanksgiving uttered by the Bishop, in his annual address, for the return of peace to our beloved land, the establishment of the Union, the consolidation of our Government, and the deliverance of our country from the evil of human slavery; and also fully concurs in his touching and discriminating eulogy of our late martyred President, Abraham Lincoln.

On motion, it was

Resolved, That twenty dollars be appropriated to the Sexton of the Bishop's Church for his faithful services to the Convention.

The Report of the Finance Committee was presented and read.

REPORT OF COMMITTEE ON FINANCE.

The Committee on Finance, to whom was referred the Treasurer's report, having carefully examined the same and

Report of Committee on Finance.

inquired into the financial condition of the Diocese, beg leave to report, that they find the Treasurer's report entirely correct.

I. The indebtedness of the Diocese, not provided for, is as follows:

Contingent expenses, \$1,252.82. Of this, \$450 is contemplated for the printing of the Journal of this Convention, and \$160 as expenses to the General Convention.

To meet this indebtedness, the Committee would recommend to the Convention, that a convertible bond, or bonds, be issued, to run two years from date of the issue thereof; and that the Trustees of the Diocese be and are hereby authorized to issue and negotiate said bonds, and apply the proceeds to the payment of the above contingent expenses.

II. There is due upon the bonded debt of this Diocese, \$7,232.14. These bonds were due on the 1st of September, 1865.

The Committee recommend that the Convention take definite action in this matter.

III. There is due the Missionaries of the Diocese a balance of \$733.41. To cancel this, the Committee recommend the Convention to invite a united effort of the Parishes to pay it immediately.

In order to raise money for the Diocese the ensuing year, this Committee would recommend the adoption of the Endowment fund plan and the suspension of Canon XIII., so far as it requires collections to be made in the several Parishes on the first Sundays of May, August, November and February, in aid of the Diocesan Fund.

IV. The Committee would recommend that the indebtedness to the Diocesan fund of the following Parishes be remitted, and that the Treasurer of the Diocese be requested to inform these Parishes of the action taken, and that they be invited heartily to co-operate in the Endowment fund plan to meet these future assessments:

St. Thomas' Church, Amboy.	Trinity Church, Mattoon.
Christ " Aroola.	St. Stephen's " Pittsfield.
Christ " Collinsville.	Zion " Providence.
St. John's " Knoxville.	Grace " Rock Island Co.
St. John's " Lacon.	St. Thomas' " Salem.
St. Mark's " La Salle.	St. Mary's " Tuscola.
St. Paul's " Lee Centre.	St. George's " Utica.
Advent " Marengo.	

They also recommend, that the remaining Parishes in arrears be admonished and urged to remit their dues to the

Treasurer, and enter cordially upon the Endowment fund plan to meet their dues hereafter.

V. The Finance Committee, having examined the report of the Treasurer and Committee of the Endowment fund, find the same to be correct, and recommend the appointment of a Committee for the disposition of the fund.

Respectfully submitted,

S. TOTTEN, *Chairman.*

On motion, it was then

Resolved, That this Convention does not concur in the resolution offered by the Finance Committee, appointing a Committee for the disposition of the Endowment fund. (See above Report, ¶ V.)

An ineffectual motion was made to appoint a Committee of three, to report to this Convention upon the proper disposition of the Endowment Fund.

It was moved and seconded that the sum of \$733.00 be appropriated from the Endowment fund to the payment of the claims of the Missionaries of the Diocese. The motion was lost.

The following resolution was then offered :

Resolved, That the balance in the hands of the Endowment Fund Committee be appropriated, *first*, to the payment of the indebtedness due on the bonds of the Diocese; *secondly*, to the claims due the Missionaries of the Diocese; and *thirdly*, the balance to the liquidation of the bonds of the Diocese.

Whereupon, the further consideration of the disposition of the Endowment Fund was, on motion, laid upon the table for the time being, to consider the Contingent expenses of the Diocese.

Resolution to cancel indebtedness by subscription.

The first recommendation of the Finance Committee was then taken up (see Report, ¶ I.).

To which the following amendment was offered, but, on motion, rejected :

Resolved, That a special assessment is hereby levied on the Parishes, of a sum equal to fifty cents for each communicant, to meet present indebtedness to the Diocesan and Missionary Funds, to be paid by the first of November next, subject to all the provisions and penalties of Canon XIII., which shall be understood to apply to time as well as to amount.

The following resolution was offered :

Resolved, That each Rector, and the Lay Delegates from each Parish, subscribe what they will for the liquidation of the old floating debt of the Diocese, payable on or before the first day of January next.

To which the following amendment was, on motion, added :

Resolved, That the amount of \$733.41 due the missionaries, be added to the unpaid amount of contingent expenses.

And the resolution thus amended was, on motion, unanimously adopted.

The Secretary then called the list of Parishes, when the following amounts were pledged :

Trinity, Aurora	\$15 00	Trinity, Jacksonville	\$25 00
Trinity, Belvidere	10 00	Christ, Joliet	25 00
St. Matthew's, Bloomington	30 00	St. James', Lewistown	5 00
Ascension, Chicago	30 00	Christ, Limestone	5 00
Atonement, "	25 00	St. John's, Lockport	10 00
Christ, "	25 00	St. John's, Naperville	10 00
Grace, "	100 00	Christ, Ottawa	20 00
Holy Communion, Chicago	15 00	St. Paul's, Peoria	50 00
St. James', Chicago	150 00	The Redeemer's, Princeton	5 00
St. John's, "	60 00	St. John's, Quincy	75 00
St. Luke's, "	10 00	Christ, Robin's Nest	25 00
Trinity, "	175 00	Emmanuel, Rockford	25 00
St. John's, Decatur	20 00	St. Paul's, Springfield	25 00
St. Andrew's, Farm Ridge	12 00	St. Luke's, Wyoming	5 00
Grace, Galena	25 00		
Trinity, Geneseo	10 00	Whole amount	\$1,022 00

On motion, it was

Resolved, That the Treasurer be requested to write to the Parishes not represented this evening, state to them the action of the Convention in this matter, and request them to aid in making out the full amount required.

On motion, the resolution of the Finance Committee, in paragraph three of their report, was adopted, Canon XIII., so far as it relates to the mode of raising the Diocesan Fund, suspended, and the Endowment Fund plan adopted.

On motion, the dues of the Parishes named by the committee, in paragraph four of their report, were remitted, and the resolutions contained in the same section adopted.

The question recurring on the disposition of the Endowment Fund, a motion was made and seconded to appropriate two hundred and fifty dollars to St. Luke's Hospital, Chicago. But the motion was lost.

It was then, on motion,

Resolved, That the balance of the Endowment Fund be applied to the liquidation of the bonded debt of this Diocese.

A report of the committee appointed to consider the matter of Proctor's fees in the late suit against the Rev. E. W. Hager being called for, it was stated that the committee had partially attended to the matter, but had not been able fully to consider it, and were therefore not prepared to report to this Convention for definite action.

On motion, it was

Resolved, That the Treasurer of the Diocese be instructed to employ counsel to protect the interests of the assessors in the trial of the Rev. E. W. Hager, who are now sued for the payment of Proctor's fees.

On motion, it was then

Resolved, That after the usual religious exercises, the Convention adjourn *sine die*.

The Bishop then made a closing address ; the *Gloria in Excelsis* was sung by the Convention, and, after prayers and the Benediction by the Bishop, the Convention adjourned *sine die*.

HENRY J. WHITEHOUSE,

Bishop of the Diocese of Illinois.

CHARLES A. GILBERT,

Secretary.

REPORT OF TREASURER.

The Treasurer of Convention of the Diocese of Illinois presents the following as his report for the conventional year 1864-5, as appears by the books and accounts upon the first day of September, instant:

Expenses of the Diocese have been—

Episcopal salary.....		\$2,000 00
Missionary stipends appropriated by Board of Mis- sions—		
One stipend of.....	\$200 00	
Eleven stipends of \$150 each.....	1,650 00	
One stipend 5 mos at \$150 per an.....	62 50	
6 	75 00	
One, conditioned upon prior payment of those above stated.....	150 00	
	<hr/>	
	\$2,137 50	
Less portion of one stipend declined.....	97 50	
	<hr/>	
		2,040 00

CONTINGENT EXPENSES.

Semi-annual interest due January 1st and July 1st, to H. J. Whitehouse on bonded debt—6 per cent.— \$216.96 each.....	\$433 92	
Printing Journal, 1863-4.....	573 28	
Sundry expenses, for account books, post office and revenue stamps, blanks and printing, stationery, &c., including expenses of Secretary for same pur- pose.....	122 50	
Amount unpaid stipends 1863-4, for which last Con- vention attempted to provide by special collection, and charged here only to the extent so provided..	84 60	
	<hr/>	1,214 30
		<hr/> \$5,254 30

**To which should be added amounts owing
by last Convention as follows:**

Balance due upon printing Journal, 1862-3.....	\$190 41
Interest claimed upon same.....	39 48
Amounts due assessors in Hager trial, and allowed by last Convention.....	158 90
Balance due H. J. Whitehouse, 1st Sept., 1864, for amount simple accrued interest on bonded debt..	341 10
	<u>729 89</u>
Showing the amount of.....	\$5,984 19
as the floating debt.	
For a full financial statement, should be added the bonded debt of.....	7,332 14
Making the total indebtedness.....	<u>\$13,216 33</u>

Treasurer's Report.

The income has been as follows:

DIOCESAN FUND.

General appropriation 1862-3.....	\$1 00	
“ “ 1863-4.....	41 50	
“ “ 1864-5.....	2,269 46	
		\$2,311 96
Special appropriation of 1864 for printing expenses..		350 90

MISSIONARY FUND.

Collections.....	\$1,333 59	
Balance on hand Sept. 1st, 1864.....	205 00	
		\$1,335 64
Special collections for Missionary—deficiency, as per vote of last Convention.....		84 60

CONTINGENT FUND.

Balance 1st September, 1864.....	31 96	
		\$4,114 36
Now add, for full statement, amount nett receipts from Endowment Fund, as per first report.....	2,447 10	
Making total receipts.....		6,561 46
Showing deficit of.....		\$6,854 87

Separating the floating from the bonded debt, the following result is attained:

Appropriations and indebtedness, as above stated, for 1864-5...	\$5,984 19
Receipts, as above stated.....	4,114 36
Leaving deficit of.....	\$1,869 83
From this, however, may <i>legally</i> be deducted the excess of Missionary appropriations above collections; as the stipends are offered by the Board, and accepted by the Missionaries, subject to that condition. The difference is between aggregate appropriations.....	\$2,040 00
and amount paid, as per statement, marked—....	1,261 87
	778 13
Leaving balance of floating debt of.....	\$1,091 70
to be provided for by the present Convention.	

This deficiency arises from two causes: First, the inattention paid to the quarterly missionary collections; and, secondly, the failure of so many Parishes, either wholly or in part, to pay the assessment in aid of the Diocesan Fund. The former is depended upon for payment of stipends; the latter furnishes means to pay the Bishop's salary and the contingent expenses. Both are required by *Canon*; but to one attaches a penalty. And yet so far as the current expenses and work are concerned, the voluntary and compul-

Treasurer's Report—Continued.

sory systems seem almost equally at fault; as, for instance: Missionary appropriations, \$2,040.00; paid, \$1,261.87; due, \$771.87—a little more than two-thirds paid. Assessment, 1864-5, \$3,384.00; paid, \$2,259.46—about two-thirds paid.

Very many of the Parishes make no missionary collections; very few make the full number required by Canon; and the same may be said respecting the collections for Diocesan Fund.

The subjoined table shows the names and number of collections made by each Parish, and may be summed up thus:

MISSIONARY COLLECTIONS.

8 Parishes, three times.	5 Parishes, two times.
18 " once.	39 " none.
7 " four times.	

DIOCESAN COLLECTIONS.

10 Parishes, four times.	14 Parishes, two times.
6 " three times	31 " none.
16 " once.	

Whole number of Parishes, 77. Missionary Stations, 7.

The whole subject of a more thorough and efficient financial system for carrying on Diocesan work in greater breadth and vigor, and for paying the just indebtedness of the same, demands the serious and full consideration of the Convention.

The money received has been applied as follows:

DIOCESAN FUND.

Bishop's salary.....	\$2,000 00
Applied upon balance due 1st Sept., 1864.....	80 76
" Contingent Fund (10 per ct.).....	231 20
Total.....	\$2,311 96

CONTINGENT FUND.

Paid S. P. Rounds, printing.....	\$434 00
" sundry expenses for Secretary's blanks, postage, &c., and Treasurer's expenses for books, printing, post office and revenue stamps, stationery, &c.....	122 50
Total.....	\$456 50

MISSIONARY FUND.

Paid stipends.....	\$1,261 87
" of 1863-4, by aid of Missionary Deficiency Fund.....	84 00
Total.....	\$1,346 47

*Treasurer's Report—Continued.***Leaving amount of funds on hand as follows:**

From Contingent Fund.....	\$56 86
“ Missionary “	73 77
Total.....	\$130 63

Quite a large number of the Parishes upon the list are in arrears for more than one year. Some of them can probably never pay the amounts now standing against them. To continue to assess them seems useless, and also always falsifies the apparent financial strength of the Diocese. Some action would appear proper in this respect, in either remitting their assessments and starting with a clean sheet from this date, or in striking the names of such delinquent Parishes from the assessment roll. A subjoined list shows the amounts remaining due upon last of their assessments.

A very large number of the Parishes are exceedingly lax (as shown heretofore) in making the quarterly collections in aid of the Diocesan Fund, in many cases procrastinating until the opening of Convention before making any payments for the year then preceding. The consequence of such action is alike unfavorable to the Parish and the Diocese; to the former, in imposing at last the burden of paying the whole assessment at once, when, with much greater ease, it could be made in installments of one-fourth each, at intervals of three months. Upon the part of the Diocese, the salary of the Bishop is never more than one-fourth or one-third paid until in the fortnight preceding the Convention; and the Contingent Fund (being dependent upon payment of the assessment) is also without the power to meet any of the calls upon it for the common expenses of the Diocese. It has thus become a matter of delicacy for an honest man to procure the necessary material and labor for the absolute requirements of the same. The subjoined list shows the payments upon the Diocesan Fund, and the amounts remaining due upon the same.

The attention of Convention is again earnestly called to the amount of unpaid Missionary stipends—the deficit for this year being \$778.13, or a little more than 33½ per cent. of the appropriation. Last year, owing to the special effort inaugurated at the Convention, the deficiency was reduced to \$212.40; for the year 1862–3, to about 220.

The Missionaries all have small stipends and small salaries, and, as a whole, doubtless need the full payments, and that with scrupulous exactness as to time. Putting the matter upon no higher grounds, the best interests of the Diocese demand an exact fulfillment in this branch of expenditure; else at no distant day our broad missionary field may be

Treasurer's Report—Continued.

wholly without earnest and honest workers, and this very important branch of Church extension become wholly neglected.

The policy of shielding ourselves behind the legal liability should never be resorted to, except in case of inability to pay. That can hardly be pleaded in a Diocese embracing upwards of 14,000 Church attendants, with an appropriation but little exceeding \$2,000 per annum. Inattention to the requirements of the Canon and of an honest discharge of duty, it would seem, must now, rather than inability, be the plea made to our unpaid Missionaries.

The whole question of finances and the financial policy of the Diocese is respectfully and earnestly recommended to the careful attention of the Convention.

The floating debt now due from the Diocese, and demanding provision at this time, is as follows:

Unpaid stipends (if the Convention so please) for current year.	\$778 13
S. P. Rounds, balance printing Journal, etc.....	369 17
Assessors, &c., in Hager trial.....	158 90
Balance appropriation due H. J. Whitehouse on interest acct. to 1st July, 1865.....	694 26
Amount due to expenses of General Convention, say.....	160 00
	<hr/>
Estimate of printing Journal of present Convention.....	\$2,160 46 450 00
	<hr/>
	\$2,610 46
Without Missionary stipends (\$1,832 33) the amount of funds are—	
Balance Contingent Fund.....	\$50 86
“ Missionary “	73 77
	<hr/>
	\$130 63
	<hr/>
	\$2,479 83

The full statement, including the funded debt, is as follows:

Floating debt as above.....	\$2,479 83
Funded debt due 1st Sept., 1865.....	7,232 14
	<hr/>
Total.....	\$9,711 97

ASSETS.

Cash in hand, as above.....	\$130 63
“ from Endowment Fund.....	2,447 10
	<hr/>
	2,577 73
	<hr/>
	\$7,134 24

GEORGE P. LEE,
Treasurer of Convention.

Amounts Received from Parishes.

AMOUNTS RECEIVED FROM THE SEVERAL PARISHES.

Church.	Name.	Assessm't.	Mission'ry	Special Assess- ment.	Mission- ary Defi- ciency.
St John's.....	Albion	\$20 00	.....	.....	.....
"	Algonquin	10 00	\$8 90	\$2 00	\$1 22
St. Paul's.....	Alton .....	.....	2 60	.....	.....
Atonement	Bement	10 00	6 37	.....	.....
Zion	Brimfield	8 00	.....	60	.....
Trinity	Belvidere	20 00	3 30	.....	.....
Christ	Chicago	60 00	7 35	10 00	.....
St. James'	"	324 00	230 00	22 00	.....
St. Ansgarius'	"	23 60	17 02	.....	.....
Grace	"	164 00	77 32	30 00	.....
Trinity	"	150 00	118 03	28 20	30 00
St. John's	"	122 00	57 91	.....	.....
Holy Commun'n	"	30 00	.....	5 00	.....
St. Mark's	Chester	31 00	35 00	6 20	80
Redeemer	Cairo	30 00	.....	.....	.....
St Peter's	Chesterfield	12 00	.....	1 80	1 00
St. Paul's	Carlinville .....	.....	17 05	.....	1 50
St. John's	Decatur	46 00	36 40	7 00	.....
St. Luke's	Dixon .....	.....	15 95	.....	.....
Calvary	Farmington	29 00	29 05	6 20	.....
St. Andrew's	Farm Ridge	33 00	5 00	8 00	.....
Zion	Freeport	56 00	.....	9 60	.....
Grace	Galesburgh	27 00	.....	.....	.....
"	Galena	67 00	28 20	12 80	.....
St. John's	Gillespie .....	.....	11 40	.....	.....
Trinity	Jacksonville	68 00	48 00	13 40	7 00
Christ	Joliet	34 00	10 75	12 00	.....
St. John's	Kewanee	30 00	.....	6 00	.....
St. Paul's	Kankakee	17 00	12 18	.....	.....
Christ	Limestone	25 00	21 65	6 30	.....
St. John's	Lockport	22 61	5 80	3 20	10 50
St. James'	Lewistown	12 00	5 00	3 00	.....
St. Paul's	Lee Centre	8 00	10 75	3 80	.....
"	Manhattan	11 50	10 00	.....	.....
St. Thomas'	Morris	2 75	3 25	.....	.....
Christ	Ottawa	60 00	76 40	13 00	.....
St. Paul's	Peru	25 00	24 39	3 20	4 30
"	Peoria	98 00	141 87	19 00	.....
Trinity	Polo	24 00	.....	5 60	.....
The Redeemers	Princeton	12 00	.....	.....	.....
St. John's	Quincy	163 00	25 00	27 00	.....
Emmanuel	Rockford	40 00	5 00	12 00	.....
Christ	Robin's Nest	30 00	15 00	6 00	15 00
Trinity	Rock Island	30 50	26 50	4 20	.....

Amounts Received from Parishes—Continued

AMOUNTS RECEIVED FROM THE PARISHES—CONTINUED.

Church.	Name.	Assessm't.	Mission'ry	Special Assess- ment.	Mission- ary Defi- ciency.
Christ.....	Rushville .....	.....	\$5 40	.....	.....
St. Paul's.....	Springfield	\$151 00	60 70	\$28 40	.....
St. Peter's.....	Sycamore	28 00	.....	.....	.....
St. Jude's.....	Tiskilwa	15 00	.....	3 00	.....
"	Clay City .....	.....	5 00	.....	.....
Redeemer	Wilmington	25 00	3 00	4 20	\$2 10
Christ.....	Waukegan	65 00	16 00	13 00	.....
St. Paul's.....	Warsaw	44 00	.....	4 40	.....
Miscellaneous .....	.....	.....	55 20	.....	.....
Aurora	Trinity .....	.....	.....	8 00	95
St. Stephen's	Chicago .....	.....	.....	2 80	.....
Total .....	.....	\$2,311 96	\$1,333 65	\$350 91	\$84 60

Treasurer's Account with Convention.

*GEORGE P. LEE, Treasurer, in Account with the Convention.

1865.

DR.

Sept. 1.—For amount of cash in hand, Sept. 1, 1864,			
as balance of Missionary Fund.....		\$2 05	
For " Contingent Fund.....		31 25	
For Cash from the following named Par-			
ishes, for assessment of 1863-3.....	\$1 00		
" 1863-4.....	41 50		
" 1864-5.....	2,269 46	2,311 96	
For cash for special assessment of 1864....		350 90	
" for Missionary Deficiency Fund..		84 60	
" for General Missionary Fund....		1,333 59	
Total.....		\$4,114 36	

CR.

Sept. 1.—By paid sundries as per receipts and vouchers this day presented, as follows:

Paid Rt. Rev. Henry J. Whitehouse, D. D.,		
L.L.D., on account of Episcopal salary,		
and in full for 1864-5.....	\$2,000 00	
Paid do on ac't of interest on bonded debt	80 76	

By Missionary stipends, in part, as follows:

Rev. Peter Arvedson.....	130 00	
" James W. Coe	97 50	
" John Benson.....	97 50	
" Geo. C. Street	97 50	
" Robert Trewartha	97 50	
" James McGowan.....	97 50	
" Wm. M. Steel	97 50	
" Matthew Magill.....	97 50	
" Caleb A. Bruce.....	97 50	
" John B. M. Pedelupe	97 50	
" Wm. Reynolds, D. D	97 50	
" Wm. Greene	67 50	
" Alpheus Spor.....	40 62	
" John Portmess.....	48 70	1,961 87

Paid Missionary stipends in part for 1863-4:

Rev. Robert Trewartha.....	7 69	
" James W. Coe	7 69	
" Wm. Brittain.....	7 69	
" John Benson.....	7 69	
" Samuel Goodale.....	7 69	
" J. W. McCullough, D. D.....	5 13	
" John Cauch.....	5 13	
" John B. M. Pedelupe.....	7 69	
" Jacob Bredberg.....	10 26	
" Geo. C. Street.....	7 69	
" M. Magill.....	7 69	
" James McGowan.....	2 56	84 60

* The Treasurer's Report bears date of the 1st September.

Treasurer's Account with Convention—Continued.

Sept. 1—Paid S. P. Rounds on account of Printing Journals of 1863-4 and 1864-5.....		434 00
Paid do. printing (errors in Journal).....	4 25	
Paid Dunlap, Sewall & Spaulding for books and printing	66 50	
Paid Rev. C. A. Gilbert, Secretary of Convention, for printing certificates.....	12 00	
Posting Journals, &c.....	14 00	
Paid Stationery.....	14 50	
Paid P. O. and Revenue Stamps.....	11 25	51 76
Cash in hand to balance.....		130 63
		<hr/>
		\$4,114 36

ENDOWMENT FUND.

The Endowment Fund Committee of the Diocese of Illinois respectfully report as follows:

That immediately after their appointment, at the last annual convention, they commenced their labors in preparing for the details of this plan.

The very nature of the enterprise, comprising as it does, the reaching forth for a great number of small sums, from a great number of persons, necessitated the carrying out of the system into its minute details. The end sought to be attained was a plan so amplified that it might win its way and reach to every person (adult and child) in every Parish in the Diocese—and yet so simple that it might not lay too great a burden upon its friends and workers. Believing, earnestly, that an actual weekly offering of five cents by each subscriber was the only key to great success in the enterprise, the committee studiously made their blanks and books point in this direction. The work was one of some magnitude, and demanded and received much attention from the committee; but, with all the progress they could make, the details were not sufficiently adjusted so as to present the scheme to the Churchmen of the Diocese until the second Sunday in November last, upon which day, all the Parish clergy in the Diocese were invited to present the subject to their respective congregations. This, the committee believe, was generally done—exceptional cases, of course, there were, but, so far as we know, except in very few instances, the delay was unavoidable, and was made as brief as possible.

The committee entered upon their work with a full consciousness, that their labors were much amplified by reason of the haste with which the measure was hurried through the last Convention. The scheme needs reflection and careful examination, with some following up of the rapid aggregation of many small sums before its magnitude is apparent. The want of time, in this report, dwarfed the project in the minds of the members of that Convention, and hence, confidence, hope and consequent energetic action were the fruit of much time and labor.

The attention of the Clergy and laity was claimed by the committee in various circulars, for the purpose above named,

and also by an extended correspondence; but they have ever regretted that so much of this labor was put upon them, conscious that they were thus working at a great disadvantage.

The committee organized the 22d of September, 1864, by the election of Geo. R. Chittenden, President, and Samuel Gehr, Secretary; they have held semi-monthly meetings during the year. On the 2d of January, 1865, after mature deliberation and consultation with friends of the movement, they ordered manufactured in Connecticut one thousand Endowment Fund boxes for distribution among families in furtherance of inducing and perpetuating the feature of an *actual weekly giving*.

Feeling the inadequacy of correspondence in reaching the individuals, upon whose action the scheme must depend, and after much delay by reason of connection with the army, on the 10th of April last, the committee effected an engagement with the Rev. Samuel Chase, D.D., and availed themselves of his services to visit the different Parishes in the Diocese, to prominently introduce the movement and to actually organize the same. The result in these cases has been very gratifying, though so late in the year that its benefits are not so apparent in the present as, we think, they will be in preceding years.

Thirty-five Parishes have joined in the movement, though many of them at a very late date.

The record shows a success wherever the plan has been heartily tried, and more money raised than could, probably, have been in any other way.

The failing, however, is general in the practical working of the plan, the payments being either deferred or anticipated for a quarter of a year. In this case, to many it only becomes one more Church tax, while the charm of the weekly offering is that no one feels it a burden. Hence, all can join, even the parent or the little child, and so there results a great aggregate without a regret or hardly a self-denial.

The receipts to the fund have been, as follows:

Three thousand, four hundred and thirty-three dollars and seven cents, from the following Parishes:

St. Luke's Dixon.....	\$ 44 75
St. Ansgarius', Chicago.....	21 65
St. John's, Chicago.....	339 25
Redeemer, Wilmington.....	59 85
Trinity, Shelbyville.....	76 40
Trinity, Chicago.....	529 95
Grace, Galena.....	12 40
St. Andrew's, Farm Ridge.....	44 60
Christ, Ottawa.....	104 25
Emmanuel, Rockford.....	14 00

Report of Endowment Fund Committee—Continued.

Grace, Chicago.....	\$264 10
St. Paul's, Peru.....	20 80
St. Paul's, Springfield.....	171 25
St. Mark's, Geneva.....	14 10
Christ, Waukegan.....	76 05
St. James', Lewistown.....	3 25
Christ, Limestone.....	96 85
Cathedral, Chicago.....	410 00
St. Jude's, Tiskilwa, (personal).....	9 60
St. James', Chicago.....	439 60
St. Mark's, Chester.....	29 00
Trinity, Jacksonville.....	129 25
St. Thomas', Amboy.....	36 40
The Redeemer's, Cairo.....	79 90
St. James', Dundee.....	20 60
St. John's, Allgonquin.....	26 00
Ascension, Chicago.....	140 77
Zion, Brimfield, (personal).....	2 60
Christ, Chicago.....	25 05
Christ, Robin's Nest.....	58 00
St. Peter's, Chesterfield.....	5 90
St. Paul's, Carlinville, (personal).....	2 60
Holy Communion, Chicago.....	13 00
St. Paul's, Lee Centre.....	5 00
St. Luke's, Wyoming.....	9 10
St. John's, Kewanee.....	5 20
Calvary, Farmington.....	33 80
Various personal subscriptions detached from Parishes.....	80 90
Received for sale of boxes.....	14 00
Total.....	\$3,533 07

Thirty-five Parishes in all, of which many commenced late in the year, and have made but one quarter's payment.

The expenses have, of course, been relatively heavy, having to provide books and blanks for seventy-seven Parishes, and which have all, with one exception, been retained to be used in the service during the next year, as we hope.

Expenditures are as follows:

1884.		
Nov. 21.	Paid Tribune Co., for circulars and cards used at the last Convention.....	\$17 00
1885.		
Jan. 19.	Paid Dunlap, Sewell & Spaulding, for Treasurer's book and bills.....	43 50
	Discount on drafts.....	20
May 15.	Paid Culver, Page & Hoyne, bill of books for Parish Treasurers, and printing since September 14.....	313 00
	Paid Barnum & Bro., for 1000 Endowment Boxes.....	500 00
	Paid freight on the same.....	2 35
		<u>\$876 05</u>
	Leaving balance of.....	<u>\$2,657 02</u>

Report of Endowment Fund Committee—Continued.

Due Rev. Dr. Chase, for expenses.....	\$76 60	
“ “ “ services.....	33 32	
		<u>\$209 92</u>
Net balance.....		<u>\$2,447 10</u>

The largest item of boxes will, in a greater or less degree, be repaid. This amount will depend upon the liberality of the Churchmen to whom sent; but considerable returns are expected therefrom.

There need be no more printing done for a long time, as the books already distributed will last for five years.

The committee acknowledge, with gratitude, the favors of *printing* the Parish Treasurer's books free of charge, the expense being upon stock and binding; the free transportation by Merchant's Dispatch, from Albany to Chicago, of 500 boxes; the free use of American and United States Express Companies, transported from Chicago to all parts of the Diocese of boxes, books, packages, &c.; the gift of a draft book, and of a card for papers, &c., at the Church Guild Hall.

They also gratefully acknowledge the gratuitous service performed by the Parish Treasurers throughout the Diocese, upon some of whom, quite an amount of care and patient toil has been imposed.

The committee recommend this whole plan to the Convention for its full examination and elaboration, as a means, at no distant day, for the receipts of all Church funds.

All of which is respectfully submitted, by order of the Committee.

GEO. R. CHITTENDEN, *Chairman.*

Secretary's Account with Convention—Statistics of Diocese.

CHAS. A. GILBERT, *Secretary, in account with the Convention.*

		Dr.	Cr.
1864.			
Sept. 15	To Balance on hand.....	\$ 3 57	-----
Oct. 22	To Cash, from Treasurer.....	12 00	-----
1865.			
Aug. 1	To Cash, from Treasurer.....	14 00	-----
1864.			
Oct. —	Mailing Bishop's Address.....		\$ 1 18
Nov. 11	Express Charges on Journals.....		1 20
	Wrapping paper.....		1 90
	Postage on Journals.....		8 53
1865.			
Aug. 1	Printing Blank Forms.....		10 00
	Envelopes for the same.....		1 00
	Postage.....		3 69
Sept. 11	Stationery for Convention.....		1 00
	Balance.....		1 07
		\$29 57	\$29 57

The following table is given to show, at one view, the condition of the Church in the Diocese of Illinois for each period of five years, from the organization of the Diocese to the present time:

	1835	1840	1845	1850	1855	1860	1865
Number of Clergy.....	5	13	26	30	41	57	89
Number of Parishes.....	6	18	27	50	54	65	96
Number of Communicants.....	28	967	730	1336	1821	3070	3854

CANON VIII.

OF PAROCHIAL ASSOCIATION AND INCORPORATIONS.

SECTION 1. It shall be lawful for any number of persons not less than twelve, males of full age, friendly to the Episcopal Church, and desirous of concentrating their endeavors, to associate and organize themselves as a Parish in the following manner:

I. Notice shall first be given to the Bishop, or, if there be no Bishop, to the President of the Standing Committee, of the intention thus to associate and organize. Said notice shall be in writing, and contain such information in the premises, as may enable the Bishop to judge of the propriety of the act, which paper shall be signed by the persons respectively, who propose to organize. If the Bishop approve of the proposed organization, he shall give a written certificate to that effect, which approval shall be transmitted to the Secretary of the Convention with the other papers, and the approval of the Bishop of the organization be essential for the admission of the Parish into union with the Convention. The notice to the Bishop shall contain the following Article: "We, whose names are hereunto affixed, deeply sensible of the truth of the Christian Religion, and earnestly desirous of promoting its holy influences in our own hearts, and in those of our families and neighbors, do hereby associate ourselves under the name of ———, in communion with the Protestant Episcopal Church in the United States of America, and the Diocese of Illinois, the authority of whose Constitution and Canons we do hereby recognize, and to whose Liturgy and mode of Worship and Discipline we promise conformity."

On the approval by the Bishop, or in the event of a vacancy in the Episcopate, by the President of the Standing Committee, of the proposed organization the proceedings shall be as follows:

1. Notice shall be given, on some occasion of public Morning Service, at least two weeks previous to the time of meeting, that the persons belonging to the Protestant Episcopal Church, or desirous of uniting with the same, will meet at a time and place specified, for the purpose of incorporating themselves, adopting a constitution for the Parish, and electing the requisite number of wardens and vestrymen. This notice shall be given by the clergyman, if there be one, and if not, by some neighboring clergyman, invited to hold service, and give the notice, and also preside on the occasion of the meeting for organization.

2. At the time of the meeting, the clergyman, as aforesaid, shall preside; a Secretary shall be appointed; a book provided for the minutes, in which should be first entered the names of the persons who attend, and are qualified to vote, and a record made of all papers and action, previously had, in reference to the association and organization.

3. A Constitution for the Parish shall then be adopted according to the prescribed form :

See "CONSTITUTION AND CANONS OF THE DIOCESE OF ILLINOIS," p. 23.

4. All the provisions of the statute for religious incorporations of the State of Illinois, and of any Canon of the General Convention, shall be strictly followed and observed, and all the acknowledgments or record, thereby required, be duly made, and the whole proceedings of the meeting be certified by its presiding officer and Secretary.

5. The application for admission into union with the Convention of the Diocese shall be forwarded to the Secretary of the Convention at least one month before the meeting of the annual Convention, which application shall be accompanied with a copy of the minutes duly certified, and of all the other papers, the certificate of the Bishop, approving of the organization, and the proof of record or other acts required by the statute. Provided, however, that such Parish shall have at least six communicants to entitle it to representation in the Convention.

DIRECTIONS.

PRELIMINARY.

1. For Parochial Association there must be at least twelve persons of full age friendly to the Episcopal Church. Sec. 1.

NOTICE TO THE BISHOP AND APPROVAL.

1. Notice must be first given to the Bishop of the intention thus to associate.
2. The notice to the Bishop must contain the Article beginning—"We, whose names"—to—"promise conformity."
3. This notice in writing must "contain such information in the premises as may enable the Bishop to judge of the propriety of the act."
4. The Bishop, if he approves, will then give a written Certificate to that effect, and this Certificate is initiatory and fundamental for the admission of the Parish into union with the Convention.

PROCEEDINGS AFTER THE RECEIPT OF THE BISHOP'S APPROVAL.

1. Notice on some occasion of public morning service at least two weeks previous, in the words and tenor of subsection 1.
2. Notice must be by a Clergyman.
3. The same Clergyman must preside at the meeting for organization.

THE MEETING FOR ORGANIZATION.

1. Clergyman, as aforesaid, must preside.
2. Secretary be appointed.
3. A Book provided for the Minutes.
4. The entry first made of all persons who attend and are qualified to vote.

Meeting for Organisation, continued—Application for Union with the Diocesan Convention.

5. A record must be made in order of all Papers and action previously held. This will include, necessarily:

1. The notice to the Bishop.
2. His approval.
3. The papers or action collateral.

6. A Constitution for the Parish must be there adopted as prescribed in form in Canon VIII, p. 23, of the Diocese of Illinois.

7. Steps must be taken to incorporate legally under "the Statute for religious Incorporation of the State." Also, of any Canon of the General Convention. Those having reference might be, Tit. I, Canon 12, § VI, [2]. Tit. III, Canon 5, § 5, I, II.

All acknowledgments and record must be duly made.

8. Proceedings of meeting certified by the Presiding Officer and Secretary.

APPLICATION FOR UNION WITH THE DIOCESAN CONVENTION.

1. Application must be forwarded to the Secretary at least one month before the Annual Convention.

2. Accompanied by a copy of minutes duly certified.

3. All other Papers embraced, viz:

1. Notice to the Bishop.
2. Certificate from Bishop.
3. Proof of public notice and its due form.
4. The minutes of meeting.
5. The Constitution as prescribed.
6. Proof of legal incorporation, of acknowledgment and record.
7. Certificate that Parish contains at least six communicants.

If the minutes have been fully and properly kept, and papers transcribed in order, the above will require little more than the certified copy of the minutes themselves.

DECLARATION

*Of the Bishop and Clergy of the Protestant Episcopal Church
in the Diocese of Illinois, on the melancholy death of our
Chief Magistrate, the President of the United States.*

WHEREAS, in the dispensation of Providence, infinite in wisdom, tender in love and working all things after the counsel of His own will, our venerated Chief Magistrate has been taken away by the violence of a wicked man, and the whole nation mourns the dark and terrible calamity:

We, the Ministers of God, in our behalf and that of the Protestant Episcopal Church in the Diocese of Illinois, desire hereby to give utterance to our humiliation, under the solemn discipline of the Lord: our fellowship with the stricken nation, our solicitude for those in authority under their heavy burdens, our humbling anxiety in this crisis of our national life, and our respectful sympathy with the bereaved family which laments the irreparable loss of a husband and father.

We acknowledge the goodness through which, notwithstanding the shock so foreboding to our social polity, the evil was restrained from extremer wickedness, our Government preserved from disorder, our people from confusion, and the administration has been settled in order, tranquility and strength.

We shall not cease, in public and in private, to offer our humble prayers and intercession, that the awful trial may work "the peaceable fruits of righteousness," and through the Holy Spirit, making us to will and to do those things which are good, that all may tend to advance and hasten the

Declaration, continued.

restoration of union, peace and love over our whole land to the glory of God's name and the blessing of His chosen people.

CHICAGO, Wednesday, April 19, 1865.

Henry J. Whitehouse,
Bishop of the Diocese
of Illinois.
H. W. Beers.
T. N. Benedict.
John Benson.
Hiram N. Bishop.
Jacob Bredberg.
Samuel Chase.
Chas. E. Cheney.
C. P. Clarke.
R. H. Clarkson.
L. P. Clover.
James W. Coe.
W. H. Cooper.
Sidney Corbet.
Erastus De Wolf.
D. W. Dresser.
John Foster.
Benjamin R. Gifford.
C. A. Gilbert.
Samuel Goodale.
Wm. Green.
Jonas Greene.
E. W. Hager.
H. T. Hiester.
Peter Arvedson.

John Cauch.
B. Hutchins.
Geo. H. Jenks.
S. Russell Jones.
Clinton Locke.
Thomas Lyle.
J. W. McCullough.
M. Magill.
Wm. Mitchell.
F. B. Nash.
J. Wesley Osborne.
Roswell Park.
J. B. Pedelupe.
Wm. M. Reynolds.
Warren H. Roberts.
Thomas Smith.
Wm. T. Smithett.
Wm. M. Steel.
G. O. Street.
Oscar B. Thayer.
Silas Totten.
Robert Trewartha.
E. B. Tuttle.
S. R. Weldon.
J. A. Woodward.
James S. McGowan.

PAROCHIAL REPORTS.

The following portions of the Clerical, Missionary and Parochial Reports are published by the direction of the Bishop of the Diocese.

The various statistics contained in them have been carried out in the Tabular Statement. Additional facts throwing light on the condition of the Parish, or the duties performed by Clergymen without cure, are given here in full.

Whole number of Reports.....	92
From Clergymen without cure.....	11
From Parishes.....	81

SUMMARY OF THE PAROCHIAL REPORTS.

The comparative inspection of the Table of this year and of the last, will give the following results :

	1864.		1865.
<i>Baptisms—</i> Infants	754	.....	979
Adults.....	119	.....	203
	<hr/>		<hr/>
Total.....	873	.....	1,182
<i>Communicants—</i> Admitted.....	239	.....	443
Received	265	.....	304
Removed.....	338	.....	313
Died	61	.....	61
	<hr/>		<hr/>
Whole number....	3,639	.....	3,854
<i>Marriages</i>	238	.....	256
<i>Burials</i>	544	.....	465
<i>Confirmations</i>	327	.....	585
<i>Sunday Schools—</i> Teachers.....	615	.....	593
Scholars.....	4,695	.....	4,309
Contributions, whole amount.....	\$121,935		\$131,332.02

St. John's Church, Algonquin, Rev. Peter Arvedson, Missionary.

Our little Church building will be finished in three or at most four weeks; it will cost about \$2,500. We were fortunate to secure in the enterprise the services of Henry White, Esq., to whom the Parish is much indebted for the thorough and workmanlike manner in which the work has been done. Besides officiating, as by statistical report, at Algonquin and

Alton—Amboy.

Dundee, the Missionary has baptised eleven children, and held services and preached on week day evenings once in every four weeks at a country school house, eight miles distance from his residence. Although there are in the neighborhood but three families connected with the Church, and no permanent organization can be reasonably looked for, nor pecuniary compensation expected, yet, as the attendance has in every instance been good, he feels it his duty as well as privilege thus to continue sowing the good seed. He also intends to open services and preach on week day evenings once in four weeks in the village of Crystallake, four miles from his home; he regrets deeply that no candidates for confirmation have been presented, and no communicants added. The Parish will be in arrears on their Church building enterprise about \$700, which must be borrowed and mortgage on the Church given to secure it, in order to pay up the workmen. If some persons, having the ability, would consider us worthy of their aid, and enable us to pay this debt and have this first house of worship in the village consecrated to the service of Almighty God, according to our Apostolic and beautiful order, a permanent foundation would then, we trust, be laid for a work redounding to the glory of God and instrumental in the salvation of souls.

St. Paul's Church, Alton, Rev. J. W. McCullough, D.D., Rector.

Within the conventional year a debt of \$6,285, most of it long standing, has been liquidated; and, with the exception of a few hundred dollars, the Church is now free from debt. In this respect the Parish is now in a much better state than it has been for many years.

It is due to S. R. Dolbee, Senior Warden, to state that he has generously cancelled a debt long due to himself of upwards of \$1,600. This is not included in the above liquidated debt of \$6,285.

At the present time arrangements are being made and nearly completed for repairing the Church edifice and improving its surroundings at an expense of \$600 or \$700. Of this sum upwards of \$300 are the proceeds of a "Ladies' Entertainment." The balance has been or is to be raised by special subscription. The work is to be commenced at once.

St. Thomas' Church, Amboy.....Rev. R. Trewartha, Minister.

This Parish is without a Church building. The parishioners attend for the present St. Paul's, Lee Centre. However, by

the blessing of God, they hope, ere long, to have a Church of their own.

Christ Church, Arcola.....Rev. J. W. Osborne, Missionary.

I have visited the Parish, but the Wardens and Vestry say they cannot make any provision for the support of the service.

St. John's Church, Aurora, Rev. J. Harris Knowles, Minister.

The field is large and of much promise. The growing importance of Aurora demands a more centrally located building. Could such be had, the interest of many in the Church would be revived; and others, favorably disposed to our Communion, would gladly avail themselves of the increased facilities thus afforded.

Trinity Church, Belvidere.....W. H. Cooper, Rector.

My Parochial report embraces the period from Jan. 1, 1865, when, after having officiated occasionally since November, I assumed formal charge of the Parish as Rector. The list of Families and of Communicants has been carefully revised, and none reported but such as are in actual attendance upon the Church and Sacraments. The congregation at Shattuck's Grove has been included in the foregoing statistics.

Towards the close of last year the present Rector found the Parish almost "demoralized," or rather discouraged by repeated failures, and the pressure of a heavy debt. Feeling, however, that the Parish *ought not* to become extinct; and that the fine Church edifice *could and should* be saved to our Communion, he, at great pecuniary risk, accepted a call to the Rectorship asking for his support only the weekly offertory, and an annual "donation," stipulating also the immediate extinction of the Church debt of \$1,400. This was soon paid off, so that we now own a corporate property worth, probably, not less than \$4,000; and the offertory is working so admirably, as to the mode of collection, that the writer would not willingly substitute it by any other. The Parish is poor, however, and cannot do what it would wish to do. Much ground has been lost which it will require time, faith, energy, and perseverance to recover.

Bement—Bloomington.

We need a Chapel at Shattuck's Grove, and another in South Belvidere. At both points the field is white to the harvest. In order to growth we must have the buildings; but I cannot ask my people, so soon after the sacrifice they have just made, to provide them. \$140 have still to be provided for an Organ Harmonium, and the Parish Church needs fencing, painting and refitting. We are also striving to do somewhat for outside objects, and in fulfilment of canonical requirements.

Church of the Atonement, Bement, Rev. J. W. Osborne, Rector.

The Parish is in a very fine condition; the congregation is on the increase; the people are very liberal, and in earnest in the Church work, and all we want is a Church building to become self-supporting.

St. Matthew's Church, Bloomington, Rev. Henry Woods, Rector.

Owing to the long vacancy, combined with other causes, the present Rector found the Parish at the time of his beginning his duties, at very low ebb. It had no property—not even a place of worship—and some friends of the Church feared that this field would have to be abandoned. But with the divine blessing, on about ten months of arduous and earnest labor, the Parish now owns a Church edifice and a comfortable rectory. We are preparing also for the reception of an organ, which is nearly finished, and will cost \$2,000. Our prosperity in the material temple has been encouraging. We trust also that in spiritual things we have not been stationary. The additions to the Church, though not very numerous, have been of those who display great earnestness, and a high tone of Christian sentiment. The earnest hope and prayer of the Rector is, that the good work will grow rapidly as time advances. That the Lord will more abundantly bless his labors, and that with the Holy Ghost sent down from heaven, with the preaching of the gospel in the Church, and the exercise of earnest pastoral care, there may be a large in-gathering of souls into the fold of Christ. It may be observed that we have given nothing to missions outside of the Parish this year. But when it is remembered how much had to be done to put our Church in working order, and that this was essentially a missionary field, this will cause little surprise.

Brimfield—Cairo—Carlinville—Centralia—Chester.

Zion Church, Brimfield, . . William W. Church, Senior Warden.

We have had no services since Dr. Chase left, November, 1862, till last Sabbath, August 27, when Rev. Mr. Chamberlain preached for us, and has kindly agreed to give us a service every two weeks. So we thank God and take courage.

Church of the Redeemer, Cairo, Rev. Thomas Lyle, Rector.

On the 20th of November, 1864, our Church, finished and all paid for, was solemnly consecrated by the Rt. Rev., the Bishop of the Diocese, greatly to the joy of the parishoners.

We have lost during the past year, by removals and death, some valued members; yet the Parish more than holds its own in numbers, and is constantly gaining in influence.

Several members in the congregation have lately joined in presenting to the Church a massive and beautiful stone font.

St Paul's Church, Carlinville, Rev. D. W. Dresser, Rector.

Of the \$1,724, reported under head of Parish Purposes, the largest part has been contributed toward the building of the Church, which is progressing slowly; but, we trust, rapidly enough to be ready for use by Christmas, in an unfinished state.

In this Parish, the same remarks will apply as in Chesterfield, in relation to "Catechetical Instruction;" but it is found exceedingly hard to keep up a Sunday School in cases where but very few take any interest in the matter, where the minister is absent every alternate Sunday.

St. John's Church, Centralia, . . Rev. J. W. Osborne, Missionary.

I have visited this place, but the few Episcopalians left, are not able to support the service. If we had a Church building of our own, the congregation would support a minister.

St. Mark's Church, Chester, . . Rev. Wm. Mitchell, M.D., Rector.

Through many discouragements within the past year, we have been sustained in the regular discharge of our minis-

Chesterfield—Ascension, Chicago—Atonement, Chicago.

terial duty; and now another year ended. We brush away the tear, press down the misgiving of our own unprofitable service, and look out in new hope that the Saviour will bless us with greater success by His closer presence, and in our weakness become our strength.

The unsettled condition of the people is the great hindrance to Church growth. However, by divine grace and God's goodness to us as a Parish, every demand made upon us has been paid promptly, except foreign missions.

St. Peter's Church, Chesterfield, Rev. D. W. Dresser.

The number of families and of souls is taken from last year's report. The minister himself personally oversees the Sunday School, regularly questioning them and addressing them, when present; but otherwise, there is no "Public Catechetical Instruction."

Church of the Ascension, Chicago, . . . Rev. H. W. Beers, Rector.

This report covers a period dating from April 1, 1865, at which time the present Rector took charge of the Parish. The Rector is cheered in his labors by the co-operation of a people second to none in the American Church for liberality and zeal. The prospect seems promising.

SUPPLEMENTAL

During the period extending from September, 1864, to April 1st, 1865 (not included in the foregoing statement), the congregation have contributed for general "Parish Purposes," about \$2,200.

Receipts from "Endowment Fund," \$140.21, and same paid to Diocesan Treasurer.

SAML. GEHR, *Sen. Warden.*

Church of the Atonement, Chicago, Rev. S. Russell Jones, Rector.

About the first of August I accepted the Rectorship of the Church of the Atonement, Chicago. A fine lot has been procured on the corner of Ilvroop and Adams streets, fronting on Jefferson Park. Arrangements have also been made for a Church building, and it is expected that services will shortly be resumed. In this connection I feel it my duty to add a

Christ, Chicago—Grace, Chicago—Holy Communion, Chicago—St. Ansgarius', Chicago.

record of my acts for the past conventional year. Until the first of January, 1865, I was the Rector of the Church of the Ascension, Chicago. Having at that date resigned my connection with that Parish, I have assisted the Bishop in the Cathedral Services down to the present time.

Christ Church, Chicago,.....Rev. Charles H. Cheney, Rector.

The Parish seems flourishing in all respects.

During the past year we were compelled to have but one Sunday service each week, on account of the sale of our old Church edifice; hence the small number of Sunday services reported. The amount of offerings given does not include subscriptions to the new building, of which I have no sufficient data at hand.

Grace Church, Chicago,.....Rev Olintoock Locke, Rector.

Other Church Offerings include: Sanitary Commission, \$1,615; St. Luke's Hospital, \$1,381.94; Nashotah, \$94.00; Faribault, \$24.30; Church at Algonquin, \$37.00; St. Ansgarius' Church, \$10.00; Theol. Education, \$20; St. Stephen's, \$250. To these may be added, with justice, \$250, contributed by a generous parishoner toward the support of the Rector of St Stephen's, and \$200 by another toward S. Marks, making a sum total of near \$4,000—a splendid contrast with the \$432 last year reported. The Parish has advanced very greatly in every way during the year. The Rector is also Chaplain of St. Luke's Hospital, where he has daily prayer, and a short service on Sundays, and has baptized there three adults, and eight children, and buried three persons.

Church of Holy Communion, Chicago..Rev. J. Gierlow, Rector.

The present Rector, having had charge of the Parish only since August, this report is necessarily imperfect; and yet it is as near correct, as might well be expected under the circumstances. The Parish has labored under many disadvantages; but, by the blessing of God, things do now seem to be working more prosperously.

St. Ansgarius' Church, Chicago.....Rev. J. Bredberg, Rector.

Besides, as the statistics show, the Rector has officiated to

St. James's, Chicago—St. John's, Chicago.

a congregation at Neoga, 120 miles from this city, once in two months; but during the summer season he has been prevented, by severe sickness, from attending to his ministerial duties for six weeks, during which time the service in the Church has been sustained by lay-reading. Having in a great measure recovered, the Rector has renewed his duties, content to labor in Faith and patience, trusting to God to give the increase.

St. James' Church, Chicago... Rev. R. H. Clarkson, D.D., Rector.

Twenty thousand dollars of the sum (\$23,750) included under the head of Church Offerings, were contributed, I am happy to say, by a member of St. James' Church, for the endowment of a Professorship in a Church Institution.

St. John's Church, Chicago.... Rev. H. N. Bishop, D.D., Rector.

In the item, "Other Church Offerings," \$1100 was appropriated for a lot for the Parsonage; \$350 for St. Luke's Hospital, Chicago; \$152 for the Chicago Bible Society; \$300 for Ministerial Education, given chiefly by one member of the Parish, \$250 for enlargement of Sunday School Library; \$175 for a Monitor Organ for the Sunday School; \$350 for tokens of esteem to the Rector and his family, by the congregation; \$141 for Endowment of the Episcopate of Kansas; \$75 for the Diocese of Iowa; \$28 for Mission at Yankton, Dacotah Territory; \$500 for the Sanitary Fair, in goods and money; \$341.75 for the Endowment Fund of the Diocese—Total, \$9,522.75.

The demand for pews has made another enlargement of our Church building necessary. This work is now in progress, and when completed, which will be in a few days, we shall have additional accommodations for nearly 200 persons. The Rector acknowledges with gratitude, many substantial acts of kindness to himself and family from the beloved flock committed to his spiritual oversight.

The Rector's missionary duties have been chiefly confined to Harlem, about nine miles west of the city, where there are *three* zealous communicants of the Church, and where he has preached once in two weeks, Sunday afternoons, during the past year. There is a reasonable prospect that we shall have, in the course of the ensuing year, a Church building at Harlem and a vigorous, though not a numerous Parish.

Trinity Church, Chicago.. Rev. Geo. D. Cummins, D.D., Rector.

The chief fact in the growth of this Parish during the past year is the purchase of a Mission Chapel on Monroe Street, where free services for the neighborhood are held each Sunday, and also a Mission Sunday school.

Clay City and Lawrenceville Mission: Rev. J. B. Saye, Missionary.

CLAY CITY, St. PAUL'S (not organized).

Church Wardens—Charles Peshall, William W. Jones.

Families, 13; communicants, 12; total No. of souls, 64.

Baptisms—Infants, 1.

Celebration of Divine Service—Sundays, 13.

Contributions—Missions: Diocesan, \$5; Parish purposes, \$53.

LAWRENCEVILLE MISSION.

Families, 6; communicants, 13; total number of souls, 34; individuals not thus included, 6.

Baptisms—Infants, 1; marriages, 1; burials, 1.

Celebration of Divine Service—Sundays, 6; other days, 1.

Not included in the above report, I have celebrated Divine service in other localities, including several visits to Vincennes, and one to Evansville, Ind., 16 times.

The many Sundays, the past year, in which I have not celebrated Divine service has been owing to two causes: 1st Feeble health; and 2d, The difficulty in obtaining suitable houses in which to assemble the congregations desirous of having Church services.

Christ Church, Collinsville Rev. John Portmess, Minister.

The Parochial report is for 8 months, commencing in January of the present year, and does not include a small congregation in the city of Belleville, 12 miles distant, where I minister twice each month. There are in Belleville 18 persons who have been confirmed and entitled to receive the Holy Communion. Being only a Deacon, of course they have not had an opportunity to communicate.

A few ladies here built a beautiful little Chapel, with 100 sittings. It has not yet been dedicated. They have contributed, during the 8 months, \$134 for ministerial support, and \$5 for Diocesan fund. They are very anxious to secure the exclusive services of a clergyman.

Dundee—Farmington—Galena—Geneva.

St. James' Church, Dundee.....Rev. Peter Arvedson, Minister.

The Parish was organized in September, A. D. 1864. The attendance upon the services has not been large, though tolerably regular, considering that most of the families connected with the Church live in the country, at a distance of from three to four miles.

The first payment on the Church has been made; the second and last, \$250, will be due the 1st of September, 1866, and is yet unpaid. The building requires some repairs, inside and out; our people are few and not very well off, but I think willing to do all they can. If the present Missionary, upon whom at present rests the whole responsibility of paying for the Church edifice, could be aided outside of the Parish to pay for it, the Parish would no doubt find the means to repair it; and the present Minister in charge, who also officiated at St. John's, Algonquin, would have cause to rejoice that, by God's blessing, he had been instrumental in laying a foundation for the Church in the place, upon which some more able minister of Jesus, by God's providence and blessing, may build a Spiritual temple of souls saved, to the glory of God.

Calvary Church, Farmington.....Rev. John Benson, Rector.

This Parish has lost by death and removal some of its most valued members. Several families have left for other places, so that our number is greatly reduced; yet those who remain do not purpose giving way under their discouragements, but rather to work and wait, in the strength of the Lord.

Though our lay reader, faithful for so many years, has left us, the Church is still kept open every Lord's day.

Grace Church, Galena.....Rev. Samuel Edson, Rector.

The Rev. Mr. Roberts resigned the charge of this Parish in February last, from which time the Church was left without the services of a clergyman until the present Rector took charge of the Parish, on the second Sunday in July last. This fact will explain the meagreness of the statistic report.

St. Mark's Church, Geneva,...Rev. George C. Street, Minister.

The state of this Parish is such that it only requires the faithful ministrations of a clergyman who can give his entire time to missionary work in this and the neighboring towns, to insure the speedy building up of a flourishing Parish.

St. John's Church, Gillespie, . . . Rev. Thomas W. Mitchell, Rector.

The report of St. John's, Gillespie, embodies the material of Bunker Hill Station, where there is now a parochial organization under the name of Christ Church. In Gillespie a creditable and successful effort has been made to raise money for the payment of the beautiful little Church which was consecrated on the Bishop's last visit to the Parish. Since that time the Church has been tastefully painted, at a cost of \$350. A liberal-minded and generous lady, Mrs. Levin Dorsey, of Kentucky, has presented the Parish with an expensive and handsome silver communion service. The population of Gillespie is small, and much lukewarmness on the subject of religion is painfully manifest, yet the Church has here a good measure of moral and material strength. Its extension must be necessarily slow, yet I think it is sure.

In Bunker Hill there is considerable energy and zeal manifested. An effort, and I have no doubt a successful one, will be made to build a Church by the spring of the year. The Parish, however, has lately sustained heavy loss by war or removals, and has not been quite so harmonious in its working since its organization and the election of a Vestry.

Christ Church, Joliet, Rev. Charles A. Gilbert, Rector.


In almost every respect the history of the past year is full of encouragement. The Parish is steadily increasing in numbers and in strength. The Sunday and "week-day" services are well attended, while the average attendance at the Holy Communion is greater than one-half the number of communicants.

St. John's Church, Kewanee, . . Rev. Benjamin R. Gifford, Rector.

During the past year the Parish has completed the removal of its large indebtedness, put a new furnace into the Church, and procured a cottage organ for the improvement of the music.

The free pew system has been successfully tried. Most of the people are satisfied that, for this Parish at least, it is preferable to the pew rented system.

The Sunday School has been unusually prosperous, numbering from seventy-five to a hundred pupils, and under the superintendence of the same efficient layman who organized the school eight years ago, and who has had charge of it from that time to the present.



Lee Center—Lewistown.

Several persons are awaiting confirmation who were prevented from being present to receive the rite at the recent visitation of the Bishop.

Many of the families who are more or less identified with the Church, live in the country, and during the year have had their children baptized.

I have held services several times in the neighboring village of Galva, and at the request of a number of persons I purpose visiting the place semi-monthly, and holding a week-day evening service. The prospect seems favorable for the permanent establishment of the Church there.

St. Paul's Church, Lee Center, Rev. Robert Trewartha, Minister.

It gives me much pleasure to state that an evidence of increased interest on the part of the Church and congregation has taken place in the temporal affairs of the Parish. The Lord has been with us and blessed us. Many have given themselves up to His blessed service. "If God be for us, who can be against us?"

St. James' Church, Lewistown,.....Rev. A. Spor, Rector.

The parochial report is only from Easter, the Rector having entered upon his duties at that time. It embraces, however, the full amount of money raised for Parish purposes for the whole year.

During the year the Church edifice has been finished inside, and it was opened for the worship of Almighty God for the first time on the second Sunday after Easter. The future prospects of the Parish are bright, though for the present we labor under a heavy debt.

Besides my regular duties in this Parish, I have held service twice at Canton, a growing town of full 3,000 inhabitants, about sixteen miles north of Lewistown, on the line of the railroad, and also the same number of times at Cuba, a place of 500 inhabitants, seven miles northwest by stage route. All of these services, which have been held on week nights, have been well attended. At Canton there is a good prospect for building up the Church. There is, indeed, only one communicant who is really at the present time in communion with the Church, but there are several who have united with some of the sects in consequence of there being no

Church services to attend. Some of these are ready to come back to the fold as soon as permanent provision can be made for supplying them with the bread of life. With a clergyman on the ground, a larger congregation could, I think, be gathered than at Lewistown. Even if they could be supplied with partial Sunday services, much good could be done. I purpose giving them, with the consent of my Parish, an occasional Sunday service; but this, of course, cannot amount to much unless some arrangement can be made to have such services regular and frequent.

Christ Church, Limestone Prairie, . . . Rev. John Benson, Rector.

The attendance on the services of the Church is good. The Church has been open for service every Sunday, Mr. Clarke, the lay reader, reading service, and a sermon every other Sunday.

St. John's Church, Lockport, . . . Rev. Charles Gilbert, A. Rector.

The congregations are now so large that a new Church is a necessity. An effort is now being made to build, which, I hope, will prove successful.

St. Paul's Church, Manhattan. . . . Rev. Samuel Cowell, Minister.

This Parish has the privilege of but one service a fortnight, but continues to grow in those graces, which, like living stones, will survive when all the things belonging to Time and Sense shall disappear. With the accession of new-comers to the neighborhood, the Church is gradually gaining strength, and though far from being a self-supporting Parish, as yet, many years, we trust, will not pass away ere it becomes all that its Christian friends and helpers shall desire.

Church of the Advent, Marengo. . . . Rev. John Cauch, Minister.

The condition of this Parish, I regret to say, is very discouraging. Our membership has been somewhat reduced by removals and other causes; nevertheless, there are a few

Naperville—Pekin—Peoria—Pittsfield.

faithful members, whose attachment to the "Church" will not admit of their giving up her services, and who have endeavored to sustain them, but I fear it will be a long time before we recover our standing here as a "Church," especially as we have no place of our own in which to hold our services.

St. John's Church, Naperville: Rev. J. Harris Knowles, Minister.

Since the sitting of last Convention, the congregation of St. John's Naperville, have been happily enabled to complete their really tasteful, and in all respects, Church-like edifice. The building was consecrated to the service of Almighty God on April 24th, 1865, the entire cost, \$3,000, having been paid. A few articles of Church furniture, as a font, a lectern, chancel carpets, and matting for the aisle, still are lacking. It would be a graceful appreciation of the great effort made by the few Church people here to do so nobly what they have done, if some liberal Churchmen elsewhere would assist in procuring these necessary articles.

St. Paul's Church, Pekin.....Rev. W. M. Steel, Minister.

The congregation poor in pecuniary matters. Not able to pay more than what is promised to the minister. Cannot, by any means pay, at present, the Diocesan fund. Hope that Canon VI. will be repealed, otherwise, we have no expectation of ever being represented in Convention.

St. Paul's Church, Peoria.....Rev. W. H. Roberts, Rector.

The report embraces the time which has elapsed since Septuagesima Sunday, 1865, a period of seven months.

The Parish is in a prosperous condition. There is a Mission Sunday School in the city, under the general supervision of the Rector, and superintended by the energetic Senior Warden of the Church. This school numbers over three hundred and fifty children. The Church Catechism and Liturgical Worship are constantly taught.

St. Stephen's Church, Pittsfield.....Rev. John Foster.

The statistics of St. Stephen's Church, Pittsfield, are given in the report. My other services have been in different parts

 Polo—Providence.

and places; ninety-six services and sermons, and ten celebrations of the Holy Communion, publicly on Sundays.

Trinity Church, Polo.....Rev. Geo. H. Jenks, late Rector.

I have the honor of furnishing herewith my report for the Convention year ending September 1st, 1865. In September last, I entered upon the charge of Trinity Church, Polo, where I continued as Rector until April last, being at that time obliged to relinquish my duties there on account of insufficient support for myself and family. Services were held regularly twice each Sunday, with few exceptions, and occasional week day services, the exact number I cannot give, as my journal is not by me.

Although obliged to board more than a mile from the Church and most of the congregation, I made during the seven months of my stay in Polo, over four hundred pastoral visits. I am unable here to give any definite parochial statistics. This will doubtless be furnished in the report of the Parish, as I left a statement with the officers of the Parish. Besides contributions to various objects, I collected \$34.00 for the Convention Fund for which the Parish Treasurer will doubtless report. Forty-three volumes of choice books were added to the Sunday School Library at a cost of \$30.00. The Church debt of about \$100.00 was entirely paid off just before I left. The ladies of the Parish, and a few enterprising members of the vestry deserve the chief credit for this good work.

Since my resignation, I have spent most of the time in Racine, Wisconsin, and it has been my endeavor, wherever I might be, to fulfill the duties of my calling by rendering assistance to brother clergy. Hoping soon to be able to devote all my energies to parochial work and duties, I remain,

Very respectfully yours,

GEO. H. JENKS.

Racine, Wis., Sept. 1865.

Zion Church, Providence.....Rev. F. B. Nash.

The two adults reported as baptized, were baptized at Tiskilwa. The four confirmed, were confirmed also at Tiskilwa. I discontinued my regular appointments at Providence Church the eleventh of November. I see most of the members of the Church there often. The Church is much weakened by removals. The members left are much scattered. A number of

Tuscola—Peru.

the most influential ones live at such a distance from the place of meeting as to make the regular attendance impracticable. Matters seem to be tending to the breaking up of the separate Church organization at Providence, and to the connection of the active members of the Church there with the Church at Tiskilwa.

St. Mary's Church, Tuscola... Rev. J. W. Osborne, Missionary.

It has been utterly impossible to have service at this place for the want of some suitable hall, or room. We hope to get the use of the new Court House when finished.

St. Paul's Parish, Quincy Rev. Sidney Corbett, Rector.

Inasmuch as I commenced my duties here on Easter last, I find it impossible to give the statistics for the entire year as I should like. Since I accepted the Rectorship of this Parish, I have been surrounded with warm hearts and willing hands. Amongst the many acts *cheerfully* performed by my people, was the paying off the old mortgage, enlarging the chancel to double its former capacity, re-furnishing the vestry room, adding new pews, re-carpeting the entire Church, and buying a Sunday School Library of six hundred volumes.

Our Church edifice needs to be enlarged, or else a new Parish should be organized. Our pew-rents are necessarily too high, and therefore many who have no religious home are prevented from casting in their lot with us. We have *twelve pews perpetually free for the poor*, but the very fact that they are designated as *free pews* (although upholstered like all the other seats) prevents the sensitive poor from regularly occupying them. If our Church edifice could double its present capacity, and the rent of all the pews be reduced, we should have more of the poor joining us in our prayers and praises.

St. Paul's Church, Peru Rev. M. Magill, Rector.

The condition of this Parish is rather more hopeful than it was last year, and the Rector is still laboring with a view to its growth and prosperity, in sure confidence that the Great head of the Church will approve and bless the labors of his weakest servant. We are gaining strength from our late

confirmation, several of whom are added to our Communion. We have lost some by death and removal, as well as by falling away.

The Bishop's last visit was timely and valuable; of ten persons confirmed then, seven have already become communicants. One has removed, and the other two live at a distance from this town, so as to render their attendance impossible on Sundays. I mention these facts because there are several here who were confirmed in former years, and who have not yet been found to come to the Lord's table, and, numerically, are of no avail to the strength of parochial statistics.

We have some true-hearted men and women in our congregation, who greatly help the Rector by their word and deeds. Our Church lot is fenced; our Vestry room erected (many thanks to kind clergymen and friends in Chicago who helped us in this work). We still have to labor to get a debt removed which was incurred in the erection of the Church, and when this shall be accomplished, hope to have the Bishop's services in the consecration of our "Beautiful house" to the service of God.

Emmanuel Church, Rockford.....Rev. W. T. Smithett, Rector.

Parish purposes—For liquidating old debt..	\$475 80
For Rector.....	105 00
Am. Church Miss. Society.....	5 00
S. Refugee Fund	12 00
Endowment "	14 00
S. S. Books and Periodicals.....	55 00

The figures of the report in the tabular statement best show the state of the Parish, and need no comments. The Rector has resigned the charge, to take place after Easter next. The Parish is now free of debt and in advance of its necessities, and should the same success attend the next incumbent, a new and larger Church, in the centre of the city, will be required, or the establishment of a second Parish, or Missionary Chapel, on the east side of the river.

Grace Church, Rock Island Co.....Rev. Geo. Sayres, Rector.

There has been but little change in the condition of the Parish. The usual services and visiting have been sedulously performed, though much interrupted by bad weather, which must account also for the number of Holy Communions not being so many as usual. The infant baptisms however are

~~Rushville—Salem—Springfield—St. Anne.~~

unusually numerous, 60 of them having occurred among the miners of Coal Valley, which adjoins this Parish, and may be considered a part of it. About 40 English families reside there at present, among whom I have held 16 services. They will help hereafter to maintain a minister in this Parish.

Christ Church, Rushville.....Rev. C. A. Bruce, Minister.

The state of the Parish is hopeful. Beside the above, I have officiated once at Beardstown; officiated at one funeral at Lewistown, and, in the absence of the Rector, at one marriage.

St. Thomas' Church, Salem...Rev. J. W. Osborne, Missionary.

There are a faithful few at this place who will do all they can to support the service occasionally.

St. Paul's Church, Springfield..Rev. W. F. B. Jackson, Rector.

The Rector regrets that the above report is not fuller. He has been in charge of the Parish but four months, and has no record of the late Rector's services, such as the number of times Divine service, Holy Communion, &c., have been celebrated, since last Convention. The Parish is at present in a very flourishing condition, and the old Church edifice will be enlarged, or a new one built. If the number of communicants should seem considerably smaller than when last reported to the Convention, it can be accounted for by the fact that, through some mistake, the number was then given larger than it really was.

St. Anne.....Rev. Charles Borromei Guillemont, Missionary.

I took charge of this Parish last May. Not finding any Register, I have had to make out my report from personal knowledge. The families occupying the Parish are poor and mostly farmers, who have been unfortunate with their crops for the last few years; they are, however, faithful and zealous, and will contribute more towards my support in time to come.

I think the prospects of increase in the Parish are favorable. Many of the colony are dissatisfied with the teachings

and practices to which they have been accustomed; and all that is needed is for them to become more familiar with our services to prefer them. I have been requested to hold services in Kankakee in French, and intend to do so every second Sunday. If we can find support, I think a good work can be done here and in Kankakee.

Trinity Church, Shelbyville.....Rev. J. B. Pedelupé, Rector.

The Church is progressing slowly, but I think surely. Our congregations are good, particularly those of Sunday evenings; and several are examining seriously the claims of the Church. May God direct their minds.

Besides my Parish duties, I have since my last report officiated twice at Hillsboro', then left it; they could not meet the expenses.

In the month of January, at the request of a gentleman of Edgewood, I visited that place and held Divine service. Since then I have held regular service once a month; given twice the Communion. How long they will continue to have services, I cannot tell; it depends on circumstances. This much I can say, the prospect is not promising, for the newcomers are mostly Germans, and the Church people but few and uncertain if they will remain in the place. I officiated also one Sunday in Mattoon. There also the prospect is poor; it may be better soon.

St. Peter's Church, Sycamore, Rev. Charles J. Hendley, Minister.

On the first Sunday after Trinity I held services and preached, by the Bishop's order, in St. Peter's Church of this place; and on the Wednesday and Thursday morning following, read service and lectured the class for Confirmation, which I presented to him to receive that rite Thursday evening.

Leaving Sycamore I proceeded to Quincy, Ill., and there, by permission of the Bishop, officiated for the Rev. Sydney Corbett, B.D., Rector of St. John's Parish, during his absence. While there I received a call to St. Peter's Church, Sycamore, which I accepted.

I commenced my duties here (in Sycamore) on the ninth Sunday after Trinity, since which time I have held services, with preaching, every Sunday morning and evening; and have also had morning service every Wednesday.

I am making an effort to have services at De Kalb, a town six miles distant from here, as there are some Church fami-



Tiskilwa—Warsaw—Waukegan—Wilmington.

lies there. I hope to introduce the Church and feel somewhat hopeful of success.

St. Jude's Church, Tiskilwa.....Rev. F. B. Nash, Rector.

There has been a great improvement in the condition and prospects of the Church in Tiskilwa during the last year. It has had a large accession to its communion and to its real strength. Arrangements have been made for the erection of a Church edifice, a lot having been secured and nearly \$3,000 in subscriptions and money raised for that purpose.

I discontinued holding regular services at Providence the first of last December; transferring then my appointments at Providence to Princeton. The removal of a number of the principal Church families from Providence at that time, and the contemplated removal of others, and difficulties in the way of securing a suitable place for public worship, seemed to make such an arrangement expedient. I visit the members of the Church at Providence still as often as practicable, and hope that most of them will ere long connect themselves with the Church here.

Four of those confirmed in Tiskilwa in the summer belonged to the Providence congregation, and one to Princeton.

St. Paul's Church, Warsaw.....Rev. W. M. Reynolds, Rector.

The Parochial report covers only *eleven* months, viz: from Oct. 1, 1864, to Sept. 1, 1865. The Parish was vacant over a year. One-third of my time has been given to Carthage, the county seat of this (Hancock) county, where we have had four Church families, with *seven* communicants and respectable attendance upon service; with the contribution of \$220 to my support. This county is an interesting field of missions for the Church.

Christ Church, Waukegan.....William Bealey, Warden.

Rev. Charles H. Vandyne resigned the Rectorship in May of the present year, but services have been regularly held since that time.

Church of the Redeemer, Wilmington, Rev. E. De Wolf late Rector.

The above report comprises about ten months, viz: from the Convention of 1864 to the first of July 1865. At the ex-

piration of that time I was compelled, by a chronic weakness of voice, to resign. The Rev. Jas. W. Coe accepted a call to the Parish, and has since been laboring with earnestness and success. The Parish, I make bold to say, was never more flourishing than at present, and never had a brighter prospect before it.

St. Luke's Church, Wyoming...Rev. Philander Chase, Minister.

More interest in S. Schools, and in the prosperity of this Church generally. Two, if not more, candidates for confirmation.

September, 1865.

Rt. Rev. Henry J. Whitehouse, D.D.:

Since last Diocesan Convention divine service was regularly performed by me at Duquoin and Mound City, until the fifth of February, when my duties ceased as Missionary on the Illinois Central R. R., south of Centralia.

The following is the record of official acts:

Holy Communion, 1; Baptisms—infants, 1; Marriages, 1; Burials, 1; Confirmations—at Duquoin, 4; Anna, 2; Mound City, 1—7.

Respectfully,

Your obedient servant,

WM. BRITAIN.

To the Rt. Rev. Bishop Whitehouse:

SIR—I have the honor to report my obedience to your directions of last month, as follows:

I have held service (twice in each place) at Brimfield and Kickapoo; in the former place administered the communion to nine persons. I have visited Knoxville, and had consultations with several Churchmen of the place, and appointed a service for the 1st proximo. Invited cordially to celebrate services at Chillicothe. I had consultation with some of the brethren there, and have appointed to accede to their request on Sunday next. I have also made inquiries about Elmwood, McQuann (as I heard the name), Princeville, and Kickapoo Prairie.

Wherever I have gone, the proposal for services has been thankfully received; and where they have been held, they

Reports from Clergymen without Parishes.

have been well attended. As yet, I cannot make a further judgment than that I have courage to undertake a mission, should it have your sanction, of this form, viz: Semi-monthly Sunday services at Brimfield, Kickapoo, Knoxville, Elmwood, McQuann (or Hunter's Settlement), and Kickapoo Prairie, with monthly week-day services at Chillicothe and Princeville. Also, I proffer, as a part of the plan of the mission, one half of every third month to be spent by the missionary in canvassing other places and holding services therein, as you shall desire and direct.

Very respectfully, Rt. Rev. Sir,
Your obt. servt. in Christ,
J. S. CHAMBERLAINE.

To the Rt. Rev. H. J. Whitehouse, D. D., L.L. D.:

The undersigned has no parochial charge, and for the year past has performed but little occasional duty. He has baptized three children, and preached once in Emmanuel Church, Rockford, at the request of the Rector.

A. CLARK.

CHICAGO, Ill., Sept. 8th, 1865.

To the Right Rev. H. J. Whitehouse, D. D., LL.D., Bishop of the Diocese of Illinois:

I respectfully report that from the 15th January, 1865, I have acted as the assistant of the Rev. Geo. D. Cummings, D. D., Rector of Trinity Church, Chicago. The result of my labors will be contained in the report of Trinity Church.

H. H. DE GARMO, *Deacon*.

GENESE0, Sept. 14, 1865.

Rt. Rev. Bp. Whitehouse:

I have continued my residence at Geneseo the last year, and had no parochial charge.

I have baptized two children, officiated at two funerals and one marriage in this vicinity.

I have also officiated a few times in Michigan, as I have been there.

Very truly yours,
SAMUEL GOODALE.

CHICAGO, Sept. 13th, 1865.

To the Bishop of the Diocese of Illinois :

RT. REV. SIR—I have been engaged during six months of the last Conventional year in officiating at St. Mark's Church, Geneva, Kane Co., during the absence of the Rector, Rev. Mr. Street. During the remainder of the year I have been performing missionary duty at various points where my services have been required. Number of Services performed, 59 ; Baptisms, 2 ; Marriages, 1.

Respectfully yours,
JONAS GREENE.

To the Rt. Rev. Henry J. Whitehouse, D.D., LL.D., Bishop of the Diocese of Illinois :

RT. REV. AND DEAR SIR—During the Conventional year ending September, 1865, I have occasionally—perhaps ten or twelve times in all—performed Divine Service, by reading prayers and preaching in some of the Churches in Connecticut and New York city.

Respectfully,
ASA GRISWOLD.

DAVENPORT, Iowa.

To the Rt. Rev. H. J. Whitehouse, D.D., LL.D. :

Since the first of April, 1864, I have labored as a missionary among the sick prisoners on Rock Island. This field of labor was kindly secured for me by Bishop Lee, of Iowa. The number of prisoners was about 9,000, of whom 500 continued to be on the sick list until the time of exchange. The prisoners received my offices very gladly, and evinced their appreciation of them by giving respectful attention.

During last summer I often officiated in the open air, in the general prison, to large audiences, using the "Mission Service." This is a pamphlet composed of the Morning and Evening Service, select portions of the Psalter, and the Psalms and Hymns of our Prayer Book. Of these I had about 200, for distribution at each service. The prisoners engaged audibly in the service. Bishop Lee, with whose Diocese I was canonically connected, also procured, at different times, Prayer Books to the amount of 1,300, for distribution ; also Bibles, Testaments, Parish Visitors, and Tracts.

But my time was chiefly given to the sick and dying in the hospitals. A large number of these were professing Chris-

Reports from Missionary Places.

tians. The hardships and privations of camp life prepared them to receive with gladness of heart, the consolations of the Gospel. In the course of the year I administered the Sacrament of baptism to three prisoners. In these visits Bishop Lee often accompanied me, and in them was afforded an opportunity for the exercise of that mercy and charity alluded to by the Saviour—"Sick and in prison, and ye visited me."

JOHN HOCHULY.

To Rt. Rev. H. J. Whitehouse:

During the past year I have visited Todd's Point an English settlement, about twenty-five miles from Decatur, on each alternate Sunday, officiating twice each time.

In that time, I have baptized four children, officiated at one burial, and performed one marriage ceremony. It has been more than two years that I have visited this place, but the people had been so long without services and ministerial care, that the occasional services and visits given them, do not seem sufficient to gain their full interest and have them do as might be expected, so that we cannot offer a full and formal report. They need more constant teaching and care, as this has been shown to be their need, when we have been able to hold more frequent services among them. We have a Sunday School of twenty-five children and four regular teachers.

For the past six months I have also visited Danville once each month. There are quite a number of persons here who give encouragement as attentive hearers. There are also a number of English families in the neighborhood who attend. For these latter I have baptized five children.

There is now an effort being made in Danville to establish regular services.

Respectfully submitted,

P. A. JOHNSON.

IMMANUEL HALL, Sept. 12, 1865.

To the Rt. Rev. Henry J. Whitehouse, D.D., LL.D.:

The undersigned respectfully reports, that during the past conventional year he has been assiduously engaged in the performance of his duties as Rector of Immanuel Hall; and, by God's blessing, his labors have met with gratifying success. The average attendance at this institution during the first year was fifteen; during the second year thirty; and there is a prospect of a still greater attendance during the

third year, which is about to commence. To this end a new school-house has been erected, and the accommodations thereby have been greatly improved. During the vacations, the Rector has assisted his clerical brethren, as opportunities occurred, having preached in Evanston, Wilmington, and several churches in Chicago; also in Racine, Wisconsin, and in Grand Rapids and Detroit, Michigan.

ROSWELL PARK.

WASHINGTON, D. C., Aug. 31, 1865.

To the Rt. Rev. H. J. Whitehouse, D.D., Bishop of the Diocese of Illinois:

I have to report, that for the past year I have assisted some neighboring clergyman nearly every Sunday, in reading the services or preaching—the latter much less frequently than the former, owing to the feeble condition of my health. I also organized and carried on a Sunday school. I have also “performed marriages and burials,” and visited the sick whenever invited to do so in the absence of the Rector.

JOHN TRIMBLE, Jr.

BRIDGEPORT, Ill., Aug. 8, 1865.

Rt. Rev. H. J. Whitehouse, D.D.:

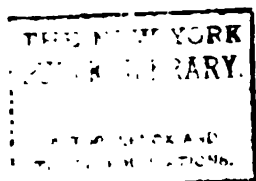
Since my last letter to you, I have spent one Sunday in Clay City, one in Vincennes, Ind., one in Evansville, Ind., and two at home—one of which (last Sunday) I had an appointment in Clay City, but the Church people, being unable to get a house to meet in (the school-house having been sold), wrote to me to that effect, and not to come. I was therefore at home unemployed. Of this unoccupied time I am getting truly tired, and feel myself isolated from the Church and her services here.

I am a good deal discouraged, having had so little success and so little to encourage me to persevere in my efforts in this field. All the encouragement I have had at any point is at Clay City. For the six Sundays spent there, I received from the people \$53, and collected and sent the treasurer \$5 for Diocesan Missions. But now, having no place to meet, I know not when I shall be called to go there again. The \$53 is all I have received for ministerial labors the past year, consequently I must spend much time and labor in secular things. It is very much desired by me to be relieved from secular pursuits, at as early a date as well can be, and entirely devoted to the work of the ministry.

JOHN B. SAYE.

Other Church Offerings not in- cluded above.	TOTAL
.....	\$41 50
\$28 60	74 05
5,435 00	6,855 25
20 00	29 00
.....	3 00
.....	107 60
25 05	1,497 23
75 00	218 57
.....	7,229 95
.....	9 00
50 00	2,163 84
45 00	1,906 15
.....
129 25	813 50
490 00	833 90

RECEIVED
 THE CHURCH OF THE
 LATTER DAY SAINTS



FOURTEENTH

ANNUAL ADDRESS

BY

HENRY JOHN WHITEHOUSE, D.D., LL.D.,

BISHOP OF THE DIOCESE OF ILLINOIS.

1865.

PUBLISHED BY ORDER OF THE CONVENTION.

EPISCOPAL ADDRESS.

TO THE CLERGY AND LAITY OF THE DIOCESE:

BRETHREN IN THE LORD:

It becomes my duty to present once again the annual record of my official acts, and such relations in our Diocesan Church as may serve to show its condition, or shape its course of counsel and action. As year thus steps after year into the past, and we "take note of time" on our dial "but by its loss," the instinctive feeling is that of sadness, change and decay. We feel how rapidly we are using up our brief span, how surely the experience deepens of insecurity, bereavement and defeat, how cumulative becomes the haunting sense of failure, mistakes, neglect and sin. Such emotions are natural to our individual being, and we become sensitive to them perhaps the more as our moral consciousness enhances responsibility and elevates the scope of our spiritual aims. But, after all, this is not the true ascendant feeling for us in such an hour or place as this, which groups and concentrates us as God's ministers and workmen. We are here "not our own." The using up of our individual being in the cause of Christ and His Church is of no account. It is an honor to be employed and a privilege to "spend and be spent." Every sacrifice we make is the real advance of our own true life. Each wear of the corruptible is the gain of the permanent. The unclathing of the changing garment of the flesh is the "clothing upon" of the angelic. As we are leaves

of the tree which is for the healing of the nations, we fade and shrivel only to make place for new growth, and drop silently to enrich the soil that covers its roots. Our individual wear and waste, our personal history of change and record of humble labor, form part of the great Progress. "Whether we live or die, we are the Lord's." Our whole for time and the heavenly is absorbed in Him, and all things work together for the good of the lowliest, as the grand but mysterious march sweeps on to the closing triumph. Every year passed in the Church's fight of patience and hope is answer to our prayer—"Thy kingdom come." Every atom within and around that disintegrates for new combinations is material working up for "the new heavens and the new earth." Each step that we take onward to the grave makes room behind for fresher effort and warmer love, born into the world; while the nearer here that self can come to being nothing for Christ, the more distinct our individuality will be in the day of manifestation and the precious opening of the garner of His mercy.

Welcome, then, brothers and friends, even the vicissitudes and decline of our personal life. The relation to the blessed Saviour, His strength, sympathy, gifts and rewards, is able to transmute all infirmities and give them place among the "powers of the world to come." We may learn to "glory in them" as part of the "substance of the earth," the power and material of the true growth of humanity, the great issues of human restoration, and the hastening of plans, executed indeed by the Divine Sovereignty, but committed to the Church for the blessing and honor of every one that waits and endures in this short crucifixion, for "thou shalt rest and stand in thy lot at the end of the days."

The condition of our Diocesan Church during the year har-

monizes with the cheering expression of progress and success. In every department, as far as my observation goes, there has been gain, and an evident indication of multiplying and expanding forces called into action, or a freer power in those before existent. Churches in debt have cleared themselves from the burthen, new ones have been built, and others enlarged and beautified. The number of Clergy has increased, and the supply is equivalent to our present demand. The means of support in many of the Parishes has been made more liberal, and the increase of salary indicates the respect for the Pastor, as well as the advancing ability. Organizations or Missionary services have been solicited for many of our growing towns, and in several the promise has been sufficient to warrant the Parochial venture. There is a freshness of spirit, an elastic confidence, a growing harmony of Church life, an increased sense of responsibility, an inquiry for improved plans of working, a readiness to co-operate, and a willingness to try them in reference to the city and poorer classes, as well as for Diocesan endowment. There has been an advance in nice uniformity in ritual observances and intelligent desire to conform strictly to rubrics and canons, a growing love of order and appreciation of it as the sound basis of peace and strength.

The Church is held in larger reflective esteem from its calm, conservative position, its fidelity to every ordinance of man "for the Lord's sake," its steady devotional sympathy with our national trials, and its reticent jealousy on the entangling and subtle alliance of Church and State. Popular in the wide and low sense, the Church of Christ never has been or can be in the world as it now is. If true, she must be like her Master, and when He is loved and throned in its enterprise, literature, pleasures, and administrations and in the

The seeming restraints of a suffering Church comprehend the true breadth of humanity

homes of society, when He has mastered its wilful rejection and cleansed its pollution, when He is revered over the land, then will His body also, in its spirit and constitution, be honored and obeyed. Until then it must share with its suffering Head, and find its excellence and power in temper and aims which, being not of the world, can never receive its plaudits or be sustained by the hearty obedience of its "mixed multitude." She works, endures and triumphs as the "election of grace," and, "as He is, so are we in this world."

This very position it is, when rightly grasped and taken into the inner life, which restrains and defines our practical activities, but at the same time gives breadth and endurance to our sympathy, duty and philanthropy. It creates, sustains and intensifies the love and the sacrifice. It defines the specific object of life's efforts and groanings as a "one thing needful" but expands it in glorious unity and exhaustless detail through every manifold change of the earthly, each beat of the heart or pang of the flesh in our common humanity.

It veils the eye in its singleness to see none but Christ, His reign in the heart, His kingdom among men. But it is Christ "seeking and saving" in the profound fellowship with human nature, everywhere, and at all times. It is determined to know nothing but Jesus Christ, even Him crucified, and acknowledge "no man after the flesh"—not to "love the world," nor to live identified with its desires, principles and achievements. But, at the same time, it is abstracted from none of the deep interests of society and government, none of the struggles or successes of civilization, none of the toil and perils in the martyrdom of time, or the burdens and sacrifices entailed by the tyranny of evil. It repudiates no law nor mocks a necessity of our common nature, but is one with

everything in real life, outer and inward, of the people, all that spreads broadest over the social communion or ramifies minutely into its households and hearts. They who live by this rule may cling to the Economy of Salvation and bind themselves inflexibly by its polity, instruments and historic constitution, only to find a surer guide and an unfailing source of the Charity which endures when Faith has seen and Hope has held all in possession. Out of all this seeming narrowness, separation and restriction, this concentration in the life of Christ and His Church, where our honor is to be "fools for His sake," comes the true breadth of humanity—we reverence manhood, "love the brotherhood, fear God, and honor the king."

Our Churchly emotions in the return of peace and the marvelous results of our God-led national struggle are thus refined and elevated. We share with all our heart in the thankfulness for relief, the triumph of success, the results achieved, the profound issues which have been settled, the material prosperity which is poured upon us, the noble qualities of endurance and heroism which have been called up and trained, the love and charity which have swelled to the dimensions of every want and ramified in every channel of suffering and patriotism. We glory in the historic record of our battle-fields, in their bravery, talent and unfailing ranks, and in the spectacle we now present to the civilized world of the graceful subsidence into the peaceful life without a convulsion, and the return of our hundred thousands of soldiers from the war of duty to the sphere of the same principle in our fields, workshops and merchandise, and the gentle affections of home. We share in all the expansive thankfulness in our sphere as men and citizens, that, through the stern arbitrament of war not of our choosing, principles have

been settled of government and social well-being for posterity, which has established our Union, consolidated our Government, and ended the awful anomaly of human servitude among us. We glory in the magnificent resources of every kind which these gigantic movements, necessities and changes have created or enlarged. We bend in reverent sympathy before the immense expenditure of human grief, sacrifice and suffering, by which this has been accomplished.

As men and citizens we feel all this, and deeper and wider than my poor words could tell or measure. But on still and higher lies our province of feeling and duty; our hearts must not only chord with these common emotions which it were recreant to our humanity not to recognize, but carry them where they are sanctified by a direct relation to God in Christ. There is for each of us a character and stand-point beyond that of men and citizens—that of Christians and Churchmen. It seems natural and instinctive to joy and glory in the popular acclaim; it must be thoughtful, sober, resolute, prayerful, cross-bearing, in order to take our share of all this mass of public gratulation, prosperity, honor and wealth, and appreciate it to the glory of its Author, use it as His stewards, protect ourselves against its temptations, temper its excesses, save it from waste, and in thoughtfulness with labor apply it to the interests of Christ and His Church, where it must all rightly culminate.

Our thankfulness must swell as a song of praise to God and the Lamb, the pride and love of our country steady itself by the majesty and mercy of God, our flush sense of strength and means tone into humility and the devouter recognition of His Providence and Grace. Our consciousness of present success and prospective achievement must be instinct with the heart's indebtedness "What shall I render to the

Lord?" Our personal deliverance and prosperity should be the record of larger trusts and more efficient stewardships. As out of the heart are the issues of the inner life, so out of the Church are the issues of the life made manifest, personal religion, contemplative and practical in the edifying of others, the improvement of our talents, the development of a sanctified humanity, as Christ may shape our prerogatives or sacrifices; for all this the Church of the Living God is our home, our school, our workshop, our realty and our sanctuary—the Church in its Catholic faith and order—the Church in that branch which I believe purer and freer than any other among "the tents on the wilderness"—the "Protestant Episcopal Church in the United States of America."

There can be no doubt that the direct and secondary effects of the war on national character and interests are wonderful and indellible. In the excitement of deliverance from awful evils which impended, and hazards so devious, we have almost now to rebuke the impulse that glories in it as the normal majority of national manhood, too unreflective of the woes and perils of the huge convulsion, and the untried problems of social and moral discipline, that it has left for present and long future solution. These civil changes, political and moral; what the war has left as the remains on its battle-field, and what it has wrought in individual character, the griefs it has made for piety to tend and heal and comfort, the forces it has hurled out for religion to subdue and guide, these must all be thoughtfully recognized by the Church, and in different forms serve to control and shape her charities and her pastorship, her aspirations and hopes.

The same characteristic difficulties may remain as before, to adjust and exert the due working power of the Church, and bring the actual nearer to its ideal. The same issues

will be presented, the same wants press, the same shortcomings shame and dishearten. There is the same characteristic want as ever to spread the Church by Missionary effort and Pastoral aid; to do all that we have been doing by the pulpit, Sunday school and religious classes, and the detail of Parish ingenuity and love. There is the same claim to train and employ the ministrations of its lay members, the love and ability of the men and women of the Church, and devise modes of applying them. The same necessity exists for religious instruction and appeal, broader and more adaptive to the young, the immature, the ignorant, and even the debased. There is the same problem how to employ the social element without pandering to worldliness and frivolity, and dignify it as worthy of the "Communion of Saints," while it is familiar, cordial and comprehensive. There must be the same patient effort to cultivate, direct and employ each member in the individual vocation and ministry, for the edification and salvation of others. There will be the same claim—how anxious and elusive it is in the longing and weakness of the overworked pastor—to afford to each soul in the congregation the pastoral care required. The same want, for it is ever springing, will exist for teaching the meaning and use of the Liturgy, so that there may be a familiarity with the Prayer Book, causing it to be used heartily and reverently as the utterance of warm devotion, fervent response, and spirited congregational chanting, drawing thus within its common worship all, of every degree and age. The same characteristic want remains for Church education, the training our young in parochial schools, or watchfully securing in higher seminaries the atmosphere and discipline of the Church. The same grand duty is at all times laid on the heart and conscience of the Church, to care for the sick and

needy, the widow and the orphan, the aged and infirm, in hospital, asylum and home; and to provide in Brotherhood and Sisterhood of special consecration the skill and love trained for the noble discipline. It never can be new or strange, as a bounden impulse in our Branch of the Church, to yearn after any legitimate sacrifice and plan which may commend her to the working masses around, in the reality of Christ's own appointment, Holy and Catholic, the Church of the People. We want for all these old and constant claims which are ever with us, reflective consecration, generous gifts, religious self-denial, patient humility of work in our several stations, the cultivation of a refined Christian deportment, the study, within the individual resources, of the Bible, Ecclesiastical History and Liturgical discipline, and the selection of the department for special work, while there and everywhere, we fight wisely, fight watchfully, fight in self-distrust and the strength of grace, the hidden warfare of the soul. These all remain. It is right for us to muster them, that we may call them over and over as our roll of duty, in our going out and coming in, among our worldly activities and blessings, in our thoughts and on our knees, to chasten us from indolent satisfaction, and minister step on step for our "onward and higher," until the cloud of glory receives them from our sight.

But into all these will enter the wants and claims from our war, in its strife and its triumphs. These will move special sympathies and create forms of benevolent action; will control the direction of our efforts, and quicken them with fresh impulse; will designate prevalent moral offenses, and the special matter for pulpit admonishing and social reformation; will furnish larger offerings and disclose fields riper for the harvest. There will be the widows and orphans which have been

multiplied, the maimed and crippled host come home to take their infirmer chance in the strife for daily bread; the race whose bonds have been loosed, in the anomalous condition which our freedmen present.

Viciousness has been cast here and there, with flaunting audacity and reckless defiance, for plunder and violence. Character has been unsettled from the loss of the conventional restraints of home and society. Intemperance, gambling, profane swearing and licentiousness have spread, and been invested with a false apology from military brotherhood and the soldier's clanship. The license of spoil and robbery, the wasteful destruction of rudeness, the vindictive excesses of passion have demoralized. The tone of mercantile probity has been lowered by the large temptations of contracts and speculation and an unsettled finance. But all these will be found, I trust, exceptive conditions, serious as they may be for religion to deal with, potent as they may be in their grasp and subtle in their influence of example for the ruin of many.

I regard the present and future effects of our national struggle as favorable for the work and progress of the Church. There have been profound educational impressions made on the intellect, will and affections of the people. The young have been lifted preternaturally to a maturity of experience, self-reliance, earnestness and judgment. In many a heart, deeper than human eye can reach, there has been the preparation for a religious profession in the long, lone hours of suffering in prisons and hospitals; in the solitude of the picket guard; in the death of companions; in the reading furnished for idle camp hours; in the ministrations of nurses and the efforts of the Christian Commission; in the anxious letters of parents, wives and sisters at home; in the solemn

hazards which the soldier is compelled thoughtfully to heed, and the marked escapes cut sharply on memory. In the army and out of it, national education and development have been going on with intuitive impulse and productive strength. A rapid growth has sprung up as the ploughshare of civil war has turned in the awful fertility of blood. Seeds, too, have been scattered and buried which, like the mysterious second growth of our native forests, will supply, far on, new productions to surprise the observer. The discipline of duty and the stimulus of self-interest, the vigor of action, and the training of suffering, have furnished what is more earnest and real, and stirred impulses, in many respects preparatory for personal religion. It will be sought from the manly sense of conscientious duty, and from the chastening of sorrow and affliction. The spirit of thankfulness may alike help the personal consecration and induce the more liberal use of the increased wealth. The watchful benevolence, the unbounded charity which have flowed down the chasm of temporal exigency will gently spread and refresh the Zion of God. The discipline of the army has been conducive to esteem for order, obedience, union and fixed rules. The drill and subordinate points of dress, ceremonial and official respect, of concert of action, even in small things, of submission of the individual taste and will to a general harmony and grace, prepare the way for the Church's ritual and order. The actual use of the liturgy in hospitals and camps, and on ship-board, has familiarized thousands to its form and beauty. It has witnessed to its control for quiet respect and seriousness, and made not a few cherish with thankful association its sacred teachings and sublime prayers. For the Church in the West, these corrective influences have been peculiarly favorable.

In the deep elements of religious feeling, and the dis-

discipline of the public mind, the course has been marked for Christian exertion and success all around. But there have been influences from the wrong of secession, and evils of disunion. The deep-toned loyalty, the familiar benefits of rank and order and marshalled training, the grand ideal of a united country, one with the past and unbroken for the long future, combining with the intrinsic right, will dispose many to turn to the Episcopal worship and ministry, the grave forms, historic unity, Catholic breadth, conservative reverence, and polity all but identical with the General and State governments of our country. The sectarian right to dissolve the Federal Union under any pretense has been forever hereafter branded as treason; and thoughtful minds may now ponder more anxiously than before Sectarian secession from the Unity of the Church. The old flag has rallied more loving patriotism because it was the gift of our fathers, and had come down the undimmed symbol, *E Pluribus Unum*; and now the heart thus touched in its depth may turn more genially to the old Creeds and Sacraments, "the way the fathers trod," bright in saintship, sacred with the blood of martyrs and Anglican reformers. The wager of battle, with its conflict and victory, has, for the present, and long to come, signally modified what, as Christians and Churchmen, we have to do, how to do it, and the resources to do it with. May we be found wise and faithful in this spiritual endowment with the loving heart, the clear head and the strong hand, to fulfill the will of the Lord.

RECORD OF OFFICIAL ACTS.

I proceed to give the selected parts of my official duty during the Conventional year, which will afford to the Diocese the current details of its history as connected with my supervision and functions.

Immediately after the Convention, I had the pleasure of meeting on several occasions with the Clergy of the city, to confer on plans of enlarged usefulness in our respective spheres. The result of these conferences was, by God's grace, favorable, and out of them grew the two great measures which have been carried out: 1st, Districting the city, and assigning portions to each Church for its special supervision and exertions; and 2d, The organization of the CHURCH GUILD, for combined voluntary agency to elevate the Church life in its members, and diffuse its faith and ministrations by all lawful exertions in and from our great metropolitan centre. Two works at least have already been effected by this, which comprehend the whole Diocese—the opening of rooms under the title of the "Guild Hall," for the convenience of all Clergymen visiting the city, and as a place of reading and Christian intercourse for young men belonging to our parishes, and another in providing, with excellent order, for the hospitable entertainment of the Lay as well as the Clerical members of the Convention during its session. This inaugurates an influence which cannot fail to make our annual assembly more what it ought to be, a time and place of refreshment and strength for the head and heart of Churchmen. I feel that in these humble efforts we have effectually initiated a system through which the true "vocation and ministry of Church members" may be developed and applied, the best modes of working our parishes be practically found, the laity be drawn and trained for their work in the family of Christ, and godly ingenuity quickened to devise liberal things and carry the same to good effect.

On Sunday, 19th after Trinity, Oct. 2, 1864, I admitted to the Diaconate, in the Cathedral, John Brown Saye, who had been for some years a Presbyterian minister. I preached on

the occasion, and the candidate was presented by the Rev. L. N. Freeman. In the afternoon attended the Bible class, and administered the Sacrament of infant baptism. From Monday to Friday was engaged in the meeting, at Cleveland, Ohio, of the Board of Missions, the Society for the Increase of the Ministry, and Church Book Society.

SUNDAY, Oct. 22.—Conducted the services and preached in my own Church. In the afternoon attended the Sunday school for catechetical examination.

SUNDAY, Oct. 30.—Preached in my own Church. In the afternoon taught the Bible class, and administered infant baptism.

ST. THOMAS' MORRIS, Nov. 1.—Held a visitation of this parish, under the charge of the Rev. J. S. McGowan, Deacon, at which I preached, confirmed *four*, and by request, during my stay, baptised an infant. I also married the minister in charge to Miss Catherine Peacock.

SUNDAY, Nov. 6.—Conducted the services and preached in my own Church.

CHURCH OF THE ATONEMENT, BEMENT, Nov. 13.—I made on this Lord's day my second visit to this thriving young Church, under charge of the Rev. J. W. Osborne. Officiated morning and evening, using the Methodist Church, and confirmed *two*.

ST. THOMAS' SALEM, Nov. 15.—The services here were held in the Baptist Church, on which occasion I preached and confirmed *two* persons.

DUQUOIN, Nov. 16.—On a very rainy day we passed on to the missionary stations then in charge of the Rev. Mr. Brittain. The first service was held in the evening, when I preached and confirmed *seven* persons. There are but few

Episcopalians here, and the general congregation was small, owing to the inclement weather.

CARBONDALE, Nov. 17.—We went to this place, where Mr. Brittain has occasionally held service, and where a valued member and officer of St. Luke's Church, Rochester, during my rectorship there, is now resident. The resources in number and property are very limited, but with the zealous desire which I know exists for the ministrations of the Church and the growing wealth of that fruit region, there is hope that a line of successful missionary work may be adequately sustained. Preached in the evening.

ANNA, Nov. 18.—I reached this station by the freight train. It is contiguous to, and almost connected with Jonesboro'. I preached and confirmed *two*.

CAIRO, Sunday, Nov. 20.—Consecrated the new attractive edifice here by the name of the "Church of the Redeemer." It has been finished very actively, after a long previous struggle, under the valued ministry of the Rev. Thos. Lyle. The Instrument of Donation was presented by Colonel Watson, U. S. A., and the Sentence of Consecration read by the Rev. J. W. Osborne. The sermon was by myself, after which I confirmed *nine*, and made to them an address, as usual. By the courteous attentions of Captain Pennock, the dispatch boat was sent for me, and in that I went for an evening's service to

MOUND CITY, where I preached and confirmed *one*. The collection of officers and their families in the place, a large number of operatives, the extensive hospital, and the activity incident to a large naval depot during the war, combined at this time to make it an important point for Church effort, and could not have failed in a short time to have established

there permanent services. But the change which has since happened in the return of peace, and the dismantling of it as a naval station, reduces so essentially its population and activity, that it is doubtful whether we shall be able to sustain ourselves there with as much promise. The Church building is well begun, and there are a few earnest and devout persons there interested in its progress. The employment of the hospital for a cotton manufactory, and the naval yards for ship work, if carried out as projected, may effect issues more favorable than the present sudden change might indicate.

SHELBYVILLE, SHELBY COUNTY, Nov. 22, 23. — I reached this place after a severe journey with the first intense cold of the season. In the evening, preached in the court-house and confirmed *eleven*. Mr. Pedelupé is Missionary here, and his efforts have been successful. The gentlemen interested in the Church are signally efficient and liberal. Several fine lots were selected, and donated during my visit as a site for a Church, and \$2,500 secured by one gentleman if a Church to cost \$5,000 could be built. I feel sanguine in the rapid development of this important position.

ST. JOHN'S CHURCH, GILLESPIE, Nov. 24. — I here found, finished and ready for consecration, an appropriate, well furnished building, which was dedicated with the usual service. The Instrument of Donation was presented and read by Dr. Hornsby, and the Sentence of Consecration published for me by Rev. Mr. Pedelupé. The collection on the occasion reached the sum of \$390. In the afternoon of the same day I married Benjamin L. Doisey, the efficient and liberal warden, to Miss Harriet L. Blair.

BUNKER HILL, Nov. 25. — At the solicitation of several Episcopalians resident in this place, about twelve miles

west of Gillespie, I stopped for morning service on my way to Alton, where I had an evening appointment. It was an interesting service, held in the Methodist Church, where, after the sermon, I confirmed *five*. The beginning made here by Mr. Mitchell, from Gillespie, continues its promise, and organization has since been effected.

ST. PAUL'S, ALTON, Nov. 25.—I rode in a carriage eighteen miles after the above service, and fulfilled the visitation here by preaching, there being no candidates for confirmation. The parish is financially in much better condition than before. The large and troublesome indebtedness has been discharged, and the title to the property fully secured.

ADVENT SUNDAY, Nov. 27.—I had returned to Chicago, and fulfilled my duties pleasantly by preaching morning and evening in the Cathedral, assisting in the services and attending the Sunday-school.

SUNDAY, Dec. 4.—In my own Church, preached, administered the Holy Communion. In the afternoon, Bible class and Infant Baptism. Evening, read prayers and preached. During the morning service I made an address also for the Endowment fund, introducing it to the congregation, the cards and papers having been distributed. I am happy to say that the congregation has fully responded to this admirable plan of collection, and my observation through the Diocese has satisfied me that it is popular and effective in its training for charity and its accumulating results. It needs only to be fairly presented to secure a trial, and judiciously watched in order to attain a permanent result in every way satisfactory. The earnest, intelligent, and ingenious zeal of the committee will be appreciated from their own report.

GRACE CHURCH, STERLING, December 10, 11.—I had been in this place some years ago, and found that the congrega-

tion organized there under Bishop Chase had died out; but it is now renewed with remarkable vigor under the Rev. Oscar B. Thayer. The Church was organized last summer at my request by Rev. John Foster, who spent with them several months, affording them valuable encouragement and direction. They have purchased a fine lot, adopted plans, and are proceeding vigorously with the building of a large brick edifice. I confirmed, on Saturday evening, *two* in private in consequence of sickness. The Sunday proved excessively cold and stormy, but, notwithstanding, a large congregation assembled in the hall, and, after the sermon, I confirmed *thirteen*. In the afternoon confirmed in private a sick lady. On June 24, 1865, while on a visitation in the neighborhood, without interrupting my regular appointments, I made a night ride from Dixon, in a buggy, and at an early morning service confirmed *fourteen*, with an address, and drove back in time for the cars at 10:30 a. m., on my way to Peru. The violence of the storm impeded me and prevented services, as intended, on Sunday evening, at Dixon, and Monday at Sycamore. I returned direct to Chicago, and have since fulfilled the appointments thus defeated.

ON TUESDAY, December 13, I left for Iowa as one of the consecrators of the Rev. Dr. Vail, Bishop elect of Kansas, in his own Parish Church at Muscatine. The services took place, as appointed, on Thursday the 15th. It was part of my duty, with the Assistant Bishop of Ohio, to present the Bishop elect, assisting in other parts of the impressive services. I returned to Chicago by seven o'clock next morning.

FOURTH SUNDAY IN ADVENT, December 18.—Preached in the Cathedral, and attended the usual afternoon duty of Sunday-school and Bible class.

TUESDAY, December 20.—Presided in the Missionary Board of the Diocese, when the final arrangements were made for the stations and incumbents for the ensuing year.

ON THE FESTIVAL OF THE NATIVITY, SUNDAY, December 25th, I preached, in the afternoon catechized the children around the chancel, and performed infant baptism. From this time I found myself obliged to lessen my public duties in the pulpit, in consequence of a painful catarrhal affection. It left me, however, unimpeded in all the other duties of my official life.

MONDAY, January 9.—I attended and assisted in the examination of J. Wainwright Ray, a candidate for Orders, who had been formerly a Presbyterian minister. He was ordained in the Cathedral on Thursday, January 19. The Rev. Dr. Cummins presented the candidate, and the sermon was preached by the Rev. S. Russell Jones. Mr. Ray was soon after invited to the charge of a church in Michigan; and though sorry to lose his services from my own Diocese, after the long expectation of his candidateship, I complied, on his own account, with his request for Letters Dimissory.

SUNDAY, January 29.—Assisted in the services in my own Church, and in the afternoon baptized several children.

FRIDAY, February 3.—I attended to preside at the celebration in the Swedish Church of St. Ansgarius, on the one thousandth anniversary of the death of this distinguished Bishop, to whom Northern Europe owes so largely its conversion to Christianity. A number of the Clergy were present. The services were partly in Swedish, by the Rev. Messrs. Bredberg and Arvedson. I delivered an address on the life and death of Ansgar, and Mr. Bredberg did the same in Swedish.

SUNDAY, February 5.—I assisted in the services and administered in the morning the Holy Communion, and in the afternoon the Sacrament of infant baptism, in my Church.

SUNDAY, February 19.—Preached in the morning, conducting, as usual, the chancel services.

SUNDAY, February 26.—Preached again in the morning, and in the afternoon baptized an adult.

ASH WEDNESDAY, March 1.—Performed the usual services in my Church with the sermon, and read prayers in the afternoon; and again morning and afternoon of the Friday following.

SUNDAY, March 5.—Took part in the Liturgical services; celebrated the Holy Communion; baptized in the afternoon eight children, and read prayers in the evening.

MONDAY, March 6.—Left for New York to attend while there "the Joint Committee on friendly intercourse with the Church in Sweden." Several meetings were held and a course of action adopted which has since been put into execution. While there I preached several times and administered the Holy Communion, assisted at the ordination of the Rev. O. Applegate to the Priesthood in Grace Church, Brooklyn Heights, and the week day Communion in St. Paul's Chapel, New York, also attended the laying of the corner-stone of the beautiful school house of Grace Church and the funeral obsequies of my venerable friend, Rev. Evan Malbone Johnson, D.D., who closed in peace his long life of disinterested and untiring practical devotion to the cause of Missionary Church work to which he consecrated devotedly his labors and liberally of his means.

GRACE CHURCH, CHICAGO.—Sunday before Easter, I visited this thriving Parish, officiating for the first time in its enlarged and beautified edifice. I preached and confirmed *twelve*.

ST. JAMES' CHURCH, CHICAGO.—In the afternoon of this day I fulfilled a similar engagement in the Parish of the Rev. Dr. Clarkson, who presented *twenty-two* for the laying on of hands.

In the evening I ministered in my own Church. Through Holy Week I took part in the morning and evening services there, and delivered two of the lectures in course which had been projected and sustained through the season by the Rev. S. Russell Jones, to whom for several months I have been indebted for valuable assistance in the church and parochial claims.

CHRIST CHURCH, JOLIET.—Held an evening service in this Parish; preached and confirmed *seventeen*. Its prosperity is very marked. When the Rev. Mr. Gilbert began his ministry among them, there was doubt in their capacity to raise \$400 a year. They have now voluntarily made the salary \$1,500, are taking steps for a parsonage, and mean to transform the present Church edifice of wood into one of stone.

ST. JOHN'S CHURCH, CHICAGO.—Thursday before Easter, April 13, I found no abatement in the vigorous parochial work here, but advancing proof of increase in numbers and influence. When begun it was on the outer boundary of the population, and almost naked prairie lay stretched around it. Now it is on a great thoroughfare, with street cars running two miles beyond, hundreds of commodious and beautiful dwellings thronging the area, large places of worship for all the denominations contiguous. St John's steadily holds its own, and presses vigorously on with its trained lay agencies; *thirty-three* candidates knelt for the "laying on of hands."

CHRIST CHURCH, CHICAGO.—The morning of Good Friday was spent in this Parish, the worship of which is held still in

their old building, repaired after the fire. The new edifice of stone contiguous shows now its full proportions, and lifts the cross high on its graceful gable. This fine structure is a great undertaking for the Parish to assume, but which it promises to carry on and fulfill with a firm hand. I preached, and confirmed *twenty-seven*. It may illustrate the churchly advance in our wonderful city if I add that while the pastors of both Grace and Christ Church can recall when they were on the frontiers of city life, the space between them is now too thronged and wide to be left without distinct ministration, and St. Luke's Church, under the Rev. H. H. Cole, has taken name and place intermediate, with the hearty consent of the rectors thus interested.

TRINITY CHURCH, CHICAGO.—In the evening of the same Holy day I preached, and confirmed *twenty-two*.

DEATH OF THE PRESIDENT.—Thus we reached that festal day for which in fasting, and through the great week of agony, the Church had been preparing herself from the crucifixion of the sinful nature to rejoice in the glorious fact which brings "life and immortality to light." But the Church's triumph is not as the vain excitement of the world. It is consolation and hope, not a happiness in the things that perish, so that the mourner can come in the dark vestment, and the stricken heart from its earthly solitude, and the mind harassed with crushing care or the forebodings of life's mysterious vicissitudes, and still find Easter a day of joy and strength. Many realized this power of Christian rejoicing as we then stood not only with the burden of personal griefs, but awe-stricken with the deed of violence, and shuddering in fear of the indefinite woes which might follow the blow that had thus pierced the heart of the nation. In an instant our Executive Head, tried in his honored past, trusted for the unrolled

future, is stricken by the hand of an assassin, and none could tell of what conspiracy or hidden force those fiendish few were the representatives; but a few hours only pass and the new Chief Magistrate is in his place, cabinet and government and army and people all remain undisturbed, and from the death-bed of our noble leader comes at once the Easter, and the renewed life of our unbroken polity and order.

Many circumstances combined to give ABRAHAM LINCOLN a firmer hold on the affection of the people than could be secured by the most popular statesman. His natural character and simple habits were genuine republicanism, which his deep heart of gentleness and truth refined and elevated until they rose to the dignity of inflexible action and solemn devotion to God-led duty. The public mind of the North rejoiced in raising to the Chief Magistracy boldness, honesty, firmness and sagacity, unvitiated as his were by the chicanery of political life. It was the beginning of the wonderful way by which we have been led, where the Christian soul instinctively cries, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

The qualities which determined his first election were triumphantly vindicated in his subsequent career. His intuitive sympathy with the heart of the people, his marvelous tact in following its guidance, won confidence and affection. His ready adoption of measures which rose in his path, grand in their simplicity, trustful in the experiment, secured admiration and support. The will of the majority was fundamental in his political creed, and he exerted his power cheerfully as the exponent of its wishes and executor of its purposes. He delighted to call himself the Public Servant, but filled the character with purity, integrity and zeal, proud to serve, but not stooping as a demagogue to cajole and use the people.

But to regard Lincoln as an exceptional being, created for the crisis, is to do injustice to the nation and himself. Our institutions are factitious, our pride of country mere vanity, if we are not now and onward making Lincolns in every portion of our land. He was the legitimate outgrowth of American institutions. Self-made, self-taught, self-reliant, his educator was the facts and incidents of the whole social state around him, handled with a sagacious mind, a resolute will, a brave and truth-loving heart. He became thus the Man for the emergency, the Man of Providence, the Man for a lasting exemplar. He did well what his hand found to do, and left a name, character, and achievement which the nation will ever laud and honor.

The generation that stood around his bier shed tears of sincerest grief, and the civilized world has responded in sympathy to our cry of horror for the deed of blood, and paid its reverent tribute to his worth.

On Easter Even, April 15th, I issued a Pastoral letter and prayer on the death of the President, and in the Cathedral lectured in the afternoon on the Intermediate State. In the evening the Church was decked with flowers for the great festival of the Resurrection, while the solemn badges of mourning draped the exterior. On the close of the Easter festival the interior assumed the same dark pall, feeble but reverent emblem of our fellowship in the profound inexpressible sorrow of the nation.

On the morning of Easter I officiated there, reading my Pastoral and preaching on the Resurrection-life of Consolation, in immediate reference to the character and death of the honored President. I also administered the rite of confirmation to *twenty* candidates, and celebrated the Holy Communion.

In the afternoon I confirmed nine in the Church of St. Ansgarius, and preached again in the evening at my own Church. This strange sad Easter had not run to its midnight close before tidings came of the sudden prostration, by apoplexy, of Dr. David Rutter, who breathed his last on the stroke of the first morning hour. I lost, in his departure, a good and faithful friend; the Church a son who most ardently loved her Order and Truth; the country a heart of intense loyalty that literally broke as the assassin's blow leveled her pride and hope; and his profession a veteran who had, for long years of practice and instruction in the college chair, moved a peer among the talented medical circle of Philadelphia.

On Easter Monday I convened the clergy of the city at the Guild Hall in relation to the death of the President. In this and a subsequent meeting, a declaration was prepared and signed by us and transmitted for signature to every clergyman of the Diocese. I append a copy of this declaration for permanent record, and add that in obedience to the direction I caused it to be engrossed on parchment and respectfully presented to the widow and family of our late Chief Magistrate. At the same time it was agreed that a united service should be held at Trinity Church synchronous with the funeral obsequies in Washington. These were held on the morning of Wednesday, the 19th, when a large body of the clergy assisted in the solemnities. The service was ordered by myself with special prayers, lessons and psalter, with a portion of the Burial Office. The large congregation filling the edifice united in all with reverence and many tears. The address was made by the Rev. Dr. Cummins, rector of the Church.

EMMANUEL CHURCH, ROCKFORD, April 21.—On visitation

of this Parish I preached, confirmed *twelve*, and made as usual an address to the candidates.

SUNDAY, April 23.—Preached in the morning at the Bishop's Church, and in the evening visited the new Parish of ST. MARK, on the north side, organized under the Rev. E. B. Tuttle.

They are occupying at present a rented building conveniently arranged, in a populous neighborhood, where ample material exists for pastoral exertion. Confirmed *twenty*.

MONDAY, April 24.—ST. JOHN'S CHURCH, NAPERVILLE, was consecrated to God. Several clergymen accompanied me from Chicago and took part in the solemnity, always interesting, but in this case peculiarly so, from our sympathy with the generous effort so wisely and bravely carried to its completion without dependence and without debt. The structure is graceful and correct. The Instrument of Donation was read by Rev. S. H. Allen, and with it the deed of the property was presented—the Sentence of Consecration published for me by the Rev. Clinton Locke, and the sermon preached by the Rev. C. A. Gilbert. I also made an address.

TRINITY CHURCH, AURORA.—In the evening I held a visitation of this Parish; preached, and confirmed *two*. The rector of these united places has been since called to Muscatine, Iowa, as the successor of the Bishop of Kansas; and the Rev. J. H. Knowles, a recent graduate of the General Seminary, has been settled in the vacancy.

By taking the night train I placed myself early the next morning in Michigan City, with the expectation of fulfilling an appointment in behalf of the Bishop of Indiana, which he had intrusted to me. I found that owing to the absence of the rector the services had not been announced. On the 3d of July, in the same relation, I officiated in Plymouth, Indi-

ana, where the Rev. W. Lusk is rector. I preached and confirmed *sixteen*, making to the candidates an address. During a short visit to the East, in May, where I was called by the sickness of a member of my family, I preached in Grace Church, Brooklyn, and baptized an infant of a relative.

On my return I spent Sunday, May 14th, in Holland Patent, Oneida county, where, the rector being absent, at the invitation of the wardens, I officiated morning and afternoon, and, on Monday, proceeded on my destination to

NASHVILLE, TENNESSEE, which city I reached on Friday, May 19th. On Sunday I fulfilled the appointment for which I had been invited by the Standing Committee, and morning and afternoon officiated in Christ Church, under the rectorship of Rev. William D. Harlow. I preached on both occasions, and in the afternoon confirmed *twenty-three*. My visit of several days was filled with kind attentions and affectionate hospitality, and my only regret was that I could do so little for the orphaned Diocese, for which I felt deep sympathy and interest. From Nashville, by the way of the river I found my way to Chester, May 20th, where on Saturday I visited and confirmed in private a sick lady.

ST. MARK'S, CHESTER.—Sunday after Ascension, I preached and administered the Holy Communion. In the afternoon, after the sermon, I confirmed *four*. I made also an address on behalf of our Diocesan Missions, which was liberally responded to from the small means of this faithful household.

On Monday morning we had a heavy shock of an earthquake, the first time that I had ever experienced in any marked violence the strange phenomenon. It created some alarm and trivial damage through the neighborhood.

GRACE CHURCH, BELLEVILLE, May 31.—From Chester I

rode about sixty miles by stage to Belleville, and in the evening preached and confirmed *three*—passing on Thursday to

CHRIST CHURCH, COLLINSVILLE, where I performed services and preached in the evening—a sudden indisposition preventing the minister from being present—and the next morning held a second service, administering the Holy Communion, with an address. The Churches at Belleville and Collinsville are now in charge of the Rev. John Portmess, Deacon, transferred from the Ecclesiastical Authority of Missouri. It is a source of great satisfaction to have these weak places so well supplied. The little flock at Collinsville has lost, by death, several valued members, Mr. and Mrs. Look, in venerable but active age; and, in the full promise of young life, Fannie and Joseph L. Darrow, daughter and son of the Rev. Joseph Darrow, M.D., deceased. The one had just completed her careful education, and the other entered upon a marked career in the legal profession, when rapid consumption removed them from the home of the widowed mother, we may believe, with reverent hope, to Paradise.

By way of Olney, on the Ohio and Mississippi road, and a stage ride of thirty miles, I next reached the old Parish of

ST. JOHN'S, ALBION, where I spent Whitsunday. The Rev. Benjamin Hutchins is resident there, and by invitation of the vestry has officiated with regularity. He assisted, at my request, in the services. In the morning I preached and celebrated the Lord's Supper. In the afternoon I baptized three infants and confirmed *three* persons. After service six young ladies were brought to me who were anxious to be confirmed, having been deeply impressed by the previous services of the day. Finding on inquiry and examination that they were duly prepared, after preaching in the evening, I again ad-

ministered "the laying on of hands," and received the solemn renewal of their baptismal vows.

The day was one of very marked religious feeling and conviction, which I endeavored to advance and direct by several appeals specially made in connection with the ritual solemnities.

Returning on Monday by stage to Olney, and by the railroads connecting at East St. Louis, I met my next appointment in the Parish of the Rev. D. Walker Dresser, on Tuesday evening,

ST. PAUL'S, CARLINVILLE, June 6, where I preached and confirmed *five*. The Rev. Thomas Mitchell, of Gillespie, assisted in the prayers. A Church edifice is begun, and efforts will be made steadily to complete it for use.

ST. PETER'S CHURCH, CHESTERFIELD, June 7.—The services here were in the afternoon; *three* were confirmed after sermon. There appeared to be a more than usual influence on the congregation, and I was informed afterwards by the rector that six young men had met in the evening to request confirmation the next morning, but had been prevented, by a violent gust which came up, from seeing me before I left the place. I trust that, by God's grace, the delay will only give fuller proof of their conscientious and intelligent conviction.

CHICAGO, June 10, in the Guild Hall, I held the examination of the Rev. Oscar B. Thayer for the Priesthood, and Charles T. Hendley for the Diaconate.

TRINITY SUNDAY, June 11.—The ordinations took place in the Cathedral; I preached the sermon. The candidate for the Priesthood was presented by the Rev. Geo. C. Street, and the Rev. Messrs. Street and Cole joined in the imposition of hands, the candidate for the Diaconate by the Rev. H. H. Cole.

Bloomington—Decatur—Springfield—Jacksonville—Quincy.

ST. MATTHEW'S CHURCH, BLOOMINGTON, June 12.—The Parish has purchased a place of worship, which, with small alterations, may be made ample and effective, and is advancing vigorously under the charge of the Rev. H. W. Woods. I preached and confirmed *thirteen*.

ST. JOHN'S DECATUR, June 13.—Preached and confirmed *fifteen*. The female school here, under the superintendence of Dr. Totten and conducted by his accomplished family, is an important agent for parochial influence, and if the buildings were sufficiently large, would soon claim Diocesan patronage.

ST. PAUL'S, SPRINGFIELD, June 14.—The Rev. Dr. Clover has been succeeded in this Parish by Rev. W. T. B. Jackson, from the Diocese of Kentucky, who has entered upon his duties with general acceptance. An application had been made to me for permission to organize a second congregation, and some steps taken in that direction. While it is obvious that at no remote period such an effort will be required, and the present proposal embraces some active and liberal agencies, I thought the movement then inexpedient, and declined, after mature deliberation, to give my official consent. *Six* were confirmed after the sermon.

TRINITY CHURCH, JACKSONVILLE, June 15.—Preached and confirmed *five*. This Parish moves on in its quiet and uniform course.

ST. PAUL'S CHURCH, QUINCY, June 16.—Here, as in Springfield, there has been a change in the rectorship, and the Rev. Sidney B. Corbet, from the Diocese of Wisconsin, has entered upon its duties. I preached and confirmed *ten*.

On Sunday morning, June 18, my pulpit was filled by the Rev. Charles W. Hayes, of Western New York, but a heavy rain occurring at the close of the service, detaining the con-

gregation, I ventured to continue the worship by an address on the same theme, and closing prayers.

ST. MARK'S CHURCH, GENEVA, June 19.—Services have been held for many months in this beautiful town by Rev. G. C. Street, and others, and there is promise that the Church which had been suffered for some years to decline, will be effectively revived. Steps are taking to erect a building, and, with due energy and liberality, sufficient strength exists to effect that important object. After conducting the chancel and pulpit services I confirmed *seven*.

AT PEORIA.—Tuesday and Wednesday were spent in the pleasant office of the marriage of Major General Edward McCook to Miss Mary Thompson, and on Thursday, 22d, I resumed my visitations in

ST. PETER'S, SYCAMORE, where I preached and confirmed *five*, prepared and presented by Rev. Chas. J. Hendley, whom I had sent for the purpose, and who has since received a call, and, with my full consent, accepted it.

ST. LUKE'S CHURCH, DIXON.—I ministered here, as usual, and confirmed *three*, going, afterwards, as before stated, to Sterling. This church is vacant, the Rev. James W. Coe having yielded to very earnest solicitations from the Church of the Redeemer, Wilmington, and removed to that charge.

ST. PAUL'S CHURCH, PERU, Sunday, June 25.—Preached and confirmed *ten* in the new church which has been finished with commendable energy and taste. It is built of stone and is well located. A small indebtedness prevents its being consecrated.

In the afternoon a carriage conveyed me to Utica, where, in the evening, I performed all the offices in the school-house. The Episcopalians there are now without ministrations.

ST. JUDE'S, TISKILWA, June 26.—The visit to this parish was of peculiar interest, from the marked success which has attended the ministry of the Rev. Francis B. Nash during the year, indicated in the presenting of *thirty-seven* for confirmation. Tiskilwa is a small place, where we have not yet a church building of our own, and zealous labor, heretofore, has seemingly failed to make its adequate impression; but God giveth the increase in His own time, and the small, struggling Missionary Church presents the largest record of the Diocese. The vigor thus shown in personal consecration is pressing on in its work of love, and resolute effort is now making to secure the long-needed House of God.

TRINITY CHURCH, GENESEO, June 27.—Here I had the pleasure of holding my visitation services in the new church edifice. It is worthy of praise for its style and finish, but will soon have the fault of being too small for the congregation. Several clergymen were with me here. I preached and confirmed *six*.

TRINITY CHURCH, ROCK ISLAND, remains under the charge of the Rev. Robert D. Brooke, from Davenport, Iowa. He is esteemed in private and official relations, and the arrangement is the best, which, with limited means, the parish can make. I confirmed *seven*.

GRACE CHURCH, ROCK ISLAND COUNTY, ST. PETER'S DAY.—The Rev. Messrs. Brooke and Gifford accompanied me to this rural parish, where I preached, confirmed *eight*, and made an address to them and the congregation.

CHRIST CHURCH, OTTAWA, June 30.—Confirmed *eighteen* after my sermon. Messrs. Hiester, Magill and McGowan took part in the liturgy; and after the second lesson I baptised the infant child of the rector.

THIRD SUNDAY after Trinity, July 2.—Preached in my own Church, and in the afternoon baptised five children.

Monday and Tuesday were spent in Plymouth, Indiana.

ZION CHURCH, FREEPORT, July 6.—Preached and confirmed *eight*.

ST. JOHN'S CHURCH, KEWANEE, July 7.—But *one* person was presented here for confirmation, which I administered after the sermon. My closing address was an appeal to the congregation on the painful deficiency.

SUNDAY, July 9.—Occupied the pulpit in my own Church.

ST. PAUL'S CHURCH, WARSAW.—Preached and confirmed *three*, and the next day, July 13th, accompanied by the Rev. Dr. Reynolds, drove twenty-five miles to Mendon, where I baptised in the afternoon five children, and in the evening preached and confirmed *one*. The few Episcopalians here have been long deprived of settled ministrations. They, however, keep their building in good order and remain constant in their attachment. I hope to embrace them in a missionary arrangement for the part of the C. B. & Q. railroad contiguous.

MONDAY, July 16th.—Preached in the morning and read prayers in the evening.

ST. JOHN'S CHURCH, LOCKPORT July 17.—Preached and confirmed *two*. A very generous effort is making here to build a new church, of stone, principally stimulated by the liberality of the senior warden. This revived spirit promises an influential future for this old but hitherto weak parish. They already have a parsonage, but the improvement will include that in its site and convenience.

ST. PAUL'S CHURCH, MANHATTAN, is supplied every other Sunday by the Rev. Samuel Cowell, who is living on a farm in the vicinity of Lockport. I visited this church July

Morris—Farmridge—Limestone—Robin's Nest—Farmington.

18th., preached, confirmed *three*, with an address to the congregation before and to the candidates after the ceremony.

ST. THOMAS' CHURCH, MORRIS, July 19.—The services were held in the court-house, where I preached and confirmed *five*.

ST. ANDREW'S CHURCH, FARMRIDGE, July 20.—Preached and confirmed *four*.

ST. PAUL'S CHURCH, PEORIA.—On Sunday, July 23d, I officiated in the morning to a crowded congregation, and after sermon confirmed a class comprising *twenty-four*, of marked influence for the love and work of the Church. An excellent spirit prevails of welcome and appreciation of the rector, and considerate fellowship in the working of the parish. A loss deeply felt and bewailed had just before occurred in the decease of WILLIAM A. WILLARD, a man justly esteemed for his virtues as a citizen and his graces as a Churchman. His funeral took place on the afternoon of this Lord's day. I was deprived of the melancholy privilege of attending, by an engagement in

CHRIST CHURCH, LIMESTONE PRAIRIE, a few miles from Peoria, where I preached and confirmed *eight*.

On Monday morning, July 24, I rode to the College Hill and preached in the afternoon in the chapel for the congregation of CHRIST CHURCH, ROBIN'S NEST. The day proved very inclement and but few persons were able to collect. I rejoiced with the flock in the return, from his effective and devoted chaplaincy in the army, of the Rev. Dr. Chase, to resume the oversight of the charge which he has nurtured and sustained for so many long years.

CALVARY CHURCH, FARMINGTON, has suffered from the removal or death of some of the few specially attached to its interests, among them two members of the Wilkinson family—the elder, the faithful lay reader on the alternate Sun-

days, removed to Peoria, and the young officer who found an early grave in the service of his country, a part only of death's doings, in family bereavement there. Preached and confirmed *six*—one from Brimfield.

IN LEWISTOWN, July 26.—The new church more than met my expectations. It is a structure every way Churchly, and worthy of attention from the ornate use of common material and graceful effect of interior color. Built in our "troublous times" it has been costly, but the "lamp of sacrifice" has shone the brighter in the hands and hearts of the few to whom its execution has been precious. Preached and confirmed *eight*—one in private.

ST. PAUL'S CHURCH, KANKAKEE.—Another new church of large size and careful finish, with well ordered chancel, cheered my ministrations on Sunday, July 30th, at Kankakee. It has been built by relatively few, and with gifts and energy on the part of individuals, entitling them to my grateful acknowledgment. The senior warden voted as a delegate from Lockport in the first convention of Western New York, which elected the honored Bishop recently gone to his rest. How many such like, "scattered abroad," have been seed for the Church in our then wilderness, and far on from us towards the setting sun. I occupied the pulpit morning and afternoon, reading the lessons and chancel services, to relieve the rector, whom I regretted to find in impaired health. In the afternoon I confirmed *twelve*—the first fruits.

On the following Sunday, August 6th, I held an ordination in the Cathedral, and admitted JOHN HARRIS KNOWLES to the Diaconate, with full qualifications, and after an honorable course in the General Seminary. The candidate was presented by a personal friend, the Rev. Andrew D. Benedict,

of Racine. The sermon and the Holy Communion by myself. In the afternoon I catechised the children around the Chancel and administered the baptism of infants.

SUNDAY, August 20.—I preached in my church. Immediately after the morning service were the funeral obsequies of Melvin N. Rust, surgeon in the army, and at which I made a funeral address. In the afternoon administered baptism, and in the evening performed a marriage, also assisting in divine service. The constant and varied pastoral duty opened to me through my Cathedral, filling up profitably interstices of time, extends to many incidents of parochial life, through which I find myself kept in fresher sympathy with my own past, and with the present life and claims of my clergy. It is one of the normal and healthy accidents from the right position of the Bishop ; still a fragment only of what could be achieved in the same natural influence, if the fellowship of the Church or individual benevolence would assist with the moderate means required for the Chapel, the Schools and the theological training.

TRINITY CHURCH, BELVIDERE.—Sunday, the 27th, was spent in various duties in this parish, which, from singular weakness and depressed resources, is lifting itself well up in distinct works of advance, and a spirit of courage, hope and thoughtful administration. The Rev. W. H. Cooper has become the rector, on terms necessarily involving sacrifice and hazard, but calculated to diminish risk and patiently encourage confidence in the real ability to stand and grow. The heavy debt, which has been a dead weight upon them alike from its amount and the way in which it was incurred, has been entirely liquidated. The expenses are defrayed in the venture of faith which trusts to the Lord's day offering as God hath prospered the week. There is a spreading of serv-

ices to the other side of the river, and off among the English settlement at Shattuck's Grove. On the north side of the Kishwaukee it would be of material benefit to have a chapel, and thus distribute the services. A member of the vestry, living there, has offered a suitable lot.

I officiated in the morning in Trinity church, with the Ante-Communion, sermon, confirmation of *five*, and address. In the afternoon I preached in a meeting house on the north side of the river, to a large and attentive congregation, and in the evening again in the church.

SUNDAY, September 3, twelfth after Trinity.—I was alone in the morning in my own church; performed all the services, with the Holy Communion and preached.

ST. STEPHEN'S CHURCH, CHICAGO.—In the afternoon held the visitation services for this parish in Grace church; preached on the occasion; confirmed *four* for St. Stephen's, *ten* for Grace, and *one* from Jonesboro, made an address to the candidates on the Proto-martyr as an example. In the evening preached again in my own church.

ST. PAUL'S CHURCH, LEE CENTER.—On Thursday, September 7th, visited this parish, preached and confirmed *two* persons. The day was one of heavy rains, and, in consequence, six persons prepared for the rite could not attend. The congregation also was small. Mr. Trewartha, the Deacon in charge, is making assiduous efforts to sustain the small flock, and is now encouraged by an earnest support of his efforts according to their means.

SUNDAY, September 10.—I officiated and preached in the morning in my own church; in the afternoon baptized five infants. At 4 p. m. the services were held connected with the annual supplementary confirmation, on which occasion the sermon was preached by Rev. Hiram W. Beers, rector of

the Church of the Ascension, Chicago. *Eight* were confirmed, three from that parish and five from the Cathedral congregation.

On Friday morning, September 15th, the convention took a recess to attend the consecration of ST. MARK'S CHURCH, EVANSTON. A large number of the clergy and laity proceeded with me to that place, in special cars. The church was consecrated. The Instrument of Donation was presented and read by Charles Comstock, Senior Warden, and the Sentence of Consecration published for me by Rev. J. W. Buckmaster, elected rector of the parish. The sermon was by myself. The clergy conducted the musical portion of the service. After the ceremony the members of the convention were entertained by the Rev. Dr. Cummins, at his residence near the church.

CATHEDRAL CHURCH.—The ministrations of this have been continued through the year, and with a growing conviction of the normal importance of the plan, and the existent influence for good. It affords to me, officially, a large scope of pulpit and pastoral work, identical entirely with my office of Bishop, and in harmony with all the correlative claims upon me in my Diocesan supervision and pastorship. During the year I have been mainly assisted by the Rev. S. Russell Jones, although, at intervals, several other clergymen have sustained my services. The statistics of our parochial acts are as follows: The number of communicants and *families* regularly connected, has not, I presume, materially varied. The average of the congregations has been larger, and the responses, music, and reverent use of the liturgy have obviously advanced. The Sunday school has improved in its discipline and influence. Some effort has been made in district visiting. It is all very much below my hopeful ideal;

but still marked in usefulness and progress, presenting abundant cause for devout gratitude to the mercy of our Lord, who accepts and blesses the weak endeavor.

Baptisms—Infants, by the Bishop, *sixty*.

“ by Chaplains, *eight. sixty-eight*.

Adults, by the Bishop, *seven*. Total, *seventy-five*.

Confirmed—*twenty-seven*.

Marriages—*seven*.

Burials—by the Bishop, *eighteen*.

by Chaplains, *four*. Total, *twenty-two*.

OBITUARY OF THE EPISCOPATE.

As we pass on from this running line of official work, we must pause for a few moments to name the honored dead, and bend to catch the voice of encouragement and warning which rises from their biers.

The Missionary Bishop of China, WILLIAM JONES BOONE, D.D., has found a grave on the arduous field of his choice, and left a ministry which will be held in lasting honor. He selected in youthful zeal an enterprise all but hopelessly adverse; gave to it admirable gifts of culture and piety; cheerfully and patiently he wrought and endured, never “looking back.” With buoyant faith and steady industry he mastered difficulties and treasured resources, and groped his pioneer way along the narrow path for Christian foot on that heathen wilderness. The Church gave and sustained him. He went, and toiled, and died. His memorial and that of the fallen laborers gathered around him are witness to our obedience in the venture of faith, but they are now hushed voices in a dreary night, where we must needs watch and wrestle, but the “day breaketh” not.

Harmonious, practical and beautiful has been the course of the veteran Senior Bishop, THOMAS CHURCH BROWNELL, D.D., LL. D., whose life, full-orbed in its grace and accomplished mission, so long flickered with age and infirmities in its earthen pitcher. He has been long withdrawn from active ministrations, but still his counsels and acts have, from time to time, been welcome to the Church. Throughout the term of forty-five years of Diocesan headship the record is uniform of personal wisdom and goodness, of conservative and serene administration, of accurate judgment and refined scholarship, equable, unimpassioned, religious temperament, of calm, meek and systematic devotion, graceful purity in moral deportment, and a felt-sufficiency for every claim of his high office.

The Church has been scarcely as well prepared to yield up the first Bishop of Western New York, the Right Reverend William H. DeLancey, D.D., D. O. L., Oxon. Sorely will he be missed in the Council of the Church and the organizations for her work, faithfully will he be mourned in the Diocese he loved so well and administered with concentrated earnestness. In the grace, ease and dignity of the Christian gentleman; as the refined and fervid preacher; the intelligent and faithful man of business; for power to sway and tact to direct by counsel and in debate; in the honest, outspoken reality of his Churchmanship; in the impartial, discriminating firmness of his administration; in the practical development and efficient use of diocesan resources; in the system of executive life; in the manliness, delicacy and good temper of his intercourse, few deserve better to be esteemed a model Bishop, and it is to the honor of the Church that he was always cherished, appreciated and successful.

We have lost another eminent and marked man in the Right

Rev. Alonzo Potter, D.D., LL. D., late Bishop of Pennsylvania, who closed his fine career of earthly work while absent on a voyage to California for the benefit of his worn health. For twenty years he administered, with eminent vigor, ability and success, his large Diocese coterminous with the State. He brought to the office and charge character and ability; trained with unusual breadth, variety and thoroughness of intellectual culture, a peculiar knowledge of men, and sagacity in calling out and guiding all resources to practical issues. He combined the experience and discipline of business, educational administration and parochial life, in each of which he had developed himself with high culture, and with singular talent applied his power and knowledge over large and varied fields.

The whole met and concentrated in his office as Bishop in the Church of God, and he has been uniformly known there as alike laborious and successful, in literature, in devising and prosecuting plans for the extension of the Church, in the founding and management of noble endowments, in diligent detail of diocesan government, for prominence in the counsels of the General Church, and harmonizing for co-ordinate action elements of disagreement. He adorned all with manly piety and devotion, and has won beyond all professional eminence and executive honor, wide-spread esteem, veneration and love.

DIOCESAN OBITUARY.

The record of death is not confined to the high places of the Church in other dioceses. Two of the ministry within our own borders have finished their work.

REV. CHARLES DRESSER, D.D., died at his residence in Springfield. He had long been in failing health, and the

hand of decay had been laid on mind as well as body. His last engagement for the church was in a professorship at Jubilee College, from which he retired to "dwell among his own people." As rector of St. Paul's Springfield, his best years of ministration had been passed. There he had labored with faithful "hardness" and enjoyed the success of a vigorous parish with one of the best edifices then in the diocese. He was universally esteemed and trusted for purity of life, for meekness and prudence in his parochial relations, and for the soundness of his judgment. He filled most of the offices of trust in the gift of the Convention, and was the esteemed friend and counsellor of Bishop Chase. He was a "good man, full of the Holy Ghost and wisdom," and sank gradually to rest "accepted in the Beloved."

The Rev. Samuel T. Carpenter, once rector of Trinity Church, Polo, and a hospital chaplain, died near Cincinnati, December 26, 1864, at the age of fifty-seven. The clergy of that city passed a series of resolutions expressive of their regard, in which they bear testimony to the fidelity and earnestness which characterized his official labors, and the qualities which marked and adorned his social intercourse among them. The immediate cause of his death was disease contracted in the discharge of hospital duties.

The venerable relict of Bishop Chase has also passed, in good old age, to rejoin him in Paradise. Since the decease of her husband, she has resided in retirement at the Robin's Nest, the memorable spot where her home and abundant labors in Illinois began. She largely shared the cares of the Bishop, as his companion in travel, in managing his business and correspondence, as well as sustaining him in trials by her firm affection, patient resolution and vigorous action. Her body rests by the side of the venerable Bishop, in the graveyard of Jubilee College.

ORDINATIONS—DIACONATE.

On the second day of October, 1864, being the nineteenth Sunday after Trinity, in the Cathedral church, I did admit and ordain to the Holy Order of Deacons, JOHN BROWN SAYE, late minister of the Presbyterians. The candidate was presented by Rev. Lyman N. Freeman.

In the Cathedral Church, on Thursday, the nineteenth day of January, 1865, I did admit and ordain as Deacon, J. WAINRIGHT RAY, late a minister of the Presbyterians. The candidate was presented by the Rev. George D. Cummins, D.D., rector of Trinity church, Chicago.

In the Cathedral church, on the 11th day of June, being Trinity Sunday, 1865, I did admit and ordain to the Diaconate, CHARLES J. HENDLEY, a graduate of Nashotah, and transferred as a candidate from Wisconsin. The candidate was presented by the Rev. H. H. Cole.

In the Cathedral church, Sunday, August 6th, being the eighth Sunday after Trinity, 1865, I did admit and ordain to the Diaconate JOHN HARRIS KNOWLES, a graduate of the General Theological Seminary. The candidate was presented by the Rev. Andrew D. Benedict, rector of St. Luke's church, Racine, Wisconsin.

ORDINATIONS—PRIESTHOOD.

In the Cathedral church, on the 11th day of June, being Trinity Sunday, 1865, I did admit and ordain to the Holy Order of Priesthood, the Rev. Oscar B. Thayer. The candidate was presented by the Rev. George C. Street, who, with Rev. H. H. Cole, joined in the laying on of hands.

On the 28th day of April I did also receive the Rev. Chas. Borromeé Guillemont, formerly officiating in the obedience of the Roman Church, under the Bishop of Lueon, in France,

and for seven months last past resident in lay communion on probation, in the diocese of Illinois, into the full exercise of the holy ministry, as a Priest in the Church of Christ, in the Protestant Episcopal Church in the United States of America, after a full declaration by him of reconciliation and renunciation of the errors and superstitions of the church of Rome. The said renunciation was made in the presence of the Rev. Clinton Locke and the Rev. George C. Street. Mr. Guillemont is ministering to the French in St. Anne, Kankakee county.

LETTERS DIMISSORY ACCEPTED.

The following clergy have been received into this jurisdiction:

The Rev. **HIRAM W. BEERS**, Presbyter, from the Ecclesiastical Authority of Wisconsin.

The Rev. **JAMES J. CHAMBERLAIN**, Presbyter, Minnesota.

The Rev. **HIRAM H. COLE**, Presbyter, New York.

The Rev. **SIDNEY CORBET**, Presbyter, Wisconsin.

The Rev. **H. H. DE GARMO**, Deacon, Wisconsin.

The Rev. **S. BRAINERD DUFFIELD**, Presbyter, Connecticut.

The Rev. **SAMUEL EDSON**, Presbyter, Indiana.

The Rev. **JOHN A. FITCH**, Presbyter, Minnesota.

The Rev. **JOHN GIERLOW**, Presbyter, Wisconsin.

The Rev. **BENJAMIN R. GIFFORD**, Massachusetts.

The Rev. **WILLIAM F. B. JACKSON**, Presbyter, Kentucky.

The Rev. **MARCUS LANE**, Presbyter, Michigan.

The Rev. **JOHN PORTMESS**, Deacon, Missouri.

The Rev. **ALPHEUS W. SPOR**, Presbyter, Minnesota.

The Rev. **HENRY W. WOODS**, Presbyter, Maryland.

LETTERS DIMISSORY GIVEN.

The following clergymen have left the Diocese:

Rev. **STEPHEN T. ALLEN**, Presbyter, to the Ecclesiastical Authority of Iowa.

Clergymen—Deceased—Ordained—Received.

Rev. WM. BRITAIN, Presbyter, to Wisconsin.
Rev. WM. BRODNAX, Presbyter, to Indiana.
Rev. LYMAN N. FREEMAN, Presbyter, to Wisconsin.
Rev. FREDERIC JUNY, Presbyter, to Kentucky.
Rev. ISAAC P. LABACH, Presbyter, to Iowa.
Rev. J. WAINRIGHT RAY, Deacon, to Michigan.
Rev. ALBERT WELLS, Presbyter, to Michigan.

CLERGYMEN DECEASED.

Rev. CHARLES DRESSER, D.D.
Rev. SAMUEL T. CARPENTER.

CLERGY ADDED BY ORDINATION.

Rev. CHARLES J. HENDLEY, Deacon.
Rev. JOHN HARRIS KNOWLES, Deacon.
Rev. J. WAINRIGHT RAY, Deacon.
Rev. JOHN B. SAYE, Deacon.
Rev. CHARLES BORROMEE GUILLEMONT, from Roman Church.

SETTLEMENT OF CLERGY RECEIVED AND ADDED.

Rev. HIRAM W. BEERS, Rector of the Church of the Ascension, Chicago.
Rev. JOHN W. BUCKMASTER, Rector of St. Mark's Church, Evanston.
Rev. JAMES J. CHAMBERLAIN, Missionary in Peoria County.
Rev. HIRAM H. COLE, Rector of St. Luke's Church, Chicago.
Rev. SIDNEY CORBET, Rector of St. John's Church, Quincy.
Rev. H. H. DE GARMO, Assistant at Trinity Church, Chicago.
Rev. S. B. DUFFIELD, Cathedral, Chicago.
Rev. CHARLES J. HENDLEY, Minister of St. Peter's Church, Sycamore.

Rev. SAMUEL EDSON, Rector of Grace Church, Galena.

Rev. JOHN A. FITCH Missionary.

Rev. JOHN GIERLOW, Rector of Church of the Holy Communion, Chicago.

Rev. BENJAMIN B. GIFFORD, Rector of St. John's Church, Kewanee.

Rev. CHARLES B. GUILLEMONT, Missionary to the French at St. Anne, Kankakee.

Rev. WILLIAM F. B. JACKSON, Rector of St. Paul's Springfield.

Rev. JOHN H. KNOWLES, Minister of Trinity Church, Aurora, and St. John's, Naperville.

Rev. MARCUS LANE, Rector of St. Stephen's Church, Chicago.

Rev. JOHN PORTMESS, Minister of Christ Church, Collinsville, and at Belleville.

Rev. JOHN B. SAYE, Missionary at Bridgeport and parts adjacent.

Rev. ALPHEUS W. SPOR, Rector of St. James' Church, Lewistown.

Rev. HENRY W. WOODS, Rector of St. Matthew's Church, Bloomington.

CHANGES OF SETTLEMENT.

The following clergy have, during the year, changed their parochial relations :

The Rev. CHARLES P. CLARKE has resigned St. George's, Utica, and is resident in Ottawa.

The Rev. LEWIS P. CLOVER, D.D., has resigned St. Paul's, Springfield.

The Rev. JAMES W. COE has resigned St. Luke's, Dixon, and accepted the Church of the Redeemer, Wilmington.

The Rev. WILLIAM H. COOPER, has become Rector of Trinity Church, Belvidere.

Changes of Settlement—Candidates for Orders.

The Rev. ERASTUS DEWOLF has resigned the Church of the Redeemer, Wilmington, and is resident without charge.

The Rev. JOHN FOSTER has resigned St. Peter's Church, Sycamore, and accepted St. Stephen's, Pittsfield.

The Rev. ELIJAH W. HAGER has resigned the Church of the Holy Communion, Chicago.

The Rev. GEORGE H. JENKS has resigned Trinity Church, Polo.

The Rev. S. RUSSELL JONES has resigned the Church of the Ascension and is Rector of the Church of the Atonement, Chicago.

The Rev. WARREN H. ROBERTS has resigned Grace Church, Galena, and accepted St. Paul's Church, Peoria.

The Rev. WILLIAM T. SMITHETT has resigned Emmanuel Church, Rockford, to take effect next Easter.

The Rev. WILLIAM M. STEEL has taken charge of Christ Church, Tremont, and St. Paul's Church, Pekin.

The Rev. HENRY W. STRONG, D.D., LL. D., has resigned St. John's Church, Quincy.

The Rev. CHARLES H. VAN DYNE has resigned Christ Church, Waukegan.

CANDIDATES FOR ORDERS.**CANDIDATES ORDAINED.**

CHARLES J. HENDLEY,
JOHN HARRIS KNOWLES,
J. WAINWRIGHT RAY,
JOHN BROWN SAYE.

CANDIDATES ADMITTED.

MARCH CHASE,
CHARLES J. HENDLEY,
DEWITT CLINTON HOWARD.

PRESENT CANDIDATES.

MARCH CHASE,
ALBERT AUGUSTUS FISK,
BENJAMIN FRANKLIN FLEETWOOD,
D. O. HALSEY,
DEWITT CLINTON HOWARD,
CHARLES W. LEFFINGWELL,
FREDERIC COPE WHITEHOUSE.

CONSECRATION OF CHURCHES.

1864.—On Sunday, November 20, being the twenty-sixth Sunday after Trinity, I consecrated the CHURCH of the REDEEMER, Cairo.

1864.—On Thursday, November 24, I consecrated St. JOHN'S CHURCH, GILLESPIE.

1865.—On Monday, April 24, I consecrated St. JOHN'S CHURCH, NAPEVILLE.

1865.—On Friday, September 15, I consecrated St. MARK'S CHURCH, EVANSTON—*Four*.

In addition to the churches consecrated, because out of debt, several have been erected, finished, or nearly so, but with more or less incumbrance, viz :

ST. PAUL'S CHURCH, KANKAKEE;

TRINITY CHURCH, GENESEO;

ST. JAMES' LEWISTOWN;

ST. PAUL'S, PERU;

CHRIST CHURCH, CHICAGO;

ST. JOHN'S, ALGONQUIN—*Six*.

The following have purchased buildings :

ST. MATTHEW'S CHURCH, BLOOMINGTON;

ST. JAMES', DUNDEE;

ST. MARK'S, CHICAGO;

CHUCH OF THE ATONEMENT, CHICAGO—*Four*.

The parishes named below have either begun to build or taken steps to do so immediately :

GRACE CHURCH, STERLING ;
ST. JUDE'S CHURCH, TISKILWA ;
TRINITY CHURCH, SHELBYVILLE ;
ST. JOHN'S CHURCH, LOCKPORT ;
—, MOUND CITY.

The full number of new churches, *nineteen*.

ORGANIZATION OF PARISHES.

—, MOUND CITY ;
ST. MARK'S CHURCH, CHICAGO ;
ST. LUKE'S CHURCH, CHICAGO ;
ST. STEPHEN'S CHURCH, CHICAGO ;
TRINITY CHURCH, SHELBYVILLE ;
CHRIST CHURCH, BUNKER HILL.

CANONICAL NOTICES OF DISCIPLINE.

RICHARD HOLDEN, Presbyter, Canon 5, Tit. II—by the Bishop of Ohio.

PETER NEFF, Presbyter, Canon 5, Tit. II—by the Bishop of Ohio.

JOHN T. MINES—by the Bishop of Maine.

By canonical provision each case of displacement or deposition from the ministry is officially communicated by the Bishop performing it to the ecclesiastical authority of each of the other dioceses. The intention of this is obvious, and the record of these depositions as received during the year is formally made in the annual address of many of the Bishops. By this means full notice and warning are given to the Church that such clergymen have ceased to be competent to officiate in any function whatever, or be recognized as in the ministry of our Church.

This deposition takes place as a penalty after trial, from

voluntary renunciation of the ministry, or from the abandonment of the Church.

Some of them rest then on moral delinquency, others on doctrinal errors, and a portion involve no implication of character, but arise from sickness and infirmity, disqualifying from the successful work of the ministry and compelling a resort to secular business, not deemed in harmony with the vows of Ordination. Except as removed by death, these notices of discipline include every case that can occur of forfeiture or abandonment of Holy Orders, whether in the Diaconate or Priesthood, when once they have been conferred.

A glance at the aggregate statistics may not be without interest.

In the thirteen years of my Episcopate I have received in all, of every class, notices of sixty-two depositions. They are from twenty-five dioceses. In twelve of these dioceses there has been but one single case in this lapse of time. In five more only two cases in each. In the residue, as follows: New York, nine; Ohio, five; Kentucky, five; Western New York, five. In Massachusetts, Maryland, Wisconsin, Pennsylvania, four each. I cannot discriminate the exact number on which deposition has been inflicted as a penalty for offense, but it falls below the half.

The Episcopal Church in the United States now embraces thirty-eight dioceses and missions, under charge of bishops, and at least two thousand clergymen. Such a record of aggregate discipline is far from discreditable to the stability and purity of its ministry.

Under my own immediate administration, I may say that no case of discipline has occurred from renunciation of our ministry or from trial. But one formal presentment resulting in trial has been among the anxieties of my Episcopate. In this the accused party was acquitted.

ACTS OF GENERAL ASSEMBLY, 1861.

In the year thus named, in my Address, made at the twenty-fourth annual Convention, in Ottawa, I called the attention of the body to an underhand effort to repeal an act, passed in 1853, for the benefit of the Protestant Episcopal Church in the State of Illinois, and to substitute another with different object and provisions. The Convention referred the matter to an able committee, who reported in full on the merits of the case, with preamble and resolutions, which were adopted.

By one of those resolutions it was provided, "That the Bishop and Standing Committee of the diocese be and are hereby appointed a committee of this body, with instructions to memorialize the Legislature of the State to restore to their original provisions the acts of 1840 and 1853, and to repeal the act of 1861."

In the session of the Legislature which immediately followed, provision was made for bringing the subject properly before them, but the abrupt termination of that session prevented any definite action.

During the last winter the application was renewed, and the proper papers put in the hands of influential members of the Church in Springfield, requesting them to take steps to obtain the relief required, and which, it might naturally be supposed would be at once granted by the Honorable Body.

I regret to say that a personal and covert opposition interposed objections, after the bill of relief had been reported and passed to the third reading, and the delay thus caused proved so far fatal to the application.

I would commend to the Convention to reiterate the expression of their convictions and wishes, and put the subject in such form as to satisfy the next Legislature on the merits of the case.

The references will be found on pp. 19, 22 and 24 of *Journal*, and pp. 33, 35 and 36 of "*Bishop's Address.*"

REGULATIONS RESPECTING THE LAITY.

I desire to direct the attention of the Convention to Can. 12, Tit. II, of the Digest, which bears the above title, and to suggest the propriety of a carefully digested diocesan canon, or canons, prescribing the proper form of the "inquiry" and rules and process for the deprivation of Church membership.

Cases occur not unfrequently of suspension from the Holy Communion which on being reported to the Ordinary, as required by the rubric are followed by complaint to the Bishop from the repelled party, begging that an "inquiry may be duly instituted." It is made the duty of the Bishop in this case to comply with this appeal and conduct it "as may be directed by the canons of the diocese in which the event has taken place."

We have no canon responding to this, and it seems to me proper that there should be such, and that the whole subject of discipline, as affecting the laity, may be put into a shape more clearly directory and authoritative.

ST. LUKE'S HOSPITAL.

It is with no small gratification that I enter and utter such a title, as at least indicating that there has been movement in the direction in which we have been and are so singularly deficient as a diocese—Institutions of Benevolence and Education. This one has sprung, too, more from congregational effort than the broad, genial, consecrated impulse of either the Convention or the Churchmen of our large city. Still it is in shape to appeal to all this and win co-operation and sympathy, and prompt enlargement to equivalent usefulness. By the requirement of their constitution the Board of Trus.

tees report to the Bishop of the Diocese, and I feel it a privilege to adopt that report as a part of this annual Address, and present it in full to the Convention and Diocese:

CHICAGO, Sept. 6th, 1865.

RIGHT REV. AND DEAR SIR:—In accordance with the requirement of their Constitution, the Board of Trustees of St. Luke's Hospital beg leave to present you a report, extending from the opening of the Hospital, June 23d, 1864, to Sept. 1st, 1865. This Hospital was originated by some Christian ladies of the city, who felt deeply the need of some place where the sick poor could receive the care and attention impossible to give them in their homes. For some months it was under the care of Grace Church alone, but during the session of the last Legislature a charter was procured, which embraces all the parishes of the city in the government of the Institution. The Incorporators, at their first meeting, adopted a Constitution, the leading features of which are as follows: The Board of Trustees to be composed of all the city Rectors and a layman from each parish, nominated by the Rector thereof, with the Chief Physician of the Hospital. The President of the Board to be a Rector of a city parish or the Bishop of the Diocese, elected annually on the Festival of St. Luke. (The present President, the Rector of Grace Church, can, however, retain the office as long as he wishes, in consideration of the efforts of his parish in the work of the Hospital.) The internal government of the Hospital to be vested in a Board of Directors—ladies—nominated, one from each parish, by the Rector thereof, and responsible to the Board of Trustees. The Chaplain to be always a Priest of the Episcopal Church. An annual report to be made to the Bishop before the meeting of the Diocesan Convention. The charter embraces ample provisions for holding property, exemption from taxation, &c. The work, as yet, is small, but it has progressed much since its first inception, and we hope, year by year, to be enabled to report to you a greater record of usefulness. It is a Church work, and we believe the only work in which *all* the parishes of the city have ever heartily engaged; and if they will continue their interest, its success is certain, and before many years we shall see a noble building, with its Sisterhood and its many beds, offering gratuitous assistance to all those of any creed who have not the means to help themselves. There has been contributed to the support of the Institution from June 1st, 1864, its inception to September 1st, 1865:

From St. James' Church.....	\$455 00
“ Trinity “	180 00
“ Grace “	1,391 94
“ Holy Communion Church.....	15 00
“ Christ Church.....	73 51
“ St. John's Church.....	350 00
“ sources outside the Church	1,095 26
	<hr/>
	\$3,550 71

Besides these gifts in money, there have been given large quantities of provisions, fuel and housekeeping articles. The expenses, including all the furniture and fitting up of the house, have been about \$3,500, leaving a balance on hand of \$50.71. The medical department is under the charge of Dr. Walter Hay, assisted by Dr. John Owens. Both these gentlemen give their services, and the Trustees feel grateful indeed for their devotion to their poor beneficiaries. Dr. Hay reports that from June 23d, 1884, to Sept. 1st, 1885, there have been admitted 37 males and 59 females, and there have been 27 births, making 123 inmates. The deaths have been 8. Present number of inmates, 13. Average cost of patients per diem, \$1.13½, including the cost of original outfit of the Hospital. For ten months the number of beds, 9; for four months, 12. The building now in use is a large three-story brick house, 669 State street, where there is room for twenty beds, but we have thus far been only able to support twelve for adults and one for a child. We hope, however, this fall, to fill up the number.

Such is the statement of our work—a work of faith, supported only by the contributions of those who care for God's poor. Service is daily held in the wards of the Hospital, and, on Sunday morning, service and a sermon, and the Chaplain spares no pains to do his duty. We ask for it your attention and your prayers, and feel assured that you will do everything in your power for its advancement.

We remain, Right Reverend Sir, very truly and respectfully yours,
CLINTON LOCKE, *President*.
A. C. CALKINS, *Secretary*.

SUMMARY OF STATISTICS.

Clergy within the Diocese—During the year, *one hundred*.

At present, *eighty-eight*.

Presbyters—In Parish duty, *fifty-one*.

In other work, *five*.

Without cure, *eleven*.

Infirm or sick, *three*.

Absent on leave, *three*.

Resident without transfer, *three*.

Settled, but not transferred, *two*.

Entitled to seats, *fifty-three*.

Deacons — With full qualifications, *six*.

With limited qualifications, *three*.

Entitled to seats, *nine*.

Whole number entitled to seats, *sixty-two*.

Summaries.

Clergy added—By Letters Dimissory, *fourteen*.

By Ordination, *five*.

By Reception, *one*.

Settled, but not transferred, *two*.—*Twenty-two*.

Clergy transferred from the Diocese, *eight*.

Deceased, *two*.

Ordinations—To the Priesthood, *one*.

To the Diaconate, *four*.

Admitted from the Roman Church, *one*.—*six*.

Candidates for Orders—Whole number in the year, *twelve*.

Ordained, *four*.

Admitted, *three*.

Present number, *seven*.

Churches Consecrated, *four*.

Built, *ten*.

Bought, *four*.

Building, *five*.—*Nineteen*.

Confirmations—In public, *sixty-one*.

In private, *seven*.—*Sixty-eight*.

Number confirmed, *five hundred and sixty-one*.

Out of the Diocese, *thirty-nine*.—*Six hundred*.

Consent to Organization, *seven*.

Baptisms—Adults, *eight*.

Infants, *seventy-one*.—*Seventy-nine*.

Funerals, *nineteen*.

Marriages, *ten*.

Holy Communion, *twenty-six*.

Sermons, *one hundred and two*.

Addresses on visitations, *seventy-four*.—*One hundred and seventy-six*.

Issued two Pastoral Letters, with special services, for two occasions.

Travel, over eight thousand miles.

CONCLUSION.

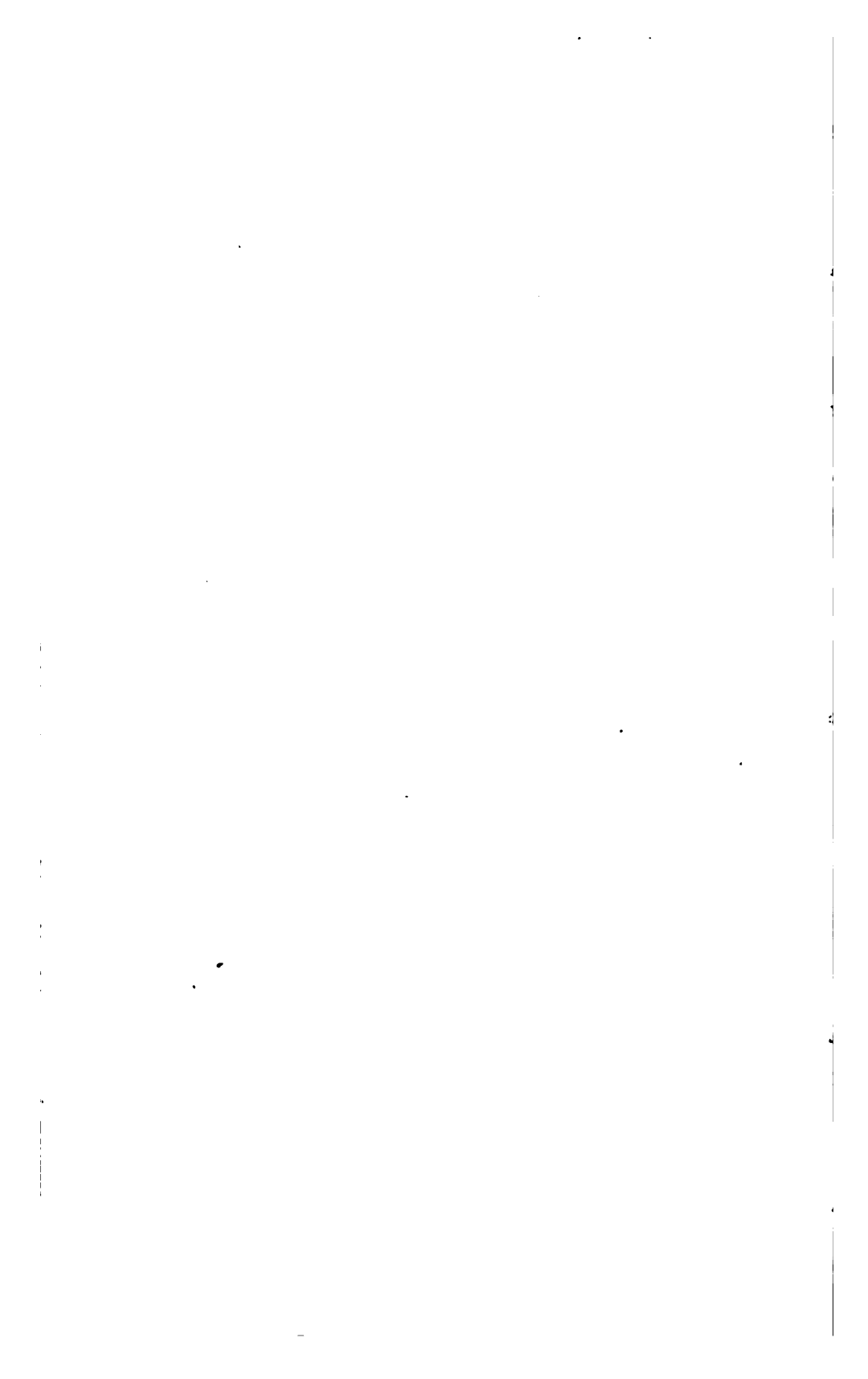
How awfully the world around us, in its modes of thought, business or amusement, does violence to the claims of morality and of God; and what a discrepancy there is between the great end, promised and sealed by immutable truth, of the conversion of these myriads to permanent holiness, and the trivial means brought to bear on man's part to effect it. There may be times when it taxes all our faith to realize the ultimate triumph of the Gospel, and still so associate it with the feeble agency to which it is committed as to bring comfort to our heart and invigorate our practical conduct. But the voice of God's promise is still to the believer the certainty of the glorious facts, and gives him the assurance that he has an influence with God to hasten and perfect His plans. If, then, we feel any interest in the triumph of the Church, that the men of other lands may be blessed with Gospel truth; that "spirits in prison" under bondage, political and religious, that eats into the soul, may be comforted; that the few, daring reproach and punishment for the sake of their benighted brethren, may be prospered; that the multitude of the heathen may be gathered to the "valley of decision," and the Jews as a holy people be grafted in again; if we honestly desire any of the great issues of human restoration, the advancement of society, the abatement of its sore evils, then let us gain an influence with God, put ourselves with affectionate trust under his acknowledged care, make it sure in our consciousness that we have chosen Him for our portion, that we are co-workers with Him, that in the great opposing parties we are surely with God, and that the banner over us is his love.

All blessing is referred to the time when the "Spirit is poured out from on high." On this blessed influence turns

all our hope. It is the Spirit of God alone that restrains evil which would utterly subvert society, before which all force would be powerless, all laws idle words. It is the Spirit of God that can alone meliorate it, and resist or overcome the evils with which human corruption deluges it. There is no present reform that is hopeful except it follow the full pattern of the great regeneration promised. It must be by the faithful teaching and preaching of the Gospel, the religious education of the young, the increase of the number of true Christians, and by the more elevated aims and faithful lives of those who call themselves such. These are means and instruments, effects of the Holy Spirit given, and agencies by which He acts to increase and multiply upon us His own influence. On this precious gift of the Spirit, prayer has, in the Divine love, its wonderful efficacy, and the evidence of what is renovating will appear in a more humble and believing reliance on this supernatural power. This reliance will make us pray more for His special offices on our churches and ministers, country and society, our children and families, and praying thus, we shall be more faithful in working with Him, and laying hold of means of advancing the blessing we pray for. We cannot transcend the promises and predictions, ask as largely as we will; and when human means fail and natural agencies seem to be baffled, we shall find that obedience to this high law of the Spirit will secure blessings which human sagacity, enterprise and power sought in vain. Let us cast our seed on these waters, sowing among untoward incidents, and, with labor seemingly ill-directed, looking for the fruits according to the good pleasure of His grace, cheerful to do, and content, if He will, to "stand, and wait"—for, "blessed are they who sow beside all waters, and send forth thither the foot of the ox and the ass,"—**FAITH AND LABOR**—faith that works and labor

trusts—each laying hold of instruments and guiding them by the powerful will; and each alike, looking only for increase and blessing to the Invisible who works in us all “to will and to do.”





NOTICE.

The **TWENTY-NINTH ANNUAL CONVENTION** of the **DIOCESE**
of **ILLINOIS**, will be held in the **CATHEDRAL**, Chicago, on
Wednesday, the 12th day of September, A. D. 1866.

CHARLES A. GILBERT.

Secretary of the Convention.

